

A History  
of  
the Methodist Church  
in the  
Toe River Valley



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A History  
of  
the Methodist Church  
in the  
Toe River Valley

by  
Lloyd R. Bailey, Sr.

Edited by  
Rev. Donald Lee Shuman

Burnsville, North Carolina

1986

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# DEDICATION

The dedication of this volume is three-fold:

1. To the hundreds of ministers and their families who brought Methodism to the Toe River Valley of Old Yancey (the present Avery, Mitchell, and Yancey counties). This they did despite physical hardship and economic deprivation of such magnitude that it is now beyond our comprehension. It is entirely fitting that they be memorialized in this year, the Bicentennial of Methodism in America (1984/85). Many of these ministers are included in this history.

2. To those good Methodists on Jacks Creek (Yancey County) who, as my direct ancestors, handed down the Methodist heritage to me:

Ezekiel Hampton, Sr. (17 -1812) and wife  
Jane

Ezekiel Hampton, Jr. (17 -1848) and wife  
Susannah

Wade Hampton (1813-1872) and wife Rutha  
Byrd

Aldecha Hampton (1845-1930) and husband  
Ephraim Honeycutt

Loretta Honeycutt (1866-1942) and husband  
Elisha Bailey

Ancil Bailey (1883-1954) and wife Lillie Bailey  
Glen Bailey (born 1912) and wife Ruth Ray

3. To the dedicated members of Higgins Memorial United Methodist Church in Burnsville, N.C., whose financial and editorial assistance has made the publication of this volume possible.

Gratitude is hereby expressed to Duke University Divinity School for financial assistance with the project (funding for research in the Archives of the Holston Conference at Emory and Henry College), and to the Rev. Donald Shuman (Burnsville, N.C.) for his editorial supervision.

— Lloyd Richard Bailey, Sr.





# FOREWORD

Sometimes we involve ourselves in projects and have very little feel for the amount of work they will require. If I had known how many hours were needed to edit and publish this volume before I started, I do not believe I would have undertaken this work. Now that this volume is complete I treasure the experience and opportunity I have had to make a contribution to the history of Methodism in the Toe River Valley. One of the meaningful aspects of working on this volume has been the increased awareness of some of those principles that have had an important role in the development of Methodism. Throughout this volume, especially in the newspaper clippings, I have noted the dominant theme of evangelism in the life and growth of Methodism in the Toe River Valley. Once again the United Methodist Church is placing a special emphasis upon evangelism. As we do this, I pray that we will be able to recover that pioneer spirit of early Methodism as we now begin our third century together in America.

Certainly this volume would have never been possible without the many hours of research and writing by the author, Dr. Lloyd R. Bailey. The church is appreciative of this important contribution which he has made to Methodism. Higgins Memorial United Methodist Church in Burnsville through its publication committee of Jim Anglin, Julia Ray, Mack Ray, Bruce Westall, and Betty Ann Young has contributed financially to make this publication possible. It is with deep appreciation that I especially thank these persons for their support and determination to see this historical volume become a reality.

Many other individuals have given a great deal of time to the editing, proofreading, and further expansion of Dr. Bailey's work. A special thanks goes to my secretary, Helene Moore, for her help in typing numerous portions of the manuscript. Also Libby Miller has given many hours in typing and proofreading for which I am grateful. In addition, Jack and Vivian Ervin, Doreen King, Melanie Stallings, and Nancy Westall have helped immensely with the proofreading.

I am especially grateful to Patti McCall for the many hours which she has spent editing, proofreading, and indexing. Indeed her work would easily qualify her for the title of assistant editor.

Also I would like to thank Celo Press and Bob Oldham for the fine work they have done in printing this volume. Bob's suggestions concerning the layout of the book were especially helpful.

It is my hope that this volume will contribute to a better understanding of how Methodism came to be a dominant force in the Toe River Valley. Without the publication of this work, much of the history of Methodism in our area would have been lost forever. There is still much more that could be added from available sources. Many of the readers of this volume will have more to add. I invite you to share any additions or corrections with either Dr. Bailey or me.

You will note that this volume is divided into five sections. Section ONE includes a general history of Methodism and how Methodism came to and developed in the Toe River Valley. Section TWO focuses on the clergy—appointments and memorials. Included are the Methodist Episcopal; Methodist Episcopal, South; Methodist Protestant; A.M.E. Zion; and those preachers who were native to the Valley. Section THREE relates interesting events in the life of the clergy, laity, and churches. Section FOUR includes the histories of many former churches and all the present United Methodist churches in the Toe River Valley. Section FIVE is a group of 25 special articles on the life of laity and clergy.

As one can easily see the publication of this volume demanded the dedication and cooperation of many persons. May I especially thank my congregation for their understanding, support, and help while I endeavored to bring this history to print.

Rev. Donald Lee Shuman  
Higgins Memorial United Methodist Church  
Burnsville



# PREFACE

It is necessary to state, at the outset, what the present volume is not. Readers will discover, soon enough, that it is not so much concerned with Methodism as it is with Methodists. My goal is not to outline the distinctiveness of Methodism in America, or even to suggest how the particularities of the Toe River Valley have given a distinctiveness to the Church there. It is not even to outline what members in the area thought about the major issues of the day: slavery, prohibition, the theory of evolution, World War I, and so on. All of that I leave for someone else.

Rather, my goal is to trace the organization of the Church locally, sketch the character of the circuit-riders, record local incidents of piety or humor, and show the abiding influence of the Church upon particular families. The volume will be most interesting, therefore, to "insiders": to those who have grown up or now reside in the counties of Avery, Mitchell, and Yancey. Such persons are more likely to be interested in their ancestors' involvement in the life of the Church than they will be in the larger issues of polity and doctrine.

That the volume is incomplete and inadequate in a number of ways I readily confess. Several factors have mandated that this be the case. (1) I am not, by training, a historian of American Christianity, and thus am not the best person to have undertaken this task. (2) I began the project less than one year ago, with determination to bring it to conclusion during the Bicentennial year (1984/85). It has thus been a rushed, part-time project, whereas adequate treatment might require at least two years, full-time. (3) I have asked a number of persons for assistance (oral history, copies of records, photographs, etc.), under the assumption that good old Methodist stewardship would be sufficient motivation for them to contribute. A goodly number have indeed given of their time in this regard, but a number of others (perhaps with good intentions) have failed to comply. Since I am 250 miles removed from the Valley, I am, to some extent, at the mercy of others for information.

My consolation for the limitations of the project is that I have done as well as I was able; given ability, time, and situation. Scarcely a word has been written on this topic, prior to the present. Perhaps someone, before the next Centennial, will pick up the task where I have left it.

Lloyd Richard Bailey, Sr.  
4122 Deepwood Circle  
Durham, N.C. 27707  
Sunday, January 13, 1985





# Section ONE

## General History

**Methodism in the Valley: An Overview**

**Bishop Francis Asbury in the Valley**



**M**ETHODISM, denoting a methodical and pious lifestyle, began within the Church of England in the early 18th century. It originated with John Wesley (1703-1791) and certain of his Oxford College classmates who were called "the holy club." It reached the "new world" (Colonial America) through the missionary activities of Wesley in Georgia (1735) and his classmate, George Whitfield, who travelled through various of the Colonies including North Carolina (1739-1769, seven journeys in all).

By mid-century, laypersons who had been influenced by the "Methodist" perspective, began to arrive through such major ports as New York, Philadelphia, and Baltimore. One such immigrant, from Ireland, was destined to leave his mark on the Toe River Valley. His name was Robert Strawbridge, and it is thought that he introduced this religious perspective into the Colony of Maryland. Thomas and Naomi Hyatt Young, apparently residents of that Colony, migrated to what is now Burke County, N.C., bringing with them a son named Strawbridge (1772-1834). A descendant claims that this Strawbridge is "*the progenitor of all the Youngs in Yancey County*" and that his home was the "first meeting house" of Methodists there. This is the so-called "Mammy Young Meeting House," the fore-runner of the present Martin's Chapel.<sup>1</sup> Several subsequent members of the family have been named for him.



Robert Strawbridge  
from Grissom, *Methodism* (facing p. 154)

By 1760, as the result of Whitfield's preaching and migration from New England, a smattering of Methodists could be found in the Anglican parishes of eastern N.C. The Rev. James Reed of New Bern described them as follows:

"... great numbers of dissenters of all denominations came and settled among us from New England, particularly Anabaptists, Methodists, Quakers, and Presbyterians. The Anabaptists are obstinate, illiterate, and grossly ignorant; the Methodists, ignorant, censorious, and uncharitable." A year later he wrote: "... the Methodists of late have given me a great deal of trouble along the borders of my parish, by preaching up the inexpediency of human learning and the practice of moral virtue, and the great expediency of dreams, visions, and immediate revelations."<sup>2</sup>

It was his belief that the movement would be short-lived.

A sustained missionary effort to the Colonies by Mr. Wesley began in the late 1760's and continued into the 1770's. Such lay-clergy included John King, Robert Williams, Joseph Pilmoor, and Richard Boardman. By 1772, Pilmoor had founded the first Methodist Society in Virginia, at Portsmouth (and shortly after at Norfolk). He preached at several parishes in North Carolina that same year, describing the one at Edenton as "*a poor, damp, dirty place, where they have only preaching once in three weeks.*" By contrast, at New Bern (the capitol) he found a large and enthusiastic congregation.<sup>3</sup>

In 1773, the first American Conference of clergy in the Wesleyan tradition was held. It took place in Philadelphia, under the leadership of Thomas Rankin, whom Wesley had sent to assume the leadership role. In recognition of Pilmoor's Societies in southeastern Virginia, the aforementioned Robert Williams was appointed to a Petersburg Circuit. By that year, or the next, enough Societies had been formed in eastern North Carolina to extend the Circuit so as to include them. And thus it was, that *organized* Methodism reached North Carolina as part of a Virginia circuit.<sup>4</sup>

Methodism was now taking on a life of its own, as opposed to a mere reform movement within the Anglican Church. Its success in North Carolina was extraordinary, so that Thomas Rankin (part of a second wave of missionaries sent by Mr. Wesley in the early 1770's) could say of a quarterly meeting in North Carolina in 1775, "*... no chapel in Virginia would have contained one-third of the congregation.*"<sup>5</sup> Little wonder, then, that the Conference, meeting in Baltimore in 1776, created a Carolina Circuit.<sup>6</sup> Apparently, it lay entirely within North Carolina, although its exact boundaries are not known. It had 683 members "in Society," making it the third-largest of the twelve existing circuits.<sup>7</sup> A year later, the three preachers assigned to the Circuit (Edward Dromgoole, Francis Poythress, and Isham Tatum) had

increased its membership by 276, making it the second-largest of Methodism's circuits. The name is now more specific: the North Carolina Circuit.

Mounting hostility between England and her colonies soon had a drastic impact upon Methodism: (1) much of the leadership of American Methodism was British-born, and by 1778 all of those whom Wesley had sent as itinerants had returned home, save for Francis Asbury; much of this leadership had been stationed in the South;<sup>8</sup> (2) ultimately, if the Revolution succeeded, ecclesiastical independence would be mandatory, if Methodism was to avoid a "Tory" image which would be fatal to its propagation; (3) the largely leaderless Anglican Churches now welcomed Methodist clergy to the pulpit, which was ultimately to the benefit of Methodism (in terms of opportunity, respectability, and potential growth of membership).<sup>9</sup>

By 1780, the growth of Methodism in North Carolina (both numerical and geographical) necessitated four circuits; Roanoke (part of which was in Virginia), Tar River, New Hope, and Yadkin. (See the following map, showing approximate boundaries.) The last of these circuits was formed just this year, in recognition of the westward expansion of Methodism. It had no western limit, but likely did not extend beyond the Catawba River (for reasons which will soon become apparent).

Organized Methodism was by now approaching the mountains of the state, and it did so along the major migration routes: (1) from the east, as pioneers from the coast and piedmont moved toward the mountains; (2) from the south (South Carolina), as settlers followed the rivers upstream on their north-to-south flow; and (3) from the west (later Tennessee), as settlers (generally having come down the Shennandoah Valley of Virginia) from the Watauga and Holston settlements now came up the rivers into the mountains. (Among such rivers were the French Broad and Nolachucky, the latter generally called the "Toe" [Estatoe] in North Carolina). Thus geography has dictated the fact that, at one time or another, parts of western North Carolina were in the Virginia, South Carolina, and Holston conferences of the Church.

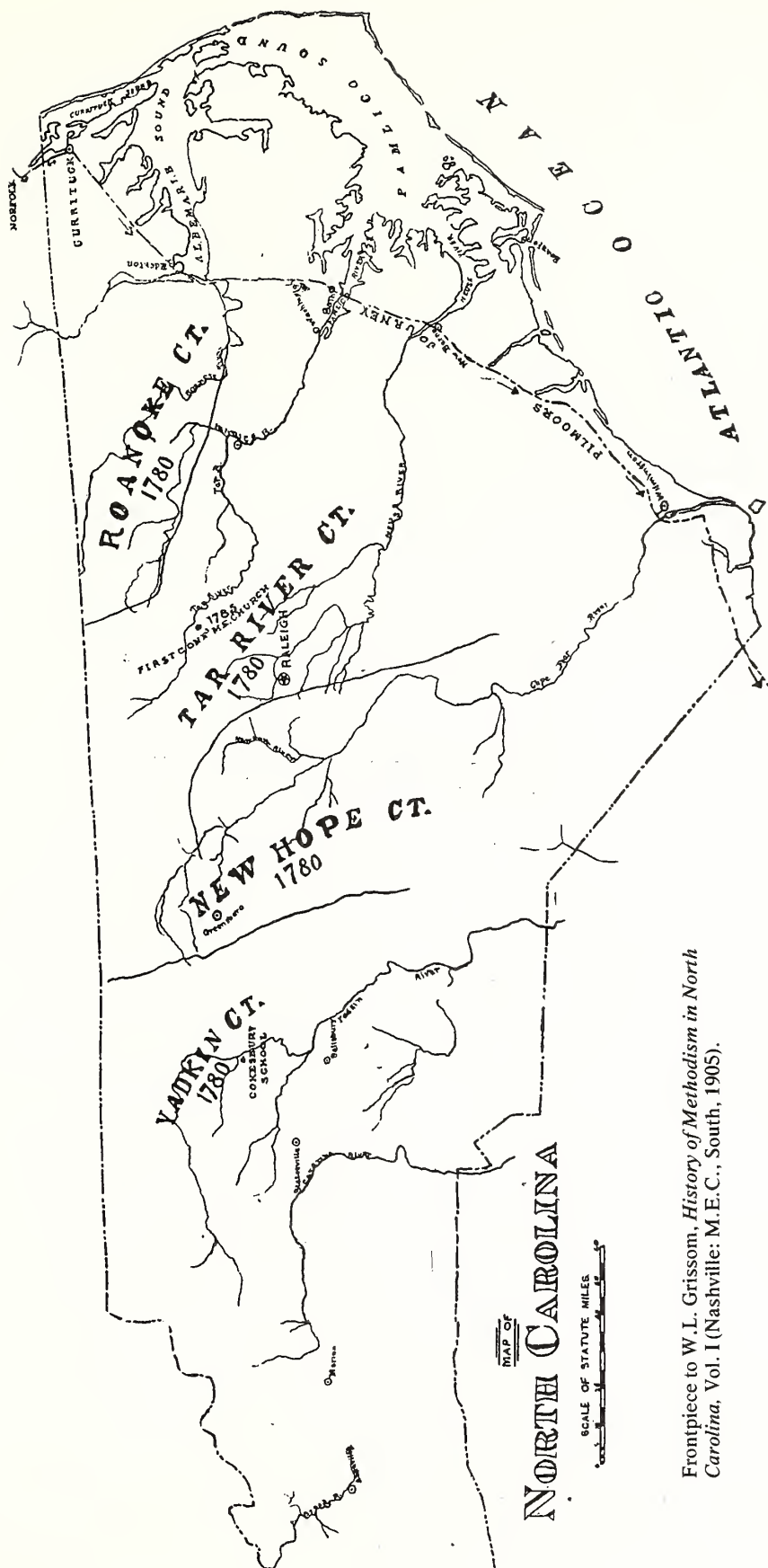
Prior to 1777, the western frontier for legal settlement in North Carolina was the Catawba River, a line established by royal decree in 1763 for the protection of His Majesty George's Indian (Cherokee) subjects. Beginning at the South Carolina boundary, the line ran northward with the River to the vicinity of the present Newton, North Carolina, at which point it turned west, passing the

present Morganton to its Linville River tributary. Then, it followed that tributary to the crest of the Blue Ridge, thence with the mountain crest to the border with Virginia. (For this and other successive boundaries with the Cherokee, see the following map.)

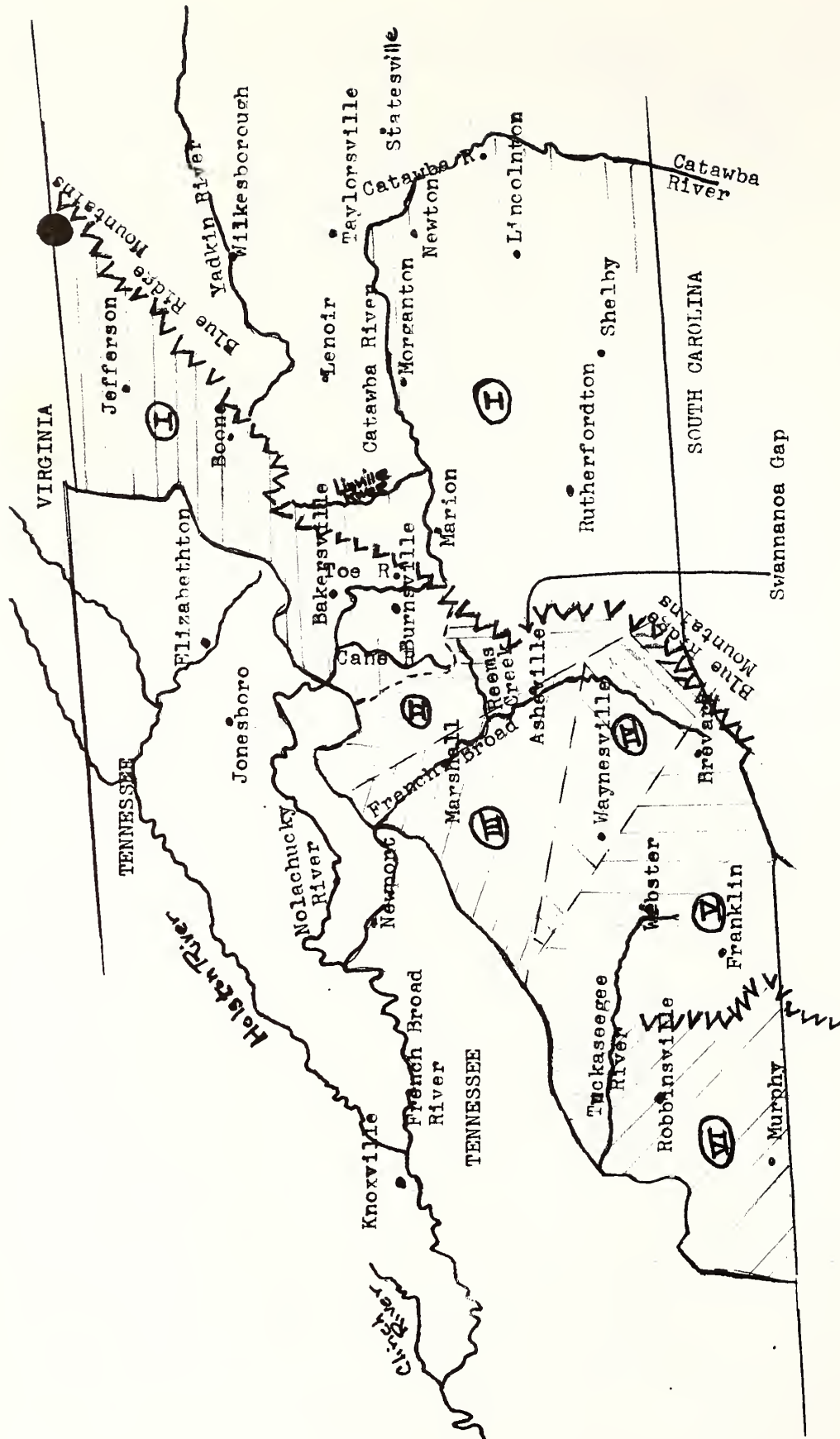
As is well known, legal boundaries are seldom a barrier to encroachment, and this case was no exception. Some settlers had apparently reached the mountains as early as the 1750's, about the same time as the Holston Valley was being settled. Thus, on July 20, 1777, the Cherokee were forced to make the first of six treaties by means of which all their lands in western North Carolina would be lost by 1838 (save for the small concessions which still remain). At the Treaty of Long Island (in the Holston River near Kingsport, Tennessee), it was agreed that settlers would now be everywhere allowed to approach the crest of the Blue Ridge, and in the northern part of the state to cross it. The new line ran with the crest of the mountains from the South Carolina line to the vicinity of Buck Creek Gap; thence it crossed the crest, ran through what later would be Yancey County and on into the state of Tennessee. Specifically, the line ran along the ridge that separates the waters of Cane River from those of the French Broad. (Thus, if one now crossed westward through the Paint Gap at the head of Horton Creek, from present Yancey to Madison County, one would have left the legal area for settlement and encroached upon the Cherokee.) The reason why the border crossed the crest half-way up is clear enough: to include and legitimize the "illegal" settlements on the Holston River. Settlers there, in 1772, had formed the Watauga Association in an attempt at self-government.<sup>10</sup>

Into this new area, now Burke County (formed in 1777), poured a stream of settlers. Many of them obtained land-grants from the state, some of which contained the dwellings and fields of earlier settlers. One such case (Buncombe Warrant No. 5374 dated May 20, 1796) reads: "... lay off and survey for George Baker and Robert Love, one hundred acres of land on a branch of Jacks Creek, including the improvement made by John Baker ...". There may have been Methodists among these early settlers, but as yet no circuit-riders and certainly no church buildings. However, organized Methodism was approaching, as is evident from the organization of the aforementioned Yadkin Circuit in 1780. It had been formed by Andrew Yeargan, "*and made to embrace the entire territory from the head-waters of the Dan and Uwharie rivers, westward, to the French Broad and Nolachucky.*"<sup>11</sup> Some modern historians have speculated that Yeargan, in that year,





Frontpiece to W. L. Grissom, *History of Methodism in North Carolina*, Vol. I (Nashville: M.E.C., South, 1905).



# GEORGIA

Cessions of land in WNC by the Cherokee Indians. Adapted from a map in *Annual Report of the Bureau of Ethnology* (Washington: Govt. Printing Office, 1887), Fifth Report, 1883-1884, J.W. Powell, Director.

crossed over the mountains and visited settlements on the Holston. In any case, a Holston Circuit was organized in 1783.<sup>12</sup> Such visits, if any, will have been sporadic.

It is during this period that Methodism emerged as an independent organization. Largely at Francis Asbury's urging, ecclesiastical independence from England was delayed until 1784. In this year, at the "Christmas Conference" in Baltimore, Asbury and Thomas Coke were elected Superintendents, thus rejecting the office merely at Mr. Wesley's appointment. (It is the Bicentennial of that event which Methodism now celebrates, and which is the occasion for the present volume.) In 1788, Asbury started using the term "Bishop," which brought a sharp rebuke from Wesley (since it raised the issue of episcopal succession). The American Conference, however, soon adopted the term, signaling that Mr. Wesley's opinions were not automatically to be heeded.

In 1785, further territorial concessions were wrested from the Cherokee. At the Treaty of Hopewell (South Carolina), the legal boundary for settlement was pushed entirely west of the Blue Ridge (see the previous map). It now was placed just east of the town of Asheville, in order to include those settlers who were already in the area and on Reems Creek in particular. With this change of boundary came a new wave of pioneers, numerous Methodists among them. Thus it was

necessary to divide the Yadkin Circuit of 1780 a number of times. In 1783 there emerged the Holston and Salisbury Circuits; in 1788, a French Broad Circuit;<sup>13</sup> and in 1790 the Lincoln and Catawba Circuits. The Catawba Circuit had actually begun to be formed the previous year (1789) by Daniel Asbury (no relation to the Bishop), assisted by the youthful Enoch George.<sup>14</sup> In the meanwhile, membership was growing at a phenomenal rate: 1492 members in 1782, 3446 in 1784, and 10,360 in 1790 (which included 1797 "blacks").<sup>15</sup>

(The song below was composed about 1813; author unknown. It was reproduced courtesy of Professor James Hull of Greensboro College, as part of the program, "On the Way," in celebration of the Bicentennial of the First Carolina Circuit (1976), it was sung to the tune "Arlington" [no. 239, Book of Hymns]. It illustrates the opposition which Methodists, with their emphasis upon free will, encountered from Presbyterians and Baptists with their Calvinistic theology. See p. 20.)

#### THE DEVIL HATES A METHODIST

*I am a soldier of the cross,  
I count all earthly things but dross;  
My soul is bound for endless rest,  
I'll never leave the Methodist.*

*For a better church cannot be found,  
Their doctrine is so pure and sound;  
One reason that I'll give for this,  
The devil hates the Methodist.*

*They pray the most, they preach the best,  
They labor most for endless rest;  
I hope my Lord them will increase,  
And fill the world with Methodist.*

*The world, the devil and Tom Paine,  
Have tried their best but all's in vain,  
They can't prevail the reason's this  
The Lord defends the Methodist.*

*And when that happy day shall come,  
And all the Christians are brought home;  
My soul will feast in endless rest,  
With all the shouting Methodist.*

*We shout too much for sinners here,  
But when in Heaven we do appear;  
Our shouts will make the heavens ring,  
When all the Methodist shall sing.*

*A Methodist it is my name,  
I hope to live and die the same;  
I then with Jesus shall be blest;  
With his dear loving Methodist.*

*The devil, Calvin and Voltaire  
May hate the Methodist in vain;  
Their Doctrine shall be downward hurl'd,  
The Methodist will take the world.*



Enoch George  
from Grissom, *Methodism*, facing p. 206



Growth was less rapid in the mountains than in the Piedmont or Coast, however; and perhaps for the following reasons: (1) whereas the latter areas had been populated by numerous Anglicans who were receptive to Methodism, the mountains were largely settled by Scotch-Irish who tended to be Presbyterian. The latter group (along with the Baptists) held to a rigid view of predestination (Calvinism) which conflicted with the Arminianism of Wesley's followers.\* (2) Mountaineers, among the fiercest of patriots during the Revolution (as evident by the Battle of Kings Mountain), may initially have been suspicious of Methodists because of their connection with Anglicanism.<sup>16</sup> (3) Hard work and a relative absence of leisure (in comparison with the eastern part of the State) led to the suspicion that the circuit-rider was lazy: he ought to be at work, like everybody else. This will be evident in the experience of Jesse Richardson (below).

It was in the Lincoln Circuit, apparently, that the Toe River Valley lay (evident from the fact that the Swannanoa Circuit emerged from it in 1793). What was life like for the itinerants who first ventured into its vastness? Perhaps Richardson's reception was typical.<sup>17</sup> (He later was to serve on the Buncombe Circuit: 1809, 1813.)

*"While traveling the Lincoln Circuit, he [Richardson] filled, on one occasion, his appointment for preaching on an exceedingly cold day, and afterwards rode through snow, which had fallen to the depth of eighteen inches, till about sunset, in order to reach, on the way to his next appointment, the only house where he could hope to find shelter before the darkness of night should overtake him. When he arrived at the place, he hailed the proprietor and politely asked the privilege of spending the night with him. 'No, you cannot stay,' responded he, promptly and gruffly. 'You are one of these lazy Methodist preachers, going about everywhere through the country, who ought to be engaged in honest work.' Mr. Richardson maintained his self-possession, and did not wholly despair of final accommodation, notwithstanding this rude and insulting rejection at the first. He thought the man must have some natural feelings of sympathy for the suffering which patient management and tact might evoke. His case, moreover, was one of the most pressing necessity. He therefore, after a little, renewed his request, setting forth at the same time such considerations as he thought must move the hardest heart, and concluding with an offer to reward him*

*liberally for all the trouble and expense that might be incurred by allowing him to pass the night under his roof. 'No,' again responded the unfeeling man in ruffian tones, 'you shall not pass the threshold of my house this night'; and quickly entering, slammed the door in the face of the man of God shivering in the cold. As the next house was twelve miles distant, and a high mountain intervened over which no open road conducted, but only a narrow path, now hidden by the snow which was beginning to fall afresh, Mr. Richardson had no alternative left him but to stay or freeze to death by the way; he therefore deliberately dismounted, tied his horse to the stake, and sat down on the door sill of the house. At length he began to sing one of the songs of Zion; the proprietor listened in profound silence, his savage nature began to grow tame, his heart softened, and he showed a disposition to engage in conversation. 'You seem to be quite merry,' said he, 'and you must be very cold, too; would you not like to have a little fire?' 'Thank you,' said the preacher; 'it is of all things what I most want just now, for I am indeed very cold.' The fire was brought; the yard contained a plentiful supply of wood, and soon there was a conflagration that made Boreas fairly tremble on his icy throne. This brought out the man of the house. 'What are you doing out there,' said he, 'burning up all my wood? Put out that fire and come into the house.' The preacher took him at his word, extinguished the fire, and entered. 'And now,' said he, 'my horse has had nothing to eat since early this morning; if you will let me put him in the stable and feed him, you shall be well paid for it.' With this request he obstinately refused to comply, withholding food from man and beast, as he also forbade the offering of prayer for the family before retiring. The family slept in their beds, and the preacher, wrapped in his overcoat, lay down to rest as best he could before the fire. The next morning at early dawn, hungry and cold, he threaded the uncertain pathway over the mountain to seek refreshment at the twelve-mile house.*

*"On one occasion Mr. Richardson lost his horse. The spirited animal, from a feeling of resentment for the supposed neglect of his owner in leaving him bound to a stake all night without food in a snowstorm, or from some other motive quite satisfactory to himself, made his escape from the stable and ran away. Mr. Richardson, going to search of him, passed by where two men were clearing land. Being wearied by his journey, he sat down on a log to rest and to make inquiry of the men concerning the route his horse might have taken. One of them abused him with great bitterness of speech, threatened to kill him, and*

\*This tension is reflected in the contemporary song, "The Devil Hates a Methodist," reproduced on the preceding page.



*with clenched fists struck him with such violence as to cause him to fall from his seat; and he was perhaps saved from death only by the intervention of the other man. Having found his horse, it was necessary for him, the next day, to pass by the house of the man who had assaulted him with such violence. The man's wife hailed him and requested him to stop and come in. He told her that her husband had abused him the day before and threatened to take his life, and he did not, therefore, deem it safe to comply with her request. She replied, 'My husband is at home, and says you must come in; he is very anxious to see you; there is no cause for fear.' Thus assured, he went in and found the man in the deepest mental distress, and the tears streaming from his eyes. He begged the preacher most importunately to pray for him; said he, 'I feel that I am a miserable and lost sinner.' After some words of instruction and encouragement, they knelt down in prayer, and their united petitions ascended to heaven. The man was most earnestly engaged, and after a while was powerfully converted. He sprang to his feet, threw his arms around Richardson with such violence, being a man of uncommon size and strength, that he came well-nigh finishing in love the work which the day before he began in wrath. He exchanged a noble horse with Richardson, and, taking another, went with him to eight of his appointments before returning home.*"<sup>a</sup>

These incidents show that the moral and religious condition of the country was anything else but desirable. The people were grossly ignorant, and what little religious belief they had was of a rigid Calvinistic form. Many of them were unwilling to listen to anything else. Nothing but a revival of great spiritual power could ever attract their attention. It was the only hope of their salvation. In 1795 they had not improved much, for during this year Bishop Asbury crossed the Pacolet River in the southwestern boundary of the Lincoln Circuit, where he makes this entry in his Journal: "My body is weak, and so is my faith for this part of the vineyard. God is my portion, saith my soul. This country improves in cultivation, wickedness, mills, and stills; a prophet of strong drink would be acceptable to many of these people. I believe the Methodist preachers keep clear both by precept and example; would to God the members did so too! Lord, have pity on weeping, bleeding Zion!"

The approach of organized Methodism toward the Valley did not come from the east only (i.e., by division of the Yadkin and Lincoln Circuits), but from the west as well. In 1787, the Holston

Circuit (beyond the mountains in what would become Tennessee) was divided and a Nolachucky Circuit emerged. That the circuit-rider ever ventured up the terrible gorge of the river (or across Indian Grave Gap) into present Yancey County may be doubted.

The first church building west of the Catawba River was reportedly erected in 1791. This was done under the leadership of the Rev. Daniel Asbury, who had been assigned to the ill-fated French Broad Circuit in 1788. He called this new place of worship Rehoboth (sometimes spelled Rehobeth), apparently in imitation of the Biblical place-name which means "spacious place" (e.g., Numbers 26:17-22). It was located near the present Terrell, North Carolina and Asbury was buried there in 1825.

Asbury was a remarkable man, and the sketch of his life which follows is not only interesting but gives some idea of the status of Methodism in the area at the turn of the century.<sup>18</sup>

*"This Nancy L. Morris subsequently became the wife of Daniel Asbury, who was sent with Enoch George (afterward made bishop) in 1789, and with Jesse Richardson in 1790, to form the Lincoln Circuit. This circuit was made to embrace not only Lincoln, but also Rutherford and Burke, with portions of Mecklenburg and Cabarrus counties in North Carolina, and York District in South Carolina, and that part of Spartanburg and Union Districts which lies north of the Pacolet River. It took the name of Union Circuit in 1793, which was retained until 1805, when it was again called Lincoln; and the circuit of that name, though with constantly changing limits, remains to the present day. The young George was at first appalled by this laborious and in some of its parts even dangerous field, and made request of Bishop Asbury to be changed from it; but the wise Bishop reminded him, in great kindness and love, that it was good for him to bear the yoke in his youth, and he patiently endured to the end. Mr. Asbury had already become a veteran in frontier service, and came well fitted to his new work, by the special training to which he had been subjected the preceding year 1788, on the French Broad Mission. In that rude and semi-barbarous region, four years before the territory west of the Blue Ridge was erected into the county of Buncombe—in the midst of a population scattered in their settlements along the banks of the streams and in the coves of the mountains, not a few of whom were as hostile to ministers of the gospel as the Indians were to the whites—he faced dangers and endured hardships scarcely credible by those who have been reared in the silver age of Methodism. He was often forced to subsist solely on cucum-*

<sup>a</sup>Shipp's "History of Methodism in South Carolina," p. 268.

bers, or a piece of cold bread, without the luxury of a bowl of milk or a cup of coffee. His ordinary diet was fried bacon and cornbread; his bed, not the swinging hammock, but the clapboard laid on poles supported by rude forks driven into the earthen floor of a log-cabin. A safe guide was necessary to direct his devious footsteps from settlement to settlement through the deep forest and a trusty body-guard to protect his life from the deadly assault of the lurking Indian.

"The attempt made in the county of Rutherford, in 1789, to overthrow and destroy by persecution the man who had passed life amid scenes like these resembled the movement of the feeble wind to upheave the sturdy oak whose firmness and strength have been developed by the violence of a hundred storms. A ruffian band of men, headed by one Permitter Morgan—a Baptist preacher—seized Daniel Asbury and hurried him for trial before Jonathan Hampton, a worthy justice of the peace and a gentleman of intelligence. 'What crime has been committed by Mr. Asbury,' said the just and prudent magistrate, 'that you have thus arrested him and brought him in the presence of an officer of the law?' 'He is going about everywhere through the country preaching the gospel, and has no authority whatever to do so,' responded Mr. Morgan for the rest. 'We believe he is nothing but an impostor, and we have brought him before you that you may do something with him, and forbid him to preach any more in future.' 'Why, does he make the people who go to hear him preach any worse than they were before?' further asked the magistrate. 'We do not know that he does,' answered Mr. Morgan, 'But he ought not to preach.' 'Well,' said the magistrate, 'if he makes the people no worse, the probability is he makes them better; so I will release him and let him try it again.' And Mr. Asbury departed from the presence of the court rejoicing that he was counted worthy to suffer persecution for the name of Christ.

"Daniel Asbury was born in Fairfax county, in Virginia, on the 18th of February, 1762. His parents differed in their views of Christian doctrine, and, as a consequence, his religious education was too much neglected. At the age of twelve he became deeply concerned in regard to his spiritual welfare, and if suitable instruction and counsel had, at that time, been given, there is reason to believe that he would have become a decided Christian; but in consequence of the want of this, he relapsed into a course of youthful thoughtlessness and folly. On the 8th of February, 1778—being at that time in Kentucky—he was seized by a prowling band of Shawnee Indians, and carried away beyond the Ohio River. They adopted him

and treated him kindly, and from a residence of several years among them he became quite expert in the various employments of savage life. But he had not forgotten the home of his boyhood, and often sighed for the society of his own much-loved kindred. At length, the Indians, in their wanderings, took him with them to Canada, and as the War of the Revolution was then in progress, he became a prisoner to the British, and was treated by them with great barbarity. By a bold stroke, he at length made his escape, and after a long and tedious journey, reached his father's house in Virginia on the 23rd of February, 1783. He called professedly as a traveler, and conversed with his mother for some time before she had the slightest suspicion that he was her son; and when, at length, the revelation was made, no pen can describe the overwhelming tenderness of the scene that followed. His course of life during his wanderings was most unfavorable to the cultivation of a serious habit of mind, and hence not a vestige of any previous religious impression seemed to remain with him. He was especially opposed to the Methodists who had begun to preach in his father's neighborhood, and yet their ministrations became the means of bringing him to a deep sense of his guilt, and ultimately to an acceptance of the great salvation. In due time, he joined the Methodist Society, and at length resolved to give himself fully to the work of the ministry. He was admitted into the itinerant connection in 1786, and appointed to the Amelia Circuit; in 1787, to Halifax; in 1788, to French Broad; in 1789, to Yadkin for three months, when he was removed to Lincoln and Rutherford counties to form a new circuit. Here he entered into a matrimonial connection with Nancy L. Morris, who survived him for many years. In 1790 he was continued on the Lincoln Circuit, which he had formed the year before. In 1791 he located and settled in Lincoln county, but still labored in the ministry as his circumstances could permit. In 1801 he was appointed to the Yadkin Circuit, where he continued two years, laboring with great success; in 1803, to Union; in 1804, to Enoree. The year 1805 he spent chiefly at home. From 1806 to 1810 he was presiding elder on the Savannah District; from 1810 to 1814, on the Camden District; from 1814 to 1818, on the Catawba District; from 1818 to 1822 on the Broad River District. The two following years he traveled the Lincoln Circuit, and in 1824 the Sugar Creek Circuit, after which he took a superannuated relation. But it was not long before the Master, whom he had served so long and so faithfully, called him to his reward. On Sunday morning, April 15, 1825, he arose apparently more vigorous and cheerful than



usual; conversed on various subjects, and noted down a passage of Scripture on which he intended to preach a funeral-sermon. But the moment of his ascension had now come. The silver cord was loosed so gently that the transition from earth to heaven was made without a pang. He was walking through his yard, when suddenly he stopped, looked up to heaven, and, with an unearthly smile, uttered indistinctly a few words, and then fell breathless to the ground. It was on the Sabbath—a fitting time for an old pilgrim to enter his Father's house above. It is somewhat remarkable that he was born on the Sabbath, carried off by the Indians on the Sabbath, returned to his father's house on the Sabbath, was converted on the Sabbath, and on the Sabbath went to his eternal rest. Mr. Asbury possessed, naturally, an intellect much above the common order, but his early opportunities for culture were exceedingly limited. He used humorously to say that 'When he was a boy, he never heard talk of a grammar-book;' and of the rules of rhetoric and logic, he was as ignorant as he was of grammar. And yet he was an able expositor of the word of God. He studied the Bible most diligently, and delighted especially in exhibiting its doctrinal truths; and his preaching showed that he was deeply imbued with the spirit of Wesley, and Fletcher, and Baxter, and others of kindred mold, with whose writings he was very familiar. Some of his forms of expression, and his pronunciation, might have been improved, but his general style and manner in the pulpit were by no means unacceptable to persons of cultivated minds. There was always so much of sterling scriptural sense in his discourses, and they were delivered with such earnestness and simplicity, that it was impossible that he should be otherwise than an effective preacher. His reasoning, which was always founded on the Bible and common sense, was direct and forcible; and his illustrations, generally taken from nature and ordinary life, were well fitted to arrest and hold the attention. In advanced life he was quite bald, and his face thin and furrowed, but in its expression always kindly, and giving unmistakable indications, especially in the eye, of a rich fund of humor. In his intercourse with his friends, he dealt much in interesting and amusing anecdotes which had been supplied by his extensive and varied experience.

'He was preaching one night in Columbia, South Carolina, just after the people had returned from camp-meeting, and it was evident that the congregation was rather drowsily disposed. The old gentlemen, perceiving what the state of things was, suddenly paused in his discourse and said, 'Just see what the devil is doing here—

these dear people want to hear the word of the Lord, and do you think the devil isn't getting them to sleep already!' and then he resumed his discourse, and proceeded as if nothing had happened. He was a great lover of strong coffee, and this proclivity of his was well understood where he had often lodged, and the good sisters directed their coffee arrangements with reference to it. But once on a time he was traveling with a junior brother, who knew that at the house where they were to breakfast the good lady was rather economical in the use of the precious berry; so he rode on ahead and informed the hostess that Brother Asbury would relish a cup of coffee of much more than the ordinary strength. At length breakfast was announced, and the junior brother approached the table, congratulating himself that he too should get a good dish of strong coffee, and on the old gentleman's credit; but what was his disappointment and mortification when he espied two coffee-pots on the table, from one of which Brother Asbury was served with good, strong coffee, while the junior had to take his portion from the family coffee-pot! This joke on his young traveling companion the old man used to tell with great zest—and no one had a keener relish for a good joke than he, while yet he had an eminently spiritual mind; and no one who knew him could doubt for a moment that his conversation and his treasure were in heaven.'

The extent of settlement in the Valley by 1790 is indicated by the National Census of that year. It has been estimated that perhaps 80 families then fell within the bounds of present Avery-Mitchell-Yancey,<sup>19</sup> and among them are the names which (later at least) were staunchly Methodists: Baker (both David and Thomas Baker's residences were circuit-rider stops in 1823), Patterson (for whom Patterson Branch on Jacks Creek is named; family produced local preacher Jehu Patterson), Williams (this family later gave land for Boring's Chapel), and Young (Thomas Young had land-grants in Burke County as early as 1778). Soon after the 1790 census came other traditionally Methodism families: Anderson, Gardner, Garland (Gutredge Garland entered the Valley from Tennessee in 1805), Hampton (Ezekiel, Sr., died in Buncombe County in 1812), and Proffitt (David Proffitt was a renowned Methodist, whose descendants include a number of clergymen).

Organized Methodism approached the Valley more closely with the formation of a Swannanoa Circuit in 1793. This may have been enhanced by the formation of Buncombe County (from Burke) in 1791: the county-seat (to be called Asheville) was situated near the junction of the Swannanoa and French Broad rivers. The first rider on this

Circuit was the Rev. Samuel Edney, and some of the churches which he founded are still in existence.<sup>20</sup> A sketch of his life follows.<sup>21</sup>

*"Rev. Samuel Edney was born in Pasquotank County, in 1768. At an early age he became a convert to Christianity, under the preaching of the then despised and persecuted Methodists. His first serious impressions were from a dream, in which he found himself and all his brothers exposed to a raging fire, from which he alone escaped. This led him to serious reflections on his future state, and 'to flee the wrath to come.' In 1790 he received license to exhort and preach. In 1791 and 1792 he travelled and preached. In the latter year, he and Jonathan Bird were sent to Wilmington, and from thence to the 'far West,' or what was called the 'Black Mountain Circuit,' including all the western part of the State, and a portion of Tennessee, where he formed the acquaintance of Eleanor, daughter of William Mills, to whom he was married in 1793. He located in 1794, but continued to preach up to the last week of his life. He died September 17, 1844. He was ordained elder by Bishop Asbury, in 1813. He was the father of twelve children, eleven of whom grew up to maturity, and eight are still living. His eldest son, John Morriss, enlisted in the war of 1812; was honorably discharged; married a Miss Foll of Augusta, Georgia; went to merchandising, and subsequently went to Mobile and settled, where he died of consumption, in January, 1824, leaving one daughter, who now resides in Alabama, the head of a family. William W. Edney died July 22, 1822. Alson Mills Edney died September 12, 1842—both of whom, with father and mother, 'sleep their last sleep' at Edneyville, North Carolina, their old homestead.*

*"Samuel Edney, in making his trip from Wilmington west, filled an appointment, on the way made for him, with this then high-sounding announcement: 'Rev. Samuel Edney, an eminent Methodist preacher from the North, will preach,' etc. This was without his knowledge until he reached the place; and finding 'the whole country gathered together,' was the most trying trial of his life, being young and inexperienced; but he prayed to his Master, who never forsook him, while his knees smote together, and his hands trembled for fear; yet it was reported that the sermon made a powerful impression for good. At a later day, he gave unintentionally, great offence, while preaching the funeral sermon of one of a numerous family by the name of Stepp, during which, while in the height of his sermon, with great emphasis, he exclaimed, 'Yes! and after all these warnings from God, you will go on, step by step, till you all go down to hell!' An explanation*

*afterwards was necessary to redeem them from so terrible an end. He maintained his Christian walk for fifty-six years, and his ministerial for fifty-four. It was his custom to supply some appointment on Sabbath all through life. He preached monthly, for a number of years, at the 'Newton Academy,' near Asheville, a distance of twenty miles from his residence; was a regular attendant of camp meetings; the first one ever held in the County was upon his possessions, and his house was always the preacher's home. He lived, as far as possible, 'at peace with all men,' and, like Paul, labored diligently through life with his own hands. He was an acting magistrate for forty years, and perhaps tried and disposed of more cases than any other man in his County or State. He was the first, and continued, postmaster at Edneyville for twelve years. He inherited and raised a number of slaves, but not being able to govern them without chastisement, he parted with them, and shared the common toils of his neighbors in the support of a large family, whom he loved and cherished till death. 'He fought a good fight,' was the first regular Methodist preacher in that region of country, 'finished his course with joy,' and died in the triumphs of a living faith that never left him in his many trials; often exclaiming, with a holy triumph, in his old age, 'I have served God over fifty years, and have never seen the moment that I regretted it, or was willing to look or turn back to the beggarly elements of the world.'*

*"He preached in life, and cried in death,*

*'Behold! behold the Lamb!'*

*Servant of God, well done!*

*Thy glorious warfare's past;*

*The battle's fought, the race is won,*

*And thou art crown'd at last."*

With the formation of the Swannanoa Circuit, beginning with Edney's appointment in 1793, perhaps the presence of circuit-riders in the Valley is certain enough to begin a seriatim list of their names and dates. This is done in the next chapter of the present work ("Chronological List, I").

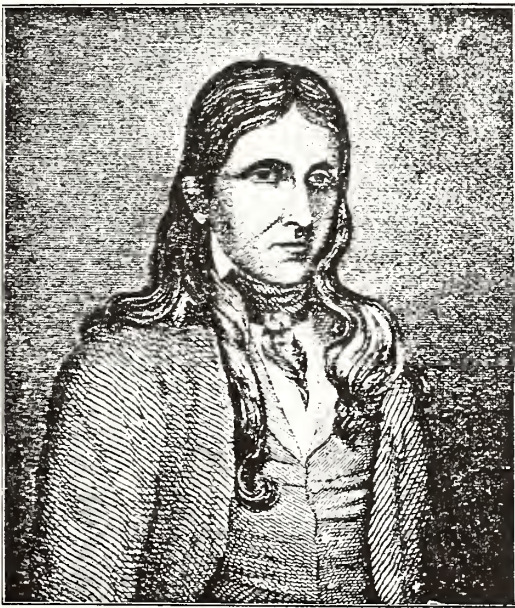
Assigned to the Circuit, in 1798, was the Rev. Thomas Mann. He kept a diary, reportedly in 13 volumes.<sup>22</sup> Part of them survived,<sup>23</sup> but unfortunately the section for his time on the Swannanoa Circuit is not included.

Around the year 1800, an era of great revivals began in the North and spread quickly to the southern states. The results included greatly increased membership in Methodist Societies. Thus, in 1801 there were only 93 members on the entire Swannanoa Circuit, but the number had



reached 300 in 1805. The increase may be attributed to the Rev. Thomas L. Douglas, assigned to the Circuit in 1802. He conducted what the Presiding Elder called "*the greatest meeting ever held in Buncombe County.*"<sup>24</sup>

Among the widely roaming Methodist evangelists at this time (as opposed to itinerants assigned to a specific circuit) was the Rev. Lorenzo Dow, born in Connecticut. Despite his peculiarities, which earned him the nick-name "Crazy Dow," he was a magnetic personality and a powerful preacher.<sup>25</sup> One of his uses of Scripture has become a classic. It had recently become fashionable for women to twist their hair into a knot at the back of the head. Dow considered this to be a sign of vanity and he thundered mightily against it from the pulpit. When asked, on one occasion, if there was Scripture to support his point of view, he responded quickly that there was . . . apparently, he had been anticipating just such a moment . . . and he quoted Matthew 24:17. That text concerns the sudden coming of the end-time which would disrupt one's daily activities. It reads, "*Let him who is on the housetop not come down to take anything out of his house.*" So, said Lorenzo, there you have it, right in the Bible: "Top-knot, come down!" (I assume that he said this with a twinkle in his eye, rather than as a serious use of Scripture!)



Lorenzo Dow  
Grissom, *Methodism*, facing p. 322

One of Lorenzo's journeys, in 1804, took him through North Carolina. One of the places where he preached, twice, was Buncombe County.<sup>26</sup> Whether people from the Toe River Valley journeyed the some forty precarious miles to hear him

cannot be said. What is clear is that his reputation reached the Valley, for several children were named for him thereafter, and the name is still to be heard in the present century. Perhaps the best known such child was Lorenzo D. Poteet, who served as Postmaster in Burnsville, was the census-taker in 1850, and was a widely admired Sunday School teacher.<sup>27</sup> (Poteet was the grandson of Zephaniah Horton and the great-grandson of Malcomb McCourry, both soldiers in the Revolution and both buried in Yancey; a monument to the former stands in Burnsville's Academy Hill Cemetery although he is not buried there.) The name Lorenzo Dow occurs in the Lowe family of Avery County,<sup>28</sup> and L.D. Gillespie was a well known clergyman in Burnsville in the early part of the present century.

In 1800 a new designation had appeared: the Morganton and Swannanoa Circuit; presumably, this reflects some shift in the boundaries of the older Swannanoa. The designation survives for but a single year and then it is split, possibly along the county-line boundary of Burke-Buncombe counties: Swannanoa in Buncombe, Morganton in Burke. That boundary ran as follows: up the Toe River from the Tennessee line, with Burke (present Mitchell County) on the left and Buncombe (present Yancey) on the right, to the mouth of Little Crabtree Creek; thence up that creek (with Burke on the left and Buncombe on the right) to the foot of the Black Mountains; then with the crest of the ridge. The Valley, then, will have been split by the county-line and likely by the circuits as well.

Until about 1801, North Carolina consisted of a series of unconnected circuits, but in that year districts appear in the *Minutes* as a larger organization principle. A year later, the even larger conferences emerge, with most of North Carolina in the Virginia Conference. In 1804, the area containing the Valley is transferred to the South Carolina Conference where it would remain until 1825. (This reflects the natural geography of the area; most of North Carolina's streams flow into South Carolina.)

The appointee to the Swannanoa Circuit in 1805 must have been an influential man, since a number of children were named for him. He was Joseph Tarpley, and the given-name "Tarpley" occurs thereafter in the Ray and Anglin families in particular.<sup>29</sup>

In 1806, the Swannanoa Circuit designation is replaced by Buncombe. There may have been some slight adjustment in boundaries, since the membership drops from 300 whites and 11 "colored" (meaning both blacks and Indians) in 1805 to 227 and 13 in 1807.

It is 1814 before the route of a circuit-rider in the area can be plotted with any precision. The basis for doing so is the Steward's Book for the Morganton Circuit which begins in that year.<sup>30</sup> A specimen-page follows. I will now attempt to identify a number of the sites, assuming that they are listed (at least roughly) in geographical sequence. I will begin at the points at which I am most certain of correct identification.

1. GARLAND'S: This surely is Garland-town, later to be called Red Hill, in the present Mitchell County. (For the pioneer settler, see above, page 23; a Methodist clergy descendant is Elisha Garland.) An active Methodist congregation may be found there at present (see the Mitchell-Yancey Parish materials in a later chapter).<sup>31</sup>

2. BAKER'S: The Steward's Book sometimes specifies this as David Baker's, which would seem to fix the spot at modern Bakersville. David Baker served as the first Postmaster there in the 1830's, and his family intermarried with known Methodists of the period (Andersons and Gardners).

3. WISEMAN'S: One of the earliest settlers in the Valley was William Wiseman, who settled in the vicinity of the modern Ingalls (just across the county-line in present Avery County) in the late 1700's. If I remember properly, the spot was formerly called Wiseman's.<sup>32</sup>

4. BROWN'S: A fairly common name in old Burke County, associated with, among other things, Brown Mountain and Brown's Cave (both in present McDowell County). There is a Brown cemetery at the present North Fork of Catawba Church near Ashford (in the North Cove, present McDowell County). There is buried Samuel Brown (1789-1861).<sup>33</sup> If this is the proper location, it would indicate that the circuit-rider, after leaving Wiseman's, ascended to the gap near Linville Falls and then went down the North Cove.

5. OBOTH/OBETH: There was a church with this name on the Table Rock Charge in the early part of the present century, near Paddy's Creek in present Burke County.<sup>34</sup> The site was abandoned when Lake James was created.

6. FINCHER'S: A family of this surname lived on Irish Creek in the early part of the 19th century, and the name is otherwise unknown in the area.<sup>35</sup> (Irish Creek flows into the Warrior Fork, and then into the Catawba River.) This would indicate that the circuit-rider is moving westward toward the present Lenoir County.

7. WHITE'S: The Steward's Book (aforementioned) is sometimes more specific (e.g., at April, 1818), fixing the location at William White's on Johns River. (For this William White, see footnote 32 at the end of this history.) The location seems to have been at the mouth of Mulberry

Creek, at Mulberry Grove, near the present Collettsville (present Caldwell County).<sup>36</sup>

8. HOLLOWAY'S: Possibly "*at the plantation of George Holloway, Esq., on Little Mulberry Creek, Burke (now Caldwell) County. . . this is Mount Olivet, which was later built on the land of his son Robert Holloway. . .*"<sup>37</sup> (The Steward's Book lists John Holloway as a member of the Quarterly Conference in 1814, and for April, 1824, it speaks of "George Holloway's Meeting House.")

9. CONLEY'S: The Steward's Book is sometimes more specific (e.g., November 1819): "Conleys Yadkin" (that is, Conley's on the Yadkin River). The spelling in the Book is not consistent: more usually it is Connelly's. The site seems to be "*William G. Connolly's, south side of the Yadkin at the Beech Ford of the river. . . Connolly's was the fore-runner of Mount Bethel (at a location a little farther down the river), where Mr. Connolly's son, John Wesley Connolly, was an exhorter in 1850.*"<sup>38</sup>

10. COLLIER'S: Reportedly on the property of James Collier, "*an early preacher and a man of great influence in western North Carolina, who died in 1820; gave land for the church named in his honor,*" land purchased in 1794 from John Woods.<sup>39</sup>

11. BETHANY: Location uncertain.

12. WINKLER'S: Location uncertain.

13. PAYNE'S/PAIN'S: "*In the southwestern corner of Alexander County*"; likely the predecessor of Pisgah Church (now also extinct).<sup>40</sup>

14. VAUGHN'S: Location uncertain.<sup>41</sup>

15. UNION: Location uncertain.<sup>42</sup>

16. PROVIDENCE: Location uncertain.

17. CONNELLY'S: Sometimes the Steward's Book has Conley's or Conneley Chapel. Apparently Rocky Mount, only the cemetery of which remains (near the Dry Ponds road from Granite Falls to Baton in Lovelady Township, southern Caldwell County). The land "*belonged to the Connellys (an ardent Methodist family) since before the Revolution.*"<sup>43</sup> Perhaps related to the town of Connelly Springs?

18. NEBO: Sometimes Mt. Nebow on the Steward's Book. Surely the present village on Hwy. 70, five miles east of Marion in present McDowell County. A Methodist church still exists there.

19. MASHBURN'S: Possibly at Matthew Mashburn's, and near the residence of Alexander Banning (whose residence replaces Mashburn's as the circuit-rider's stop in 1823): "*in south-central McDowell County.*"<sup>44</sup>

20. RICHARD BYRD'S: He is the son of Benjamin Byrd, "*a prominent Methodist who lived . . . in McDowell County,*"<sup>45</sup> near the present town of Old Fort.<sup>46</sup>



2<sup>nd</sup>, Quarterly Meeting for Morganton Cir  
Held at Mount Zion 15<sup>th</sup> Day 1814.

Paid Daniel Asberry P. E. \$4-50-0  
John Sewell S. P. - 16-43<sup>3</sup>/<sub>4</sub>  
Benjamin Ogeltree S. P. - 16-43<sup>3</sup>/<sub>4</sub>

Mount Zion	1	37	1/2
Ebenezer	4	0	0
Richard Bird	0	0	0
Mashburn	1	56	1/4
Nebo	2	6	1/4
Connelys Chappel	3	0	0
Providence	0	0	0
Union	2	18	3/4
Vaughns	2	56	1
Pains	2	0	0
Winklers	1	37	1/2
Bethaney	2	73	1/4
Collers	1	0	0
Conlye	0	0	0
Hollaways	0	56	0
Whites	1	18	1/4
Winchers	0	0	0
Oboth	2	87	1/2
Browns	3	12	1/2
Wisemans	2	12	1/2
Bakers	1	0	0
Garlands	2	0	0
Phillips	0	0	0

36 87 10

The 4 Quarterly for Morganton held at  
Connelys Chappel 15<sup>th</sup> Day of October 1814.

Members Present

Daniel Asberry P. E.

John Sewell S. P.

Benjamin Ogeltree S. P.

William Fullwood

John Gibbs

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COLUMBIA, S. C. 29202

From the Steward's Book of the Morganton Circuit. The next page (p. 8) has, between Garlands and Ebenezer (Red Hill and Old Fort?), the following stops: Phillips, Mount Zion and Youngs.

21. EBENEZER: There is a church presently with this name in McDowell County, near Old Fort, apparently in existence, some think, as early as the year 1796. The location is right for the next stop on the circuit.

22. MOUNT ZION: Location uncertain.

All of the known locations, thus far, have been within what was then Burke County (of which Morganton was, and still is, the County Seat). The remaining designation in the 1814 list, however, seems to fall outside that boundary.

23. PHILLIPS': Location uncertain. One possibility would be on Haw Creek (formerly Whitson Creek), in the vicinity of Asheville. Adam Phillips, a Methodist Class Leader, lived there after 1809 (having moved there from nearby Hominy Creek where he had been visited by Daniel Asbury as Presiding Elder in 1806).<sup>47</sup> However, since Asbury was the P.E. of Swannanoa District (containing both the Buncombe and the Morganton circuits) in that year, this does not indicate whether Adam Phillips' house was on the Morganton Circuit! Presumably, the same circuit that contained Adam Phillips' should contain Daniel Killian's, where Bishop Francis Asbury often stopped (Asheville, North Carolina), and of this there is no record.

The other possibility, since Phillips' occurs in the list just before/after Garland's (and in two other lists as well), is that it is at the home of a pioneer family on Jacks Creek (in present Yancey County). Phillips' Knob there derives its name from it, and members of the family later were Methodists. (They lived in the vicinity of the present Bruce Bailey farm.)

It is just possible, of course, that a third location should be considered: Altapass, where resided John Garrison Phillips. (His son William Lafayette Phillips was born there in 1828, and married into the Wiseman family: see location no. 3.)<sup>48</sup> This would mean the locations are out of sequence in the Steward's Book, since Phillips' and Wiseman's would adjoin. (For just such dislocation of names in the list, see the following entry.)

Other Quarterly Conference minutes for 1814 show additional sites on the Morganton Circuit, the most interesting of which we now discuss.

24. YOUNG'S: Also designated as Young's Meeting House, it occurs in the following sequences: Oboth, Young's, Wiseman's, Baker's; Oboth Society, Young's Meeting House, Samuel Brown's, Wiseman's, Bakers, Garland's, Phillips', Brown's, Ebenezer; and Oboth, Leatherwood, Wiseman's, Baker's, Garland's, Phillips', Mt. Zion, Young's, Ebenezer. Again, there are multiple possibilities for identification. (1) Bishop Francis Asbury, preaching on John's River

(March, 1797; the same location as White's and Holloway's, above), crosses Linville Mountain to Young's Cove. That designation, at present, is at the head of Cane Creek in Mitchell County. As late as 1916 there was a congregation on the Bakersville Circuit called Young's Cove. (2) Strawbridge Young (born 1772; see above, page 15; was a pioneer Methodist in the Valley, and his descendants claim that "Young's Meeting House" at the present Newdale (Yancey County) was the location of the earliest Methodist Society in the area.

Where did the circuit-rider leave/enter the Valley? That depends upon the identification of the last two sites. If Phillips' is on Haw Creek, then it would be through Swannanoa Gap then Paint Gap (between the present Madison and Yancey); if Phillips' is on Jacks Creek and Young's at Newdale, then it would be through Gillespie Gap; if Phillips' and Young's are at Altapass and Cane Creek, then it would be Linville Falls or McKinney Gap.

Do the various locations, as projected above, form a coherent circuit? The results are shown on the map (see page 29).

When one surveys the list of stopping-places, there is a curious absence: should we not expect a society in Morganton, the county-seat? Curiously, it does not occur in the Steward's Book until 1815, when it is listed between Mashburn's and Providence which is about where we would expect it geographically. However, a year later it disappears from the lists, to be replaced by Gilboa (sometimes spelled Gilbow).<sup>49</sup>

Where did the circuit-rider normally reside? The Steward's Book for July 4-6, 1817, may provide a clue:

*"We . . . nominate and appoint a committee to build a parsonage in Morganton Circuit, to wit: James Askew, William Fulwood, and Thomas Pain.*

*"William Conneley was appointed as a committee to attend a committee to provide a house for the Presiding Elder in the Catawba District."*<sup>50</sup> Fulwood apparently lived on Paddy's Creek (near Lake James), and thus these parsonages, if they materialized, would likely have been in modern Burke County.

In 1815, a Black Mountain Circuit emerges, and the designation "Buncombe Circuit" ceases. There have, however, been adjustments in boundaries. For example, a number of locations disappear from the Steward's Book (Morganton Circuit) this year: Brown's, Wiseman's, Baker's, Garland's, Phillips', Mt. Zion, Young's, Ebenezer, and Richard Byrd's. We may assume that they have been transferred to the Black Mountain Circuit, which focuses upon the Toe River Valley (but





beyond it at points). This thus leaves, in the Morganton Circuit, most of the sites that are below the crest of the Blue Ridge.

Fortunately, in 1823/4, the Morganton and Black Mountain Circuits held joint Quarterly Conferences, and thus the aforementioned Steward's Book gives lists of both's meeting-places. Specimen-pages for 1823 and 1824 are included herein.

The following names, not mentioned previously or subsequently in the Morganton Minutes, may be presumed to be from the Black Mountain Circuit: Josiah Freeman, Jonathan Byrd, John Godfrey, John S. Ford, Richard Beard (Byrd?), Thomas Wynn, Daniel Sillivin (Sullivan), Harvey Mashburn, Joshua Curtis, and David Free. (Both Browns likely are from this circuit as well, and note, at the bottom of the 1823 list, still others from the Rims/Reems Creek Meeting-house.) Apparently, most of these were from western McDowell and Buncombe County, rather than from the heart of the Toe River Valley!<sup>51</sup>

Information about specific locations is as follows, taking the list in the order that it occurs.

1. BUCK CREEK: In present McDowell, where there is still a small Methodist congregation.

2. BENNING'S (BANNING'S): Apparently at the residence of Alexander Banning, in "south-central McDowell" and close to Mashburn's and Richard Byrd's.<sup>52</sup>

3. EBENEZER: Presumably the same location as #21 on the Morganton Circuit for 1814 (Old Fort).

4. HODGE'S: The 1800 Census for Buncombe County lists a William Hodge (page 174).

5. TABERNACLE: A congregation of this name still exists near Black Mountain (Buncombe County), and dates back at least to the 1830's.<sup>53</sup>

WELLES (WELLS'): Possibly the same family as that of Benjamin F. Wells, who "*after location, situated himself on a farm in Buncombe County, North Carolina, where he reared a family.*"<sup>54</sup> The 1800 Census of Buncombe shows a John Wells at page 192.

7. KILLIAN'S: Surely the residence of Daniel Killian (1800 Buncombe Census, page 176) where Bishop Francis Asbury often stopped; near the present Asheville.<sup>55</sup>

8. BULL MOUNTAIN: On the road between Asheville and Weaverville;<sup>56</sup> likely named for a buffalo killed by Joseph Rice.<sup>57</sup>

9. RIMS (REEMS) CREEK: Near the modern Weaverville, where an early Methodist campground was located, then Weaver College.

10. BIG IVEY (IVY): In the vicinity of the present Barnardsville, where William ("Billy") Anderson donated land for a church in 1821.<sup>58</sup> Nearby, on the Paint Fork of Little Ivy, Methodist

James Anderson had settled in 1795.<sup>59</sup>

11. JACKSON'S CREEK: Parallel lists make it quite clear that this is Jacks Creek, in present Yancey County. For the Methodist Phillips family there, see the Morganton Circuit (1814), #23. Other early Methodist families there were Ezekiel Hampton and several Pattersons (including the Rev. Jehu Patterson). All these are on Upper Jacks Creek (i.e., above Day Book Junction).

12. THOMAS BAKER'S: Various members of the Baker family obtained land-grants on Jacks Creek as early as the 1790's, a Thomas not among them. Since this stop is prior to Red Hill (if the list is sequential), this should be on Lower Jacks Creek or Green Mountain (in Yancey).

13. GARLAND'S: This is the present Red Hill (Mitchell County, just over the line with Yancey), identical with #1 in the Morganton list of 1814.

14. DAVID BAKER'S: Bakersville (see Morganton list #2).

15. WISEMAN'S: At Ingalls (present Avery County); same as #3 in the Morganton list of 1814.

16. ANGEL'S: Location uncertain.

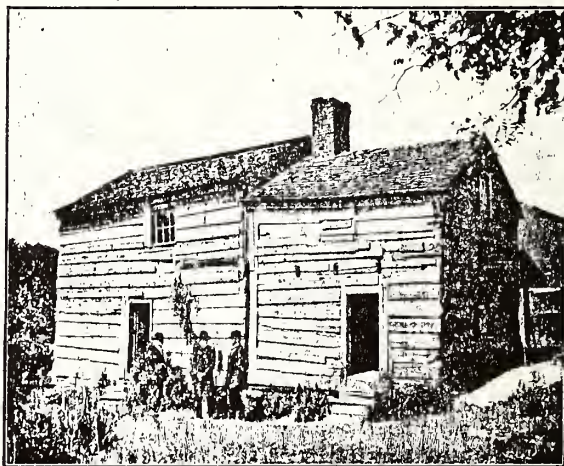
17. SHOOL HOUS (SCHOOL HOUSE?): Location uncertain.<sup>60</sup>

18. SENTER'S: (Center's): Location uncertain.

19. MT. ZION: Location uncertain; same as #22 in the 1814 Morganton list.<sup>61</sup>

20. CROOKED CREEK: Likely near the Swannanoa Gap, and flowing into the Catawba River in McDowell. (The other possibility is a tributary of the Middle Fork of Ivy, in Madison County.)

The Circuit, then, seems to have gone across the Swannanoa Gap, by Asheville, through Madison County, likely through the Paint Gap into Yancey, down Jacks Creek and across Toe River at the Nunnery Ford (near Green Mountain), then through Mitchell and Avery to the Gap at Linville



The Killian House, near Asheville, N.C.  
from R.N. Price, *Holston Methodism*, I, p. 303

1823-4<sup>th</sup> quarterly meeting held at both for the United  
Morganton and Black Mountain circuit November  
the 28 and 29 & 30 Days 1823

Members present in conference Daniel Brown S. S.  
Daniel & Cristenbury P. E. Samuel Brown C. L.  
John L. Jerry - C. P. Roling Dunkin C. L.  
Josiah Freeman - C. P. David Free C. L.  
Jonathan Bird - L. D. Elijah Evans C. L.  
John Gibbs - L. D. Hervey Marshburn C. L.  
John Godfrey - L. D. qu<sup>1</sup> or their any appeals  
William Fullwood L. D. answer none  
James G. England L. D. qu<sup>2</sup> or their any affid  
John S. Ford - L. E. answer none  
Richard Beard - L. E. qu<sup>3</sup> or their any trustees  
Hozeciah Beaver L. P. wanting answer yes  
James Ashew - L. P. for both Meeting Houses  
Exorters and class leaders John Gibbs Wm Fullwood  
Thomas Wynns - C. L. James G. England  
Daniel Silhwin C. L. James Ashew  
Joshua Curtis D. For Hebron meeting House  
Elijah Evans James Marshburn  
John Gibbs John S. Ford

For Sardis Meeting House William Fullwood Aquiller  
Leatherwood Jas Ashew William Gibbs Black Mountain  
circuit Rims Creek Meeting House Andrew Pickens  
Jacob Weaver Braden Beard Darnell Hillian

qu<sup>4</sup> or their any Licence to renew answer yes Thos Smith  
Joseph Previtt & William Spencer applied for and  
obtained the renewal of their Licence in this conference

qu<sup>5</sup> collection from the two circuits first

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		(Y <sup>n</sup> )	
Oboth	5	36 $\frac{1}{2}$	Black Mountain Circuit
Sandis	0	00	Buck Creek
Wack fields	0	01	Bennings
Littel Johns	1	25	Ebenezer
Holloways	0	98 $\frac{1}{2}$	Killians
Bonnellays yadkin	0	96 $\frac{1}{2}$	Pullmountain
Davin ports	5	50	Rims Creek
Polliers	0	50	Jacksons Creek
Choppel	3	48 $\frac{1}{2}$	Thomas Bakers
Winklow	0	60	Garlands
Pains	2	25	David Bakers
Spencers	2	3 $\frac{1}{2}$	Wisemans
Bethany	1	37 $\frac{1}{2}$	Angels
Gilbow	8	37 $\frac{1}{2}$	Shool House
Moss	0	00	Senters
Hobon	1	15 $\frac{1}{2}$	Mt Zion
Nebow	2	25	Prossed Creek
Newlands	1	60	
			Total \$ 77

1<sup>st</sup> quarterly meeting for morganton circuit held at pains  
 Meeting House April 24 25 1824  
 Members present

Daniel H Cruttenburg D. O.  
 Jeremiah Freeman - L. O.  
 Dimon Dorsey - L. O.  
 William Spencer - Exor.  
 Thomas Smith - D. O.  
 Abner Pain - L. O.  
 Daniel Bedell - D. O.  
 William Bowman - D. O.  
 Charles Dunkin - D. O.

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 ARCHIVES  
 WOFFORD COLLEGE  
 SPARTANBURG, S. C. 29303

Ques 1<sup>st</sup> or their any appeals answer none  
 Ques 2 or their reference none  
 Ques 3 or their Licence to Preach none

NOTE: At the prior Quarterly Meeting (July 4-6, 1823), the following societies are listed between Ebenezer and Killian's: Hodges, Tabernacle, Wellses. Between Rimes Creek and Jacks Creek we find: Big Ivey. (Morganton Circuit in left-column)

Falls, and then down the North Cove (McDowell County) to the beginning. A tentative route is sketched on the following map.\*

In 1824, the area containing the Valley was transferred from the South Carolina Conference to the Holston (Tennessee) Conference. The Black Mountain Circuit remained intact, as part of the French Broad District. The adjoining Morganton Circuit, however, remained in the South Carolina Conference until 1870, as part of a newly created Cheraw District. In 1826, the membership of the Black Mountain Circuit was 558 white and 58 "colored", an increase from 380 in 1821.

The appointee to the Circuit in 1827 had a name that lingered for generations among Methodist children: the Rev. Goodson McDaniel. He was reassigned to the Circuit in 1830 which increased his influence. Perhaps the most conspicuous influence of both his names was for a boy born on Coxes Creek (tributary of Jacks Creek) to those good Methodists, Wade and Rutha Byrd Hampton: his full name was Goodson McDaniel Fulton Hampton, and he became a Methodist clergy-

\*A slightly different conclusion to the Circuit is proposed in Ellis Gardner's speech (Burnsville Church, [to follow]), apparently with the 1833 Minutes in-hand: part of present Henderson County included.

man. He was thus also named for another famous clergyman, the Rev. Creed Fulton.<sup>62</sup> The name McDaniel, usually shortened to "Mack," occurs in many families in the Valley, mostly Methodists initially.

Among the offices that one could hold, as a member of the Quarterly Conference, was that of Exhorter. The aforementioned Steward's Book often mentions such persons in attendance, denoting them by "Ex." A license for this office follows, issued to my great-great-great grandfather in 1832. (Later in life, alas (!), he became a Baptist clergyman, as is attested by the Minutes of Zion Baptist Church at Green Mountain, North Carolina, Yancey County.) As for Nathaniel Harrison, who signed the license, he had been elected Deacon on the French Broad Circuit in 1830.

In 1831, the Holston Conference elected two Elders whose names would likewise live on in subsequent generations of children in the Valley. The first of these was "Father" Joseph Haskew, later to be the Presiding Elder of the Asheville District. As a consequence of his reputation as a saintly Christian, a good Methodist couple on Jacks Creek (Charles A. and Jane Hampton Byrd) named one of their sons Haskew. He died as a youth and is buried in an unmarked grave on Byrd

one Elisha Honeycutt Has applide  
to us for licens as an Exhorter in the methidest  
epis copel Church after Dew inquireing  
all his gifts we judge him to be a proper  
per son. Black moun tain Ser Cit March  
the 25 1832  
Nathan Harrison

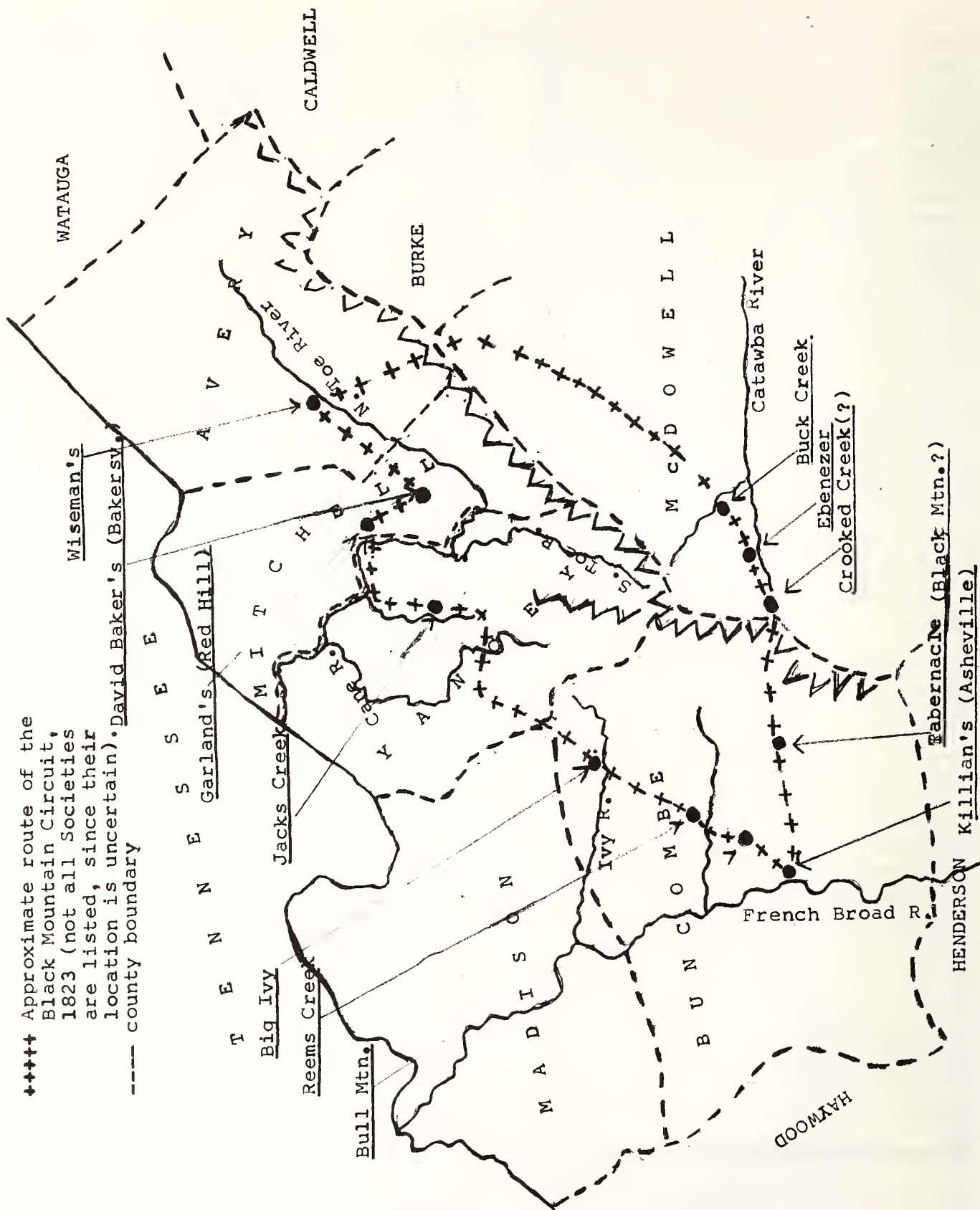
Elisha Honeycutt lived on Bailey Branch (Jacks Creek). From an original (smaller size) preserved by his granddaughter, Margaret Honeycutt Johnson.

*Elisha Honeycutt Has applide to us for licens as an Exhorter in the Methidest Episcopel Church after Dew inquireing all his gifts we judge him to be a proper person. Black Mountain Sercit March the 25 1832*

Nathan Harrison



+++++ Approximate route of the  
 Black Mountain Circuit,  
 1823 (not all Societies  
 are listed, since their  
 location is uncertain). David Baker's (Bakersv.)  
 ----- county boundary



Branch. A single story about him survives, related to me by his nephew (Tom Byrd). It goes as follows: Haskew and his brother George were playing “mule” (or, as children now would call it: “horsey”). The rider (George) tied his “mule” (Haskew) to a bush in which he had spied a hornet’s nest. He then gave the bush a quick shake and ran, leaving the poor “mule” to make the best of it! As the “mule” jumped and yelled from the stings, George would call out, “Whoa, mule! Whoa, mule!” (Their father, as the story goes, was not amused when he heard of this, and gave George a little something of his own to yell about!)

The other Elder who was elected at this time (1831) was William G. Brownlow,<sup>63</sup> who had travelled the Black Mountain Circuit in 1827. In addition to being a fiery orator on the circuits, he later edited a newspaper in Jonesboro, Tennessee, became Governor of the State and then U.S. Senator. He was especially fond of attacking, as he put it: “. . . an enemy compounded of Baptists, Presbyterians, the Devil, Democrats, and finally, the Confederates.”<sup>64</sup> Baptists sometimes responded with similar rhetoric and this led to a famous lawsuit. There was an exchange between Brownlow and a Baptist clergyman named Humphrey Posey, which led to a libel suit which cost Brownlow his horse, bridle, and saddle . . . a serious situation for a circuit-rider! Since this happened on the Franklin Circuit (in the same District as the Valley),<sup>65</sup> it was “all the rage” as the topic of conversation. Direct memory of it lived on until the present century: “Grandma Gardner” (Nancy Anderson Gardner, wife of William), born in 1815 and still living in Burnsville in her 98th year, would talk of the “lie bill suit” against Parson Brownlow.<sup>66</sup>



William G. Brownlow  
from Price, *Holston Methodism*, III, p. 317

Since the case was a sensational one and has sometimes become distorted in subsequent memory, perhaps it is in order here to reproduce a description of it from another Methodist Clergyman who was assigned to the District at the same time:<sup>67</sup>

*“In the bounds of one of the circuits, however, there was considerable excitement, growing out of the fact that the preacher in charge became involved in a vexatious lawsuit, which it was for a time feared would injure the Church, though it turned out otherwise in the end. The writer of these sketches was at that time traveling in the bounds of the same district—was familiar with the whole affair, though not mixed with it in any way—and as many contradictory and false statements have been made in reference to it—now that most of those immediately concerned have passed to their final account—it seems proper that he should refer to it as a matter of history, particularly as Mr. Patton was to some extent involved, and the present writer has never before written a line for the public on the subject.*

*“The facts were substantially as follows:—In the bounds of the Franklin Circuit there lived a Baptist preacher, who, for several years immediately preceding this, had been more or less in controversy with every Methodist preacher that had been sent there. He was a man of some prominence and popularity among the people, and possessed of no little tact in the management of his affairs and the affairs of his Church. In his public ministrations he was frequently very bitter in his denunciations of the Methodist Church and her ministers, and often, in reference to the latter, descended to personalities of such a character, that no less than eight traveling preachers of the Methodist Church felt called on to certify before the public that he had made false and slanderous statements, either about them personally, or about the church of their choice. To these certificates were added those of two local preachers and several private citizens, all testifying substantially to the same facts. At the Conference of this year (1831), Rev. W.G. Brownlow was appointed to this, the Franklin Circuit. Soon after he reached the Circuit, he met at different places reports prejudicial to his ministerial and moral character, which were referred to the Baptist preacher as their origin. After some time, it became necessary, in the estimation of Mr. Brownlow and his friends in the circuit, to make an effort to put a stop to these reports, as they were thought to be doing him an injury. Accordingly, he addressed the preacher a private and polite note, stating he had heard such reports, they had been referred to him as the author, and asking him to say whether he had given them currency, and, if so, upon what*



authority. The preacher's reply was exceedingly evasive. He admitted, however, he had mentioned the reports "with regret," and stated he had heard them from a source which he thought was not entitled to much credit, though he did not say what that source was. Upon the reception of this, Mr. B. addressed him a second note, in which he used very plain language, expressed his surprise at the preacher's evasiveness, and informed him that, until he chose to be more explicit in the matter, he would hold him responsible for the reports in question. In a few days, this second note was answered by a third person, who indirectly assumed the authorship, so far as the preacher was concerned, and added, that he had received his information from an intelligent slave. As might have been expected, Mr. Brownlow dispatched this letter very summarily, and notified the author that he wished no further communication from or with him. Subsequently, he addressed the preacher a long private letter, in which he dealt with him very plainly and very severely. What provocation he had for so doing, the reader may judge from what has just been said. A certified copy of the entire correspondence is now before the present writer, and he knows these statements to be correct. On this private letter, first made public by the preacher to whom it was addressed, Mr. Brownlow was presented to the grand jury of Macon county, North Carolina, by a third party—the preacher in question being kept back to give testimony before the jury. A true bill was returned, and Mr. B. indicted for libel. This presentment was made a short time before the close of his year on that circuit. In due time the trial came on, and the defendant was found guilty, and fined five dollars. The reader will observe that the North Carolina code was fashioned, in this respect, after the old English law, the plain reading of which is, 'the greater the truth the greater the libel.' Had the action been for slander, the parties would have occupied a quite different relation to each other, and the results might have been very different. As it was, Mr. B. acknowledged he had failed to establish the charges in law; and as one of the charges was that of hypocrisy, it could not be established in law, as a fact, but only deduced inferentially from other facts. These other facts he had proven, but, failing in this, he was convicted. The result, however, was very different from what his prosecutors and the opposers of the Church seemed to have anticipated. The preacher soon found it convenient to leave that part of the country, his congregation for the most part broken up, and his influence mainly destroyed, by a full and truthful publication of the whole affair that was soon made

in pamphlet form; while, after that, Methodist preachers were generally let alone, and the Church had continued an almost uninterrupted prosperity.

"Mr. Brownlow made no recantation, either publicly or privately, so far as the present writer was ever advised; took nothing back, but, on the contrary, again and again reaffirmed all he had said, and very clearly showed the whole proceedings to have been a well-concocted, well-systemized, but badly-executed plan of bitter persecution from first to last.

"Mr. Patton's part in this matter was only that which devolved on him as Presiding Elder of the District in which Mr. B. was traveling, and this part he acted out with credit to himself and acceptability to the Church. He carefully inquired into the whole affair—as was his duty—had Mr. Brownlow's ministerial and moral character diligently examined, agreeably to the strict rules of the Church, in reference to it, and, after careful examination, he, Mr. B., was fully and honorably acquitted, and the reputation of the Church maintained.

"To state all the particulars connected with the case would not be proper here; but it is safe to say the parties, relying perhaps on a degree of strength and influence they did not possess, went too far, and overdid what they had undertaken, and broke themselves down rather than him whom they had attacked. To give the reader an idea of the manner in which the proceedings were carried on, it may be sufficient to remark, that among many things of similar character, the following occurred. The defendant having lost the suit, the costs, of course, fell on him. Most of his witnesses declined to prove their attendance. Those summoned by the plaintiff, who were in Court and examined, proved their attendance and were paid; but this, it seems, did not make costs enough, so after Court adjourned, a large number who were not called in Court at all, proved their attendance as witnesses, and, as the defendant had left the village, an execution was issued forthwith and put into the hands of an officer, who shortly after found him at church on Sabbath, and proceeded to levy on his horse, saddle, bridle, saddle-bags, umbrella, Bible and hymn book. These illegal proceedings, however, soon had the effect to excite public indignation against those who had instituted and carried them out, and the result was most disastrous to the cause they were intended to serve."

Perhaps one other illustration will suffice to depict "Parson" Brownlow's wit and polemical "edge." Speaking of the Baptists' demand for baptism by immersion only, he remarks, "By day



and by night their cry was 'Water! Water! Water!' as if heaven were an island, situated somewhere in the British Sea, and we all had to swim to get there.'"<sup>68</sup>

Among those named for him, in Yancey County, was a little boy named Brownlow Honeycutt (whose brother Millard is buried in Academy Cemetery in Burnsville). Better known is a preacher who would later be assigned to the Burnsville Circuit in 1893, named William Brownlow Lyda. No less popular, as a name for children, was that of his Baptist opponent in the libel suit (the Rev. Humphrey Posey). Thus it was, I suppose, that an attorney in Burnsville was named Posey Randolph.

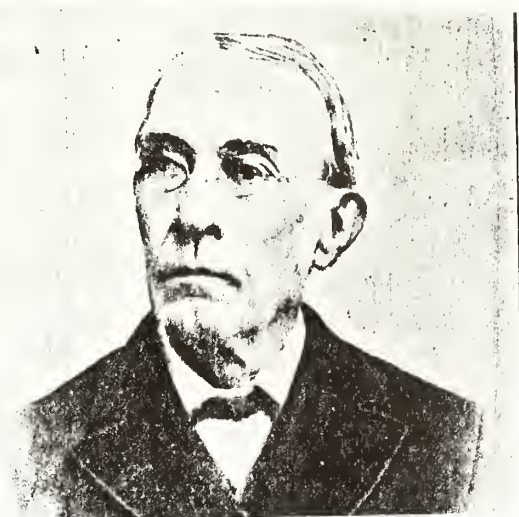
While on the Black Mountain Circuit (1827), Brownlow made this observation about a foot-washing service by Primitive Baptists: "*One of these meetings set apart for feet-washing I can never forget. For never did I, before or since, see as many big dirty feet washed in one large pewter basin full of water.*"

A physical hazard which he faced he described as follows: "*The only misfortune which befell me this year was that of having almost frozen to death on the 26th of December. Having led my nag over Cane River on the ice, I proceeded to cross a spur of Black Mountain, when, I suppose, I came as near freezing to death as ever any poor fellow did, to escape. Indeed, upon arriving at a small cabin on the opposite side of the mountain, I was so benumbed with cold that I was not only perfectly stupid, but extremely sleepy.*"<sup>69</sup>

The Black Mountain Circuit, having undergone a period of solid growth (838 white and 60 "colored" members by 1832), disappears in 1833. The change likely was occasioned by the creation of Yancey County in that year (which included much of the present Madison, all of Yancey, Mitchell, and Avery, and even a corner of Watauga; this is what is meant by the designation "Old Yancey"). The new Circuit is entitled Reems Creek,<sup>70</sup> likely because of its central location and because of the camp-ground (Salem) which was located there (see p. 30).

Another well-known camp-ground on the Circuit was at Caney River in Yancey. At a revival held there in 1836 by circuit-rider Charles K. Lewis, a conversion of some consequence took place. Conaro Drayton Smith, formerly ginseng purchasing agent for Smith and McElroy's store there, was licensed to preach just one year after his conversion. He was also a mineralogist, and sought to bring the teachings of geology into harmony with the Bible. In 1861, he served as a member of the State Constitutional Convention.<sup>71</sup> I suspect that the name Drayton ("Drate") a-

mong the Young family in Yancey (Methodists) is because of him.<sup>72</sup>



Conaro D. Smith, D.D.  
(from Price, *Holston Methodism*, IV, p. 319)

The appointee to the Circuit, in 1839, is the Rev. Eli K. Hutsell.<sup>73</sup> Likely because of him, a good Methodist family at Red Hill (Mitchell County) gave their child, born in 1842, the name Isaac Hutsel Bailey. Isaac became a store clerk in Burnsville for Milton Penland, and married his daughter (Louise). Still later, he became a Lt. Col. in the Confederate Army and lived in Bakersville, North Carolina. As a tribute to his stature in the community, he was elected to the State Assembly as a Democrat (an amazing compliment to him, given the fact that Mitchell County separated from Yancey over Civil War tensions, the former being strongly Union).

Perhaps in recognition of the growth of Methodism in the Valley, the Burnsville Circuit emerges in 1841. It has 708 white and 61 "colored" members (1842 statistics), a drop from 824 and 35 in the previous year. This may indicate some adjustment in boundaries (the Reems Creek Circuit disappears). The Asheville District, at the time, consists of five circuits in North Carolina (Asheville, Burnsville, Hendersonville, Waynesville-Echota Mission, and Franklin) and two in South Carolina (Pickens and Greenville). Some hint of boundaries may be contained in the first area newspaper (Asheville's *Highland Messenger*), which appeared in 1840. The Presiding Elder of the District would advertise the round of quarterly meetings, but unfortunately few of the early issues have survived. Two such notices (reproduced herein) state that the Burnsville Circuit contained Tabernacle and the Camp Ground. No certain identification can be suggested. Is Tabernacle at Black Mountain (see p. 30)? That seems

**THIRD ROUND OF QUARTERLY MEETINGS FOR  
THE ASHEVILLE DISTRICT.**  
Asheville circuit, May, 28th, 29th, Mt. Pleasant  
Greenville and Pickens, June, 4th, 5th, Independence,  
Franklin circuit, June, 11th, 12th, Mt. Zion,  
Echoa mission, June, 15th 6th, Mission house,  
Waynesville circuit, June, 18th 19th, Waynesville,  
Burnsville, June, 21st 22d, Tabernacle,  
Hendersonville, June, 25th 26th, Hendersonville.  
E. F. SEVIER.  
Asheville, March 24, 1842.

**RELIGIOUS NOTICES.**  
*Appointments for Quarterly Meetings on the Asheville District. Fourth round.*  
Waynesville circuit, commencing Aug. 16, Shooks C. G.  
Franklin " " " 23, Camp Ground.  
Pickens " " " 30, Camp Ground.  
Greenville " " Sept. 6, Jacks Grove C. G.  
Hendersonville " " 13, Shaw's Creek C. G.  
Burnsville " " 20, Camp Ground.  
Asheville " " Oct. 3, Reems Creek C. G.  
Ground, Annual Conference.  
E. F. SEVIER, P. E.

*Highland Messenger*  
June 3, 1842 August 16, 1844

unlikely, given the existence subsequently of an Asheville Circuit (with Asheville city geographically between Black Mountain and Burnsville). The most famous campground would be Salem, at Weaverville (Reems Creek), but that also seems unlikely: it is denoted by name as the meeting-place of the Asheville Circuit, in connection with the annual conference of 1844. Presumably, then, the one on the Burnsville Circuit is different, and well known enough to those on it that no name was needed. The most likely candidate would be at Cane River.<sup>74</sup> Perhaps, then, the Burnsville Circuit consists primarily of the Toe River Valley.<sup>75</sup>

At the 1844 Conference (at Reems Creek), Jehu Patterson<sup>76</sup> of the Burnsville Circuit was elected Deacon, and John Gibbs elected Elder. In a rare re-appointment, E.K. Hutsell is to be the circuit-rider. He is to be assisted by a young man named Stephen Dulaney Adams, from Strawberry Plains, Tennessee. This was later to have significant implications for Yancey, as we shall see.

In 1845, the Holston Conference withdrew from the Methodist Episcopal Church to become part of the newly emerging M.E. Church, South. The issue was a legal one, but in the background lay the reality of slavery. The Church had forbidden such ownership save in states where law forbade their liberation. Thus Bishop Andrew (of Georgia) was requested (by the General Conference of 1844) to cease exercising episcopal functions as long as the situation remained. No trial was held and the constitutionality of the action was open to debate. Consequently the Plan of Separation was put into effect and so remained until 1939. The internal organization of circuits was not affected, and thus the Burnsville Circuit remained as was.

In 1851, the citizens of Burnsville, desiring a quality education for their children, founded an academy (high school) under the leadership of local trustees (Milton P. Penland being the Chairman). For academic leadership, they turned to the aforementioned S.D. Adams, a learned man and a powerful orator. (At the 1848 Conference, Adams had requested the superannuated status [to be left without appointment], either because

of ill health [as was the case in 1847] or because of charges brought against him by a Miss Rebecca Biggers [charges which the Conference rejected].) He apparently had fond memories of Burnsville and thus accepted the Trustees' invitation. Not only did the institution quickly achieve a deserved reputation for quality:<sup>77</sup> it also gave rise, indirectly, to a neighboring institution which still endures! Here is how it happened, according to a faculty-member at that institution, Mars Hill College.<sup>78</sup>

*"About the year 1852 Thomas Ray, brother-in-law of Edward Carter, sent two of [his] children, Polly Ray and Mack Ray, to an academy at Burnsville, North Carolina, which was under the auspices of the Methodist Conference. At the same time Edward Carter sent his oldest son, Melvin, who afterwards became Captain Carter in the Confederate Army during the Civil War.*

*"During their sojourn at the Burnsville Academy there was a revival of religion conducted and all three of these children professed religion, and Polly and Mack united with the Methodist Church. Melvin Carter did not unite with any church. This put Edward Carter to thinking and his conclusion was that unless the Baptist denomination should build a school . . . the Baptists in all the mountain section would lose their young people."*

The following description of Adams is by one of his contemporaries: *"Stephen was an accurate scholar and a man of prodigious genius. I have heard him preach often, and he would have taken rank as an orator in any age or country. But he was fond of controversy, especially of the personal sort, and he sometimes set his coultter too deep. He thus made enemies and involved himself in serious troubles. He was an admirer of Brownlow, and Brownlow's example was responsible for the mistakes of this brilliant man."*<sup>79</sup>

In 1851, the appointee to the Burnsville Circuit was Richard N. Price. He is the author of the important multi-volume work, *Holston Methodism*, in which he makes a number of references to Burnsville and to the Academy. Several children



in Yancey may have been named for him, among them Price Hampton (two of whose brothers, Ezekiel and Goodson, were Methodist Clergymen).

While on the Burnsville Circuit (Fall, 1852), Price conducted a revival at the camp-ground on Big Rock Creek (modern Mitchell County). He asked a young physician from Burnsville to assist him (John R. Stradley), and the physician went on to become a well-known Clergyman.<sup>80</sup> Here is Price's general description of the camp-ground:<sup>81</sup>

*"Rock Creek Camp Ground did a good work for Methodism for a number of years. It was situated on Rock Creek, in Yancey [now Mitchell] County, North Carolina, not a great distance from the base of Roane Mountain. It is in a weird region, which the ancient imagination would have peopled with roaming wood nymphs and dancing satyrs, and where sublimity of scenery vies with the music of rushing streams to entertain the traveler. Hard by the pellucid waters of the hurrying creek stood this encampment, and here the clans of Methodism rendezvoused annually to plan and do battle against the powers of darkness. The people were plain in their habits and simple in their manners. They were not learned in Latin and Greek and astronomy; they were not devotees of Lord Chesterfield. But they had plenty of brain and brawn; they were brave and virtuous, and of common sense they had no lack. Their religion was of the purest and most buoyant type—pure as the limpid waters of that land of the sky and as robust as the deer and the bear that once roved over its hills.*

*"Orators used to come from a distance to preach to the responsive crowds of that place. Nathaniel G. Taylor and Alexander Harris, brothers-in-law, used to come together from Tennessee, and it was always an unsettled question among the people as to which was the greater preacher. Taylor, diffuse and grandiloquent, was the Cicero; Harris, terse and impassioned, was the Demosthenes who hurled his philippics against the world, the flesh, and the devil. I once heard Taylor preach an hour and a half there, and the people were sorry when the sermon closed."*

In 1852, S.D. Adams became embroiled in controversy with his Clergyman-father (David). As a consequence, he was expelled from the Conference (and from the M.E. Church, South) for *"deliberate falsehood and willful and intentional slander and with unchristian conduct."*<sup>82</sup> Part of the problem sprang from long and pointed letters which he had published in Brownlow's newspaper, signing them "Memphis" and "Dulaney."<sup>83</sup> (Since the latter was his middle name, it appears that he did not intend to "cover his tracks" too well!) None of this seems to have lowered his es-

teem in the eyes of the people in Yancey, however. At the 1853 Conference, the Burnsville Circuit moved to have his credentials restored, since he *"has rejoined the Church and been licensed to preach"* (by the Quarterly Conference). The motion carried, 37 to 14, with the recommendation that Adams was *"to be counseled by the Bishop."*

Adams died in 1854 (apparently of typhoid), and he is buried in Burnsville's Academy Cemetery.<sup>84</sup> He had married a local girl, Cordelia Shepherd (daughter of Joseph), who continued to live in their house for several years thereafter. Their only child, Joe, later became a Judge and kept in contact with events in Burnsville for some time.<sup>85</sup>

The new President of the Academy was Richard N. Price, who had served on the Burnsville Circuit just a few years before (1851). Here is his account of how that event came about.<sup>86</sup>

*"At this Conference my presiding elder, William Hicks, complained without malice that I left my charge, Tazewell Station, during the year without permission. I was asked for an explanation, which I gave. It was known that Stephen D. Adams, Principal of the Burnsville High School, at Burnsville, N.C., had died during the year, and I was elected by the trustees to take his place. Intending to accept, I rode to Kingsport, Tenn., to ask of my presiding elder permission to leave my charge; but he had gone to Jonesville, Va., to hold a quarterly meeting. I then proceeded to that place and informed him why I had sought to see him, but at the same time informed him that I had changed my purpose and wished to finish the year at Tazewell. He said that he would have released me if I had desired it. When I reached Tazewell, I found a revival in progress in my church. The charge had been left in the hands of the Rev. John M. Kelley, a superannuate, and of a local preacher then in charge of the academy. When I left there were signs of revival, which had been followed up in daily services for a few days. I took hold of the work vigorously, and many sinners were converted and the Church greatly refreshed. It was a work of unusual power. About the close of the meeting I received an urgent petition from the Secretary of the Burnsville Board to take charge of the school. At the Conference of 1852 Adams had been severely handled, and on that account he and the Burnsville people were disaffected toward the Church. Being a personal friend of Adams, I felt that I might exert some influence toward removing the disaffection if I took charge of the school. Presuming on the certainty of release at Tazewell, leaving the Church in charge of resident preachers, and notifying the presiding elder of my departure, I rode to Burnsville and opened a five months' session. The school was a flourish-*



ing one. During the session the Rev. John Reynolds, of Asheville, assisted me in a meeting in Burnsville, held in the academy, which resulted in a powerful revival, and which entirely uprooted the disaffection. Before my case came up in the Conference, and perhaps as a preparation for it, my presiding elder offered for adoption a resolution condemning the act in a preacher of leaving his charge without permission; but for some reason the resolution was promptly tabled. My explanation satisfied the Conference, and my character passed, not, however, without a discordant note, Joseph Haskew wishing to know whether I would have made the change if there had not been more money in the school position than in that of the station. Having been a humble instrument in helping to save the school and the Burnsville Church, I resigned in favor of my successor, the Rev. T.P. Thomas, a graduate of Emory and Henry College, a fine scholar, and a Christian gentlemen."

During his year as President of the Academy, Price conducted a revival as is attested by a contemporary letter: "...we had a great revival:



Dr. Richardson, Sullins, and Price  
(from Price, *Holston Methodism*, V, p. 524)

David Sullins served the Burnsville Circuit, 1850-1851. Richard N. Price served the Circuit, 1851-1852 and became President of Burnsville Academy in 1854. (Photo taken in the 1880's?)

several conversions, principally students of both sexes. The meeting continued eleven days. It was held by Bro. Joe Reynolds<sup>87</sup> . . . and Bro. Price. . . . Our camp meeting is the 22nd of Sept. "<sup>88</sup>

In 1855 or 1856, there was a significant revival at the Burnsville Circuit camp-ground. It led to the conversion of John Wesley Bowman, who later became a Methodist Clergyman and served on the Bakersville Circuit in 1891.<sup>89</sup>

At the Annual Conference of 1856, the aforementioned physician from Burnsville, John R. Stradley, was admitted to membership. A sketch of his life is presented by Price, and I present here a summary: Born in London, 1825; came to America at age three; grew up in Asheville, North Carolina; practiced medicine in Yancey County; converted by the Rev. David Sullins (Burnsville Circuit, 1850-51); received into the Church by Rev. R.N. Price (1851-52); assisted Price during a revival at Big Rock Creek (1852); married Harriett N. Wilson of Bald Creek (1852); Trustee of Hiwassee College (Tennessee).<sup>90</sup>

By this time, or earlier, the influence of the Methodist Protestant Church was being felt in nearby areas, if not in the Valley. In 1852, land for their use had been deeded on Big Ivy (present Madison-Buncombe),<sup>91</sup> and by 1860 there was a Buncombe Circuit. There was to be only one church in Yancey itself, however (Pensacola), and that not before 1892.

In 1858, a young man from Bald Creek (Yancey County) was admitted "on trial" to the Holston Conference (M.E., South). His name was George Marion Proffitt. He later served as a Confederate Chaplain;<sup>92</sup> had to retire from the ministry because of ill health, and died in Live Oak, Florida in 1864. His relatives have remained staunch Methodists to this day.<sup>93</sup>

As early as 1859, Ezekiel H. Hampton (of Jacks Creek, Yancey) was licensed as a Local Preacher (Deacon). A document ("parchment") attesting this fact is reproduced herein. Note that it is signed by William Brownlow Lyda as Secretary<sup>94</sup> and by Grinsfield Taylor as Presiding Elder.<sup>95</sup> Not surprisingly, Hampton named one of his sons Grinsfield Taylor, and the name was later found in the Byrd family of Jacks Creek as well. Taylor Byrd died there in the 1940's. Another familiar Yancey name was Taylor Horton (a traditional Methodist family).

The following story about Ezekiel Hampton's ministry on Jacks Creek has been preserved by his great-grandson (the Rev. Troy McCourry of Burnsville): He had participated in a "protracted" meeting with Baptist clergy, and at the conclusion there was to be a communion-service. The Baptist Brother prepared the table, and then an-

## To all whom it may Concern,

This may Certify that Ezekiel H. Hampton the bearer having been duly recommended by the society of which he is a member, and having been examined by us concerning his Gifts, Grace and Usefulness, & judged by us to be a proper person to be **LICENSED** and we hereby authorize to **PREACH THE GOSPEL.** Done at Quarterly Conference, held at Cane

River this 16<sup>th</sup> day of December D. 1865

Signed by order and in behalf of said conference.

W.B. Lyda Secy Grinsfield Taylor P. E.

This is the renewal of License issued Aug 6<sup>th</sup> 1859.

Renewed Sept. 27<sup>th</sup> 1866. G. Taylor P. E.

From the E.H. Hampton papers (courtesy of Bertha Buff, his granddaughter)

nounced that only Baptists could participate (as was the custom of many congregations of this denomination at the time: "close"/"closed" communion). Ezekiel was a bit "put off" by this, and said that if this was not the Lord's table, he did not desire to eat at it; but if it was, then as a child of God, he felt invited to partake! His mother-in-law (Nancy, wife of the Rev. Jehu Patterson) was more pointed, and berated the Baptist Brother as follows: "During this meeting, you preachers have sung together, you've prayed together, you've preached together, and you've even slept together [in neighborhood homes]. And now all of a sudden, it's 'Stand back, Spikey! You're not welcome!'"

A photo of the Rev. Mr. Hampton is contained herein, as well as a notebook in which he kept notes about baptisms, collections, etc. For the obituary of his first wife (Elizabeth), see the Newspaper section. He moved to Swain County in the 1880's and continued to be active in the Methodist Church near Whittier (donating, I believe, land for a church there).

In this same year (1859), the appointee to the Circuit was Lawrence Renfro. Contemporary impressions of him are provided by a letter which reads: "Our new preacher is on his work. I have not seen him yet. He preached in Burnsville last Sunday. The people like him very well. Renfro is his name. I suppose you know that, for you have doubtless seen the list of appointments before this time. The Conference would not give up Kelly to come to Burnsville High School, so they are disappointed again about a teacher. I hope they may succeed in getting a suitable man."<sup>96</sup> The request for Kelly (likely the Rev. John Kelly) is likely referred to in the Conference Minutes: "A communication from Burnsville was referred to the Committee on Education."<sup>97</sup>

In 1860, the Circuit had four Sunday Schools, with twenty-one teachers and 95 students ("Scholars") in them. As yet, there was at most only a single church building (the 1874 statistics), so the others must have been meeting in homes or public schools. The circuit-rider this year was the



Notes on one of Father Hampton's Sermons

John 12th Ch 4 & 8  
 I should we regret we  
 regret Christ  
 We regret him by regretting  
 his ministers  
 III By regretting his  
 word by his disobedience to  
 his prohibitory & demandatory  
 Commands & unbelief & dis-  
 trust in his promises & grace  
 IV The Business of the  
 Judge & the final  
 issues of the Last &  
 great day  
 Oh God help me  
 for Jesus sake

Sermon notes taken by Ezekiel Hampton, in preparation for preaching. (Notation in left margin by his daughter, Mary Martin)

Rev. Samuel S. Grant, who soon left the itinerant ministry to serve in the Confederate Army. Apparently, he had fond memories of Yancey, and he returned to marry Miss Mary Lewis.<sup>98</sup>

During the period of the Civil War (1861-1865), membership drops steadily. This would reflect absence of adult males (in the army) and the general tensions of the time. The figures are: 550 members, 158 probationers, and 30 "colored" in 1859; 450 members and 50 probationers in 1861; 280 members and 40 probationers in 1862 (with the same figure given for 1864).

In 1867, the appointee is J.M. Massey, and again we get a contemporary point-of-view by letter: "The Rev. Mr. Massey, the one who needed to stay at your house during the Rebellion, is our Circuit Preacher. He is doing all the good. Has a great many revivals, and is winning them back from the Northern Methodists right away."<sup>99</sup>

The parent-body of the M.E. Church, South, began to re-establish itself in the Confederate

States as the War drew to a close. Indeed, Lincoln's Secretary of War (Stanton) had tried to place all such churches under M.E. Bishop Ames as early as 1863 (under the pretext that they were foci of disloyalty to the Union). In any case, a North Carolina and Virginia Mission Conference was established in 1867, and this is the situation referred to in the letter above. Earlier (1864-65), a "Northern" Holston Conference had been established, with boundaries the same as the "Southern" one. By 1866, its Asheville District had ten circuits with a membership of 1,007. The Toe River Valley was in the Bakersville Circuit, thus giving priority to Republican/Union Mitchell County over the Democratic/Confederate Yancey.

In 1880, all of North Carolina was placed (by the M.E. Church's General Conference) into an annual conference which included the entire state: the Blue Ridge. (In 1896, it was divided into Blue Ridge and Atlantic Mission conferences.<sup>100</sup>) In 1881, the Bakersville Circuit had 194 members,



and in 1885 it had four congregations (likely Bakersville, Bethlehem, Red Hill, and Burnsville?). Bakersville soon becomes a station (single church), with the circuit-name changed to Red Hill. In it, in 1889, the Burnsville congregation numbers 80 persons. Later, there will be a Green Mountain Circuit, with five churches. One of its circuit-riders, the Rev. Alexander Traylor (1844-1917), lies buried in an obscure cemetery near Peterson Hill. Among the persons whom he married are Mr. and Mrs. Manasseh Bailey (she survives, in 1984, as a resident of Green Mountain). The so-called "Northern" Church lost its foothold in Yancey around 1912, but it continued with vitality in Mitchell and Avery until reunification (1939).<sup>101</sup>

After this brief survey of the Civil War and its aftermath, I return to events in the M.E. Church, South.

In 1868, another young man from Yancey was licensed to preach. He was born on Jacks Creek to those good Methodists, Wade and Rutha Byrd Hampton, who named him Goodson McDaniel Fulton Hampton.<sup>102</sup> Although he served in other states, he lived for a time at Bald Creek (Yancey County) and is well remembered there.<sup>103</sup>

Tragedy befell the appointee to the Burnsville Circuit of 1869-70. This is the Rev. George Martin, for whom Martin's Chapel in Yancey is named. The Circuit had grown so in numbers that, in 1870, a Bakersville-Cranberry Mission was formed. By 1872, it has become the Bakersville Circuit. Martin, appointed to this new Circuit in 1875, was passing J. W. Bowman's saw mill and observed the workers in need of help: a belt had slipped from one of the wheels. As he was giving assistance, he somehow slipped into the cogs and his head was crushed. He is buried nearby (behind the Bakersville courthouse, in an abandoned cemetery).<sup>104</sup>

In 1872, we get another contemporary evaluation by means of letter: *"The District Conference was held at Bakersville last summer; had good preaching; contributed liberally to the support of the Church. Rev. A.E. Woodward is on the Bakersville Circuit this year. He speaks of you as an old friend; says he has stayed with you frequently. I like him very much; he is a nice man and a pretty good preacher."*<sup>105</sup>

Methodism continues to flourish. In 1873, the Burnsville Circuit reports 356 members, a Sunday school with 12 teachers and 63 "scholars." The one church-building is valued at \$300.00 (1874); there is no parsonage; the salary is \$600.00, of which only \$186.20 was actually paid; \$4.00 was contributed to missions. The next year, the salary is reduced to a more realistic \$225.00! One of the curiosities is that, in 1876, two of the members were native American Indians.

Beginning in 1879, J.F. Wampler was appointed to the first of an unprecedented three terms (years). He apparently did his job well, since membership on the Burnsville Circuit jumped from 379 in 1879 to 503 in 1880! In this work he was assisted by a number of Local Preachers: the 1881 list includes William Gibbs (Celo, North Carolina), Thomas Huston (Bald Creek), and James McCampbell (Burnsville).<sup>106</sup> A significant part of that increase in membership must have come from the great revival at Ebenezer Church, where more than 100 were converted and 80 persons joined the Methodist congregation at one time.<sup>107</sup>

The Church continued to flourish in Mitchell County as well. In 1880 Bakersville became a station, with the remainder now called the Cranberry Mission. In 1882, that designation changed to the Toe River Mission.

That Bakersville could, within itself, command an appointment (as it did until 1890), may surprise readers who are accustomed to thinking of Burnsville as the larger village. (Burnsville did not achieve station-status until 1909, and even then did not keep it.) The reason why is clear from a letter dated 1872: *"Bakersville is a thriving little village: has three times more inhabitants than Burnsville ever had; has two saw mills, also two grist mills, in sight of the village."*<sup>108</sup>

Such growth caused a boom in church-building in the late 1870's and the 1880's. Formerly, congregations had usually met in school-houses or private dwellings. However, by 1882, there are four church-houses on the Burnsville Circuit, with a total membership of 469. (Those structures are possibly Burnsville, Bald Creek, Martin's Chapel, and ?)

In sum then, the situation in the Valley in the 1880's is:

*M.E. Church, South* (1884): Burnsville Circuit (5 congregations); Bakersville Station; and Toe River Mission (3 congregations, including Cranberry).

*M.E. Church* ("North"; 1887): Bakersville Station; Red Hill Circuit (2 church schools, no buildings); Toe River Circuit (96 members, no buildings).

In 1882, the appointee to the Burnsville Circuit was J.W. Lloyd. He was involved in an unfortunate incident in the City of Asheville in 1884 which led to his expulsion from the Conference: he was accused of public drunkenness, and when recognized, he denied that he was a Methodist Minister. (It is difficult to know which of these the Conference regarded as the more serious charge!) He was replaced by William Brownlow Lyda, who would return to the Circuit about a decade later. He is the first of the "old time" preach-

ers that persons to whom I have talked could personally remember. Thus my cousin Tom Byrd (who lived to be 95 or so years of age and died in the 1970's) would tell me stories about "Old Brother Lidy." Apparently, he was scholarly and other preachers (mostly Baptist) would come to hear him "in order to pick up 'pinters' for sermons." One question to him, based upon John 14:2, was, "What's a minchin?" (The text reads, "In my father's house are many mansions.") As Tom Byrd put it: "Old Brother Lidy explained that a 'minchin' (as they pronounced it) was a great big house with lotsa' rooms" . . . something beyond the experience of most persons in the Valley in those days.<sup>109</sup>

The Conference *Minutes* for 1884 allude to what must have been an interesting episode, but no details are given. They read: "E.H. Hampton, formerly a Local Deacon in the Burnsville Circuit, and having been deprived of his parchments,<sup>110</sup> being recommended by his Quarterly Conference, has his credentials restored."

In 1888, and again the following year, the appointee to the Burnsville Circuit was William Milburn Boring.<sup>111</sup> His was a productive ministry, both in terms of increased membership and of church construction. At the end of his appointment, there were seven church buildings, 634 members (with 102 professions of faith in the last year), eight Sunday schools with twenty-four teachers and 502 "Scholars" . . . and at long last, a parsonage!<sup>112</sup>

It was during his appointment that a new church-building was erected on Jacks Creek and named in his honor: Boring's Chapel.<sup>113</sup> Previously, the congregation had met, along with the Baptists, in a nearby school house. One of Boring's children, William Kavenaugh, died of whooping-cough during this period and is buried in Burnsville's Academy Cemetery.<sup>114</sup>

Expansion and building have been taking place on the Bakersville Circuit (mostly Mitchell and Avery Counties) as well. The records of the Rev. Ezekiel H. Hampton (a Local Preacher)<sup>115</sup> in the 1870's mention his ministries at the following locations (apparently on that Circuit): Oak Grove (Snow Creek), Pine Grove, Bethel, Mt. Vernon, Pisgah, Tuttle's, Summer House, Antioch (and others of uncertain location, such as Jewel Hill, Spring Creek, Meadow Fork, and Big Creek).<sup>116</sup> Soon thereafter, meeting-places have been established beyond the head of the Valley (at Cranberry) and Quarterly Conferences are meeting at Shiloh and Grassy Creek (Greenlee Chapel).

Established preaching-places on the North-Toe, however, are far older than the establishment of the Bakersville Circuit (1872). Apparently, serv-

ices were held in the vicinity of the present Pisgah (Ridge) Church as early as 1834.<sup>117</sup> Even earlier, in March, 1797, Bishop Francis Asbury had to cross Linville Mountain to speak at Young's Cove (Cane Creek?).<sup>118</sup>

Asbury was not the only bishop to visit the area in the 19th century. R.N. Price preserves the following information:

*"With a party, among whom were Bishops McTyeire and Wilson, I once crossed the Blue Ridge between Marion and Bakersville, N.C. Mrs. Wilson was in the company, and I shall never forget the impression she made on my mind. She was plainly but neatly dressed; I was struck with the Methodistlike simplicity of her costume. We dined on the summit of the mountain on cold provisions carried with us; and being utterly oblivious of herself, her whole care seemed to be to see that others were served. She was a model wife and a model Christian."*<sup>119</sup>

In 1890, the Valley (and indeed the western part of North Carolina) was transferred from the Holston Conference (M.E. Church, South) to a newly created Western North Carolina Conference, where it remains to this day. The period of church growth continued, under such able and long remembered pastors as J.A. Sronce (born in the Valley) and W.B. Lyda (who had served in 1884 as well). Soon, there was a congregation in every hollow. Among the newer ones are Elk Shoal, Bolens Creek, Galax, Penland, Peterson's Chapel, and Riverside (Yancey Co.). New circuits came into being: Bald Creek, Estatoe, Elk Park, Hunt Dale, and Micaville. Bakersville, formerly a station, becomes part of a two-point charge (1891). The entire area, having been in the Asheville District since 1827, now comes under the Morganton District (1892). In 1898, however, it is split apart, largely along the lines of the old Burke-Buncombe boundary of the previous century: Bald Creek and Burnsville Circuits remain in Asheville, but Bakersville, Elk Park, and Estatoe are placed with the Morganton District.

It is during this period that two other branches of Methodism seem to have emerged into the Valley:

1. The *Methodist Protestant Church*, long active in Buncombe and Madison counties,<sup>120</sup> formed a Yancey Mission in 1890. It was a natural expansion, since the two areas are linked by the Cane River Gap. It is curious that the M.E. Churches had little effect upon Pensacola Township\* (Concord, down-river, was M.E., South; in the early 1900's, there would be brief M.E., South congre-

\*See p. 63 for evidence of a "Northern" Church at Pensacola.



gations at the Upper and Lower Band Mill: Eskota and Murchison.) The area is traditionally Republican, and this may have retarded the influence of M.E., South. By 1892, a building-program on the Yancey Mission has produced Pensacola M.P. Church. At times, it was strong enough to become a station (1912-1915, 1921?). The Rev. Homer Casto, the appointee during that period, apparently lived nearby at Eskota, North Carolina (in a building owned by Brown Brothers Spruce Company).<sup>121</sup> The congregation is still active, presently a part of the United Methodist Church.

2. The *African Methodist Zion Church*, organized in 1820, formed a North Carolina Conference in 1864. It is represented in the Valley by Griffith Chapel in Burnsville, named for the Rev. "Sul" Griffith (1856-1933).<sup>122</sup> The congregation goes back to 1898. A similar congregation in Spruce Pine (Grassy Creek), named St. John's, has since closed and the structure is now a Baptist Church. At Plumtree, yet a third congregation existed until about 1970. It was called Conley's Chapel.<sup>123</sup> The building was torn down, and now the congregation has merged into a community church (mostly Baptist). Among the pastors were Jesse Williams, ——— Hunt, ——— Thomas (Black Mountain, N.C.), ——— Martin (Asheville, N.C.), and a Presiding Elder was ——— Cook (according to Mrs. Sam Avery).

The M.E. Church ("North") was still expanding in this last decade of the 1800's. Thus, in 1891, the Aaron Circuit is mentioned in the *Minutes* for the first time. (In that same year, the name of the post office changed from Aaron to Montezuma.) A church-related school (Aaron Seminary) was in operation by 1890 and continued until 1911/1912. Material from it was then used to construct a church at Montezuma.<sup>124</sup> Land for Hunters Chapel was deeded in 1890. The old church structure at Red Hill (Shiloh) was replaced (1890). A new congregation began at Tipton Hill (1898).

It is within this decade that one of the more humorous episodes of which I have knowledge took place within the "Southern" Church. It involved the Presiding Elder, R.M. ("Uncle Bobby") Hoyle, a powerful preacher for whom children in the Valley would thereafter be named.<sup>125</sup> The event took place in Elk Park and Banner Elk, in the year that the former first emerges in the *Minutes* as a circuit (1891). The account is worth reproducing in its entirety.<sup>126</sup>

#### "ORIGIN OF PRESBYTERIAN WORK AT BANNER ELK

*"In 1891 Sam Jones, the great evangelist of the M.E. Church, South, was in the zenith of his glo-*

*ry, and so powerful were his wit and oratory that his sayings were the gossip of the day. He took up two daily dime collections from audiences of 3,000 to 5,000 amounting to \$300 to \$500 each, which soon made him rich and powerful. All the divines of his church from the little log school house orator up to the bishops in their steepled churches, were trying to imitate him, especially in their abuse of sinners and of those whom they considered short on church contributions.*

*"In January, 1891, Mr. R.L. Lowe and Miss Blanch Von Cannon of Banner Elk, were married, and the Methodist Elder, Rev. R.M. Hoyle, who was then holding a quarterly meeting at Elk Park nearby, tied the nuptial knot at the residence of the bride's father, Mr. William Von Cannon. The elder spent the night there, and Mrs. Von Cannon, being crowded with company, put him and his associate minister to sleep together in a large room containing three beds, where some boys in their teens, including her son, Charles, were accustomed to sleep. When the ministers retired the boys were out and did not know of the new conditions in their room. After the ministers had gone to sleep, two of them entered in the dark, except for the light of a full moon that fell through the windows. They had some whiskey, both in their stomachs and in a bottle, and supposing the bulks in the bed were two of their chums, Charles turned back the cover and whaled Elder Hoyle in the face with a pillow, then stooping over, blew his breath in the Elder's face, saying, 'Get up, we've got some damned good whiskey.' By this time the other boy had lit the lamp, and the two seeing who they were in the presence of, explained the cause of their mistake together with apologies and regrets, but the ministers expressed their indignation by silence. I beg to say, right here, that Mrs. Von Cannon kept one of the most respected homes in the county, which was then Watauga, and for the boys to have had some whiskey on a wedding occasion, at that time, was no disgrace whatever, and yet if the father and mother had suspected in the least that such a thing might occur, they would have prevented it. But listen to what followed. A little later, Elder Hoyle held a quarterly meeting at Banner Elk and in his first sermon he vented his spleen on whiskey. In imitation of Sam Jones, he said, among many other hard things, that persons with the smell of whiskey on their breath were the scum of Hell and the rottenness of damnation, or words to that effect.*

*"In the face of such an insult, two boys, Isaac Banner and Alfonzo Brewer, decided to put the smell of whiskey on him, and see what he would be, but how would they do it? They made them*



two good elder squirt-guns for the purpose. The boy's squirt-gun is on the principle of a syringe. The pith is pushed out of the elder, leaving a long hollow tube. One end of this is stopped with a short plug, having a very small hole in the center, through which liquid can be drawn into the gun by suction and forced out by pressure.

"A ram-rod, with a swab on the end to fit the inside of the gun is inserted and pushed down till the swab is against the plug. Now stick the muzzle of the gun in the liquid and draw the ram-rod till suction fills the hollow. Point it towards the object you wish to spray and push the ram-rod. The liquid is forced out in a thread-like stream which spreads into spray as it encounters the resistance of the air.

"'Night meeting' was approaching and deep twilight enshrouded the little church. It had been announced that the evening service would begin at 'early candle-light.' The audience was all in, except a few scattering ones who were late, and the seats were all crowded. Ike stood about ten feet from the door on one side and Fon the same distance on the other, with their squirt-guns well charged with good whiskey. The Elder and a fellow minister came walking up side by side and as they neared the door, which was narrow, they dropped into single file, with the Elder behind. The Elder was polite and he put his brother in front as a matter of pure courtesy. The brother had passed to the inside and the Elder was on the last doorstep when the boys fired their squirt-guns and sprayed him as thoroughly as an apple tree is sprayed for San Jose scale. He hesitated, looking this way and that, as the boys vanished, and then walked down the aisle; his back straight and rigid, his fine black whiskers falling gracefully down over his white shirt-front, and his face firey-red with indignation.

"The people saw that something was the matter, and smelling the whiskey as he passed, they thought he was drunk. The brother in front had failed to see the spray performance, and as he came in closer contact with the Elder as they neared the pulpit, he thought the audience was drunk. From the low-breath consultation that now took place between them in the pulpit we believe that the brother suggested to the Elder that they cut the services very short and get away from the drunken crowd, and the Elder agreed.

"They sang three or four stanzas and the junior brother prayed something like the following: 'Lord we do thank thee for the sweet comforts of the past day and we beseech thee to protect us through the dangers of the night. Grant us this blessing: that before the autumn tints shall come again, the offensive breath in this house that

stinketh in my nostril tonight may be displaced by the sweet odors of pinks and roses. Bless the brother who is going to preach to this people tonight with the power to convince them that he who hath redness of eyes and he whose stench exudeth through the pores of his skin, and mildeweth the wings of the butterfly is the same as he whose throat gurgleth long at the bottle; yea, even at the very neck of the bottle that is an abomination in the sight of the Lord.'

"As the prayer ended and the Elder took the pulpit he put aside what was supposed to be the notes for his evening sermon and took the following new text: 'Hell and Destruction Are Before the Lord,' Prov. 15:11.

"A listening sister elbowed her side-partner and said: 'That's not in the Bible—he's drunk.' 'Of course he's drunk,' said the other, 'but I believe that's in the Bible.'

"He started out by declaring that he was commanded to go preach but he was not commanded to preach in Hell, and therefore he felt very much out of place at Banner Elk. If a stone were thrown into a gang of dogs, the hit dog would hollow, and if he were to throw all the stones into the crowd before him, that they merited, a howl would go up equal to the howl of the damned in Hades.

"Mart Culver, sitting half way back in the audience, whispered to his friend: 'Drunk as Hell, ain't he?'

"The Elder continued: 'Christ said, "Cast not your pearls before swine," but to make it more plain, he meant, "Do not try to do beautiful things for hogs," and therefore I shall not let another preacher come to Banner Elk as long as I am Elder or have influence to prevent it.'

"After the benediction the bride and groom that the Elder had married a little while ago, stood near the door, and as the people filing by stopped to greet them, the groom said: 'Where do you suppose the Elder got his liquor?' and before he got an answer the bride said: 'If I had known that he was such a man as that, he'd not a married me.'

"'But here they come,' said the groom. 'Let's get out of here; I don't want to be bothered with a drunk man.' So the bride and groom got out of the way to keep from talking with the Rev. Elder who had recently married them.

"As the Elder paused at a period, about the middle of his sermon, a big snort and a moving about was heard on the back seats. He paused longer and looked wonderfully hard in that direction. The snort was not like the snort of a horse or a bear, it was like the snort of a school boy who holds back laughter just as long as he can and then lets it get away from him in a snort, after

which he tries to conceal it by a forced cough, that might lead the teacher to believe that the snort was a cough also.

*"The squirt-gun boys had come into the church near the door and when they learned from the whispering of the audience what their trick had done, they not only snorted, but ran out at the door and off from the church where they fell down on the grass and rolled and laughed until the services were over. . . .*

*"Elder Hoyle was a fine orator but he missed his calling. He merited an open forum for his proud spirit. He was as fluent as Cicero and his gesticulation was perfect. He could put his hands together above his head and bringing them down with an arc, picture the rainbow so plainly that you could see its colors. By a quaver of his hand he could make one see the flecks in the fleecy clouds, and he could follow the shooting stars in the zenith, and deepen the red of the Borealis in the Northern sky.*

*"To send no preacher, he kept his word, and after the church had been without a sermon three years, Mrs. Patsy H. Wetmore, formerly Miss Patsy Banner, wrote Rev. R.P. Pell, then the Presbyterian minister at Spruce Pine, N.C., and asked him if he could not send a preacher to preach at Banner Elk. Mr. Pell, whom the writer was a fellow student with at the University of North Carolina, responded in person. He held a revival meeting at Banner Elk, which was patronized by the congregation of the M.E. Church, South; and now the beautiful stone buildings of the Presbyterian Church, School, Hospital, and Orphanage stand on the ruins of the temple that was bombarded with one Sam Jones Cannon and two elder squirt-guns."*

In the first decade of the present century, the Spruce Pine Circuit emerges for the first time (1903; on the Morganton District). By the end of the decade, those areas beyond the head of the Valley-proper are detached and become a part of the North Wilksboro District. Circuits on it ultimately will be: Elk Park (1910), Blue Ridge Mission (1916), Elkland (1917), and the Avery Parish (1916). In 1928, the area is placed back with the Valley, now all in the Marion District.

In the "Northern" Church, meanwhile, a Green Mountain Circuit emerges for the first time (1904); it is last mentioned in the *Minutes* in 1911. At the end of the decade, the Bakersville District is replaced by Traphill (Wilkes County), suggesting a decline and centralization. Nonetheless, Montezuma emerges as an appointment, apparently as the result of a new church-building (1909).

In the next decade, expansion is still in evidence in the "Northern" Church, with the follow-

ing new congregations at least: Altamont (1913?) and Forbes Chapel (1919?).

Burnsville ("Southern") had become a station in 1909. In 1916, its members decided to replace the small wooden structure (which is shown on the photo on page 280), with the large brick structure which still stands. A contemporary newspaper account<sup>127</sup> describes the situation:

*"Three years ago it looked like we had as well disband and abandon the field. This was the advice given by some. The old church was unsuitable for worship and almost dangerous. The parsonage, always badly located, was not fit to live in and much of the time stood vacant. The congregation was growing smaller and becoming discouraged. It was evident that something had to be done or we would be out entirely."*

A tent was erected and services were held in order to raise funds for a new building. \$9,000.00 was pledged, with a building-committee to consist of: J.W. Higgins (for whom the church was subsequently named), Thomas R. Byrd, Ellis Gardner, M.C. (Arcemus) Honeycutt, George W. Anglin, and J.B. Gibbs. (See photos to follow.) Land was donated by Mrs. Ray and Mrs. Carter.



John Wesley Higgins  
(courtesy of Paul Kardulis)





Gaston Ellis Gardner (p. 47)  
(courtesy of William S. Gardener, Jr., of Columbia, S.C.)



M.C. (Arcemus) Honeycutt (p. 47)  
(courtesy of his daughter, Madge Fouts)

Lumber from the old structure was used to build a new parsonage at the spot where the old church had stood. At the laying of the cornerstone, an interesting paper on the history of Methodism in the area was read by Ellis Gardner (reproduced herein). At a celebration of the church's centennial (although the date was not exact), that same paper was read to the congregation by Ellis' grandson, William S. Gardner of Columbia, South Carolina.<sup>128</sup>

District Conference was held in Burnsville in June of 1917, with the expectation that the church

would be finished and could be dedicated. Unfortunately, the pews had failed to arrive.<sup>129</sup> It was June 30, 1918 before the service of dedication could actually be held.<sup>130</sup>

The three larger branches of Methodism (M.E.; M.E., South, and M.P.) were reunited at the Plan of Union (1939). C.M.E. and A.M.E., Zion remained autonomous. At the time, there were seven appointments to be made, with the entirety in the Marion District. In 1941, the Valley was again divided between the Asheville and Marion Districts, a situation which endured until 1955 when the North Wilksboro District removed the Avery and Elk Park Circuits. In 1969, those circuits were returned to the Marion District.

The last several decades have been a time of decline in membership throughout the Valley. This has been caused in part by a general secularization of American society; in part by economic hardship which has reduced the population of the Valley; and perhaps in part by the Plan of Union (1939). This last event resulted in fewer clergy, larger circuits, and thus less time to be spent at each location. Perhaps the last new congregation was at Kona (about 1947). Smaller churches were closed; some were purchased by other denominations; some were torn down. For example, the Bald Creek Charge suffered the following casualties: Horton Hill (1950), Concord (1960), Boring's Chapel (1977), and Elk Shoal (1977). Only Bald Creek and Pensacola remain active.

Church records, often considered the personal property of the Secretary, were taken home, and then destroyed when that person died. The result is that it is now nearly impossible to reconstruct the history of many congregations. Even the pastors' names are being forgotten, and some of them now rest beneath shattered tombstones, or worse, in unmarked graves or abandoned cemeteries. And as for the location of those sacred spots where sinners reformed and the pious shouted in praise of God, who now can guide one to the Band Mill, Upper Laurel, Antioch, Jewell Hill, Spring Creek, Summer House, Forbes Chapel, Meadow Fork, or Tuttle's?

Nonetheless, in many places in the Valley, Methodism survives in full vigor. Its message is as vital now as it was in the beginning. Perhaps it is in order, in this Bicentennial Year, to sum up accomplishments and values. The essence of the message is at least two-fold: (1) that God's acceptance and forgiveness is freely available to sinful humans, and (2) that methodical "holy habits" (as John Wesley put it) may help to prepare the way for divine blessing.

Accomplishments likewise are multifold: (1) opportunity for quality education and moral training



for multitudes who otherwise would not have received it, provided by Bald Creek Academy, Burnsville Academy, and Aaron Seminary. From those schools have come a number of distinguished persons in such varied fields as government and education. (2) An astonishing number of clergy, as shown by the list contained herein. (3) Thousands of changed lives: their natural desire for revenge replaced by forgiveness, their selfish desire to possess replaced by a willingness to share, and the expediency of dishonesty replaced by integrity. The quality of family-life has been improved and people have become "solid citizens." (4) Tolerance for the differing ideas of one's fellow-Christians in other denominations. There has been an openness to participate in community-wide activities that goes back to the days of camp-meetings. Methodists have, in general, displayed a sweet reasonableness that has not everywhere been evident in larger Christianity.

Methodists in the Valley in this Bicentennial Year, therefore, have something worthy of celebration, both nationally and locally. Better still than celebration, however, would be imitation of those who have gone before and handed down the heritage to us. In that way, they will not have lived in vain, and neither will we.

#### [BISHOP] FRANCIS ASBURY IN THE TOE RIVER VALLEY

Francis Asbury (1745-1816), the first bishop of American Methodism, came to the Colonies from England in 1771. Thereafter, it is estimated, he traveled 270,000 miles (ranging from Maine to Georgia), preached 16,425 sermons, presided over 224 conferences, and ordained 4,000 preachers. This he did despite hardships and infirmities that move one to awe as his *Journal* is read.<sup>131</sup>

His journeys took him across North Carolina on 72 occasions between 1780 and 1816. His most common route through the western part of the state was from Tennessee to South Carolina, which brought him up the French Broad from Hot Springs to "Buncombe Court House" (Asheville, where he often stopped at Daniel Killian's residence). Thence he proceeded south to the Saluda River.

Equally well known are journeys which brought him to the foot of the Blue Ridge, where there were heavy concentrations of Methodists in the modern counties of McDowell, Burke, and Caldwell. Less well known is the fact that, on at least two occasions, his journey from this area to Tennessee took him across the valley of the Toe River.

APRIL, 1796:

"Saturday, 9. We came to Cane Creek, in Burke County . . .

"Thursday, 14. We took our departure from Johns River, up the branches of Catawba. . . I ascended about one mile up a mountain, and came to M. Davenport's . . .

"Saturday, 16. We set off at six o'clock, and directed our course up Toe River; thence up the Rocky Creek through the gap of the Yellow Mountain, to the head waters of the Doe River; we had to ride till eight o'clock that night . . .

Sunday, 17. I preached at Dawe's . . . "

Consult the map on page 29. The route would seem to be across the "winding stairs" at Jonas Ridge, if he had proceeded on up John's River. (Alternatively, he may have left John's River, gone west to Linville River, and come through the gap at Linville Falls.) M. Davenport likely is Martin, who arrived in the vicinity of Ingalls (from Culpepper Co., Virginia) after the Revolution. The family was (later, at least) strongly Methodist. (Brief information about the family may be found in *Avery County Heritage*, I, pp. 54-56.) Thereafter, the route becomes problematic. The designation "Rocky Creek" is uncertain. Probably it refers to Roaring Creek, the route of the old Yellow Mountain Road ("Bright's Trace") into Tennessee. [Clark (*Journal*, II, p. 82, n. 15), on the other hand, suggests Carver's Gap across the Roan Mountain. That would seem to be out of the way, although, at that time, the entire range (including the Roan) went under the name Yellow Mountain. "Rocky Creek" would then be Little Rock Creek.] Dawes was in the Watauga settlement according to (Clark, *Journal*, II, p. 83, n. 17).

MARCH, 1797:

"Tuesday, 21. I preached once more at Johns River . . .

"Wednesday, 22. I set out on my journey for the west . . . We hastened across Linville Mountain, which is awfully barren, and came on to Young's Cove. The storm followed us, with thunder, lightning, and rain. We arrived after some people were gone; but some returned, and I gave them but a small talk, being very weary in walking down the mountains, and over the rocks.

"Thursday, 23. I came to Davenport's . . .

"Friday, 24. I was unwell. The clouds were lowering. We had ridden but a mile when the rain began. Brother Jones house was at hand. Here we stopped two hours, until some of the rain fell to the earth. There was a short cessation, and about half-past twelve o'clock we set out again, rode six miles, and were driven into Mr. Cook's by thunder, hail, and rain. Here we stopped to talk with God and man. Hard necessity made us move for-

ward: the western branch of the Toe River, that comes down from the Yellow Mountain, was rapidly filling; and was rocky, rolling, and roaring like the sea, and we were compelled to cross it several times. When we came to ascend the mountain, we had a skirmish of rain, thunder, and lightning—it was distant—it was mercy. I found hard work to ride where Thomas White had driven his wagon, for which he deserves a place in my journal and a premium from the State. When we had ascended the summit of the mountain, we found it so rich and miry, that it was with great difficulty we could ride along; but I was wrapped up in heavy, wet garments, and unable to walk through weakness of body; so we had it, pitch, slide, and drive to the bottom. We then came upon the drains and branches of Great Toe River. From Fisher's we had to ride through what I called the shades of death, four miles to Miller's. Here we had to cope with Toe River, and near the house came into deep water. My horse drove to the opposite bank above the landing, and locked one of his feet in a root, or something like it, but freed himself. At last we made the house; the people received us kindly, and gave us such things as they had. We could only partially dry our garments. We heard heavy tidings of a deep rocky ford yet to be passed in our way across Doe River.

*"Saturday, 25. . . . After riding three miles we began to scale the rocks, hills, and mountains, worming through pathless woods to shun a deep ford. . . . At last (hit or miss, Providence is all) into the path we came, and thence kept down the river and over the little Doe . . ."*

The route for this journey is even less certain than the previous one. One might assume that

Young's Cove is the present valley by that name at the head of Cane Creek in Mitchell County which one would reach by descending from Linville Gap, ascending the Toe to Henson's Creek (at Spear, North Carolina) and crossing the gap. That seems not to be the case, since it is only the next day that he arrives at Davenport's (presumably Martin Davenport's at Ingalls). Young's must, therefore, be near the gap of Linville Mountain.

I note that Andre Michaux, the French botanist who collected specimens in the Avery-Mitchell-Yancey area in 1794, mentions a Thomas Young who lived eight miles from Davenport's (apparently in the direction of Morganton).

By the "western branch" of Toe River, he apparently means the North Toe; presumably, they are now going upstream. Only precise knowledge of the location of the residences of Jones, Cook, and perhaps Thomas White would make that certain, however. They ascend a mountain, only to reach the tributaries of the "Great Toe River" (presumably after the confluence of the two main tributaries at Kona, North Carolina). Apparently, they have ascended Henson's Creek, crossed the gap, and are now on the headwaters of Cane Creek above Bakersville (?). Later, they reach Toe River itself (near Loafer's Glory??). Admittedly, this is a strange route, if their destination is the Doe River in Tennessee. The natural route would have been the Yellow Mountain Road (as in 1796) or up Little Rock Creek and across Carver's Gap at the Roan Mountain. (I wonder if, at some point, the names Toe and Doe have gotten confused in the Bishop's mind.)

# Section TWO

## Memorials

- I. Methodist Episcopal, South
- II. Methodist Episcopal (North)
- III. Methodist Protestant
- IV. A.M.E. Zion
- V. Clergy Native to the Valley





# CHRONOLOGICAL LIST I METHODIST PREACHERS IN THE TOE RIVER VALLEY

METHODIST EPISCOPAL UNTIL 1844  
METHODIST EPISCOPAL SOUTH AFTER 1844

The following list has been compiled from: (1) *Minutes of the Methodist Conferences, 1773-1813* (Duke Library #287.6 M592); and (2) Journals of the various Conferences to which the area has belonged. (The date given is the year in which the conference met; the appointment itself would extend into the next year.) Also, an (S) after a pastor's name means (Supply). An (A) following the pastor's name means he is an associate pastor.

- 1793: Swannanoa Circuit (listed with NORTH CAROLINA appointments)—Samuel Edney. (For the reason for beginning the list at this point, see Section I, p. 23.)
- 1794: John Simmons, Phillip Sands, Josiah Cole, Pember-ton Smith, and Christopher S. Mooring. (For reasons for these multiple appointees, see Bishop Asbury's *Journal*, II, p. 225; Grissom, *History*, p. 291. One of the men became sick and unable to serve; another married. Sands was the final appointee.)
- 1795: Abner Henley, Leonard Dyson.
- 1796: William Wilkerson, John Sale.
- 1797: Benjamin Matthews.
- 1798: Thomas Mann.
- 1799: Nathaniel Jarrett.
- 1800: Morganton and Swannanoa Circuit (a new designa-tion; Morganton has not previously occurred)—Jo-siah Phillips, Samuel Ashley.
- 1801: Circuits listed by districts for the first time; the Val-ley is in the Salisbury District, and the circuit of 1800 has been divided.  
Morganton Circuit—John Moore (220 members)  
Swannanoa Circuit—Moses Floyd (93 members)
- 1802: Appointments listed by Conference for the 1st time; the Salisbury District is with the VIRGINIA CON-FERENCE.  
Morganton Circuit—William Davis.  
Swannanoa Circuit—Thomas L. Douglas.
- 1803: Morganton Circuit—William Algood.  
Swannanoa Circuit—Joab Watson.
- 1804: The area of the Valley is transferred to the SOUTH CAROLINA Conference, as part of a Swannanoa Dis-trict.  
Morganton Circuit—Joseph Tarpley.  
Swannanoa Circuit—James Taylor.
- 1805: The Swannanoa District has 300 white and 11 "col-ored" members.  
Morganton Circuit—Samuel Ashley, William McKin-ney.  
Swannanoa Circuit—Henry G. Gaines, Joseph Tar-pley.
- 1806: Buncombe Circuit—Moses Matthews (207 white and 13 "colored")  
Morganton Circuit—Meshach Boyce (370 white and 33 "colored")
- 1807: Buncombe Circuit—Samuel Mills (227/13 members)  
Morganton Circuit—Zechariah Maddox (275/23 members)
- 1808: The Catawba District now appears, replacing Swan-nanoa.  
Buncombe Circuit—Francis Byrd.  
Morganton Circuit—John Hill

- 1809: Buncombe Circuit—Jesse Richardson.  
Morganton Circuit—Christian Rumph.
- 1810: The Catawba District expands in N.C., to 5 circuits.  
Buncombe Circuit—Robert Porter, Alexander Talley.  
Morganton Circuit—Jesse Richardson.
- 1811: Buncombe Circuit—John Hill, Nicholas Powers. (328/22 members)  
Morganton Circuit—Coleman Harwell (344/29 mem-bers)
- 1812: In addition to Catawba, there is a Pee Dee District in N.C. Still in the former is:  
Buncombe Circuit—Anthony Senter, Benjamin Brown.  
Morganton Circuit—James Hutto.
- 1813: No Conference meeting held; there had been one in Dec.-Jan. of the previous year, and it now skips to Jan., 1814, according to Betts, *History of S.C. Meth-odism*. However, the *Minutes of the Methodist Con-ferences, 1773-1813* shows no break. It has:  
Buncombe Circuit—Jesse Richardson, James Hutto (662/58 members).  
Morganton Circuit—John B. Glenn (410/20 members)
- 1814: Buncombe Circuit—Nicholas Talley, William Win-ningham.  
Morganton Circuit—Benjamin S. Ogletree.
- 1815: There are now 7 N.C. circuits in the Catawba District (of the S.C. Conference). Those in W.N.C. are: Up-per French Broad;  
Black Mountain—Andrew Pickens.  
Morganton: Jacob Hill.  
Black Mountain has now replaced Buncombe as a cir-cuit, but it seems to have different boundaries. Whereas the latter seems to have observed county lines (the Burke/Buncombe boundary, roughly at Micaville), the new Black Mountain Circuit seems to take in the entirety of the present Yancey.
- 1816: Black Mountain Circuit—Benjamin C. Scott.
- 1817: Black Mountain Circuit—Elijah Byrd.
- 1818: Black Mountain Circuit—John S. Ford.
- 1819: Black Mountain Circuit—Robert Flourmay.
- 1820: Black Mountain Circuit—Thomas L. Wynn.
- 1821: Black Mountain Circuit—Malcomb McPherson (380 members)
- 1822: Black Mountain Circuit—Wiley Warwick.
- 1823: Black Mountain Circuit—Josiah Freeman.
- 1824: Black Mountain Circuit—John Covington.
- 1825: Considerable reorganization of conference bounda-ries; the Morganton Circuit remains in the S.C. Con-ference (and did so until 1870), but in a newly created Cheraw District. The Black Mountain Circuit has been transferred to the French Broad District of the HOLSTON (Tenn.) Conference.<sup>132</sup>  
Black Mountain Circuit—Isaac Easterly.
- 1826: French Broad District  
Black Mountain Circuit—Abraham Overall, John Trotter (558/58 members)
- 1827: An Asheville District is formed for the N.C. area, leaving the French Broad District in the State of Tenn. (both in HOLSTON Conference)  
Black Mountain Circuit—Goodson McDaniel and William G. Brownlow.
- 1828: Black Mountain Circuit—W. Ketron and Oliver Mil-ler (621/60 members)  
(Morganton Circuit is now in the Lincolnton District of the S.C. Conference)
- 1829: Black Mountain Circuit—Henry Powell, Joseph R. Sensibaugh (746/87 members)

- 1830: Black Mountain Circuit—Goodson McDaniel (659/89 members)
- 1831: Black Mountain Circuit—Jacob Straley, Russell B. Rogers (791/84 members)
- 1832: Black Mountain Circuit—Nathan Harrison, Edmund P. Childress (889/60 members)
- 1833: Reems Creek Circuit appears, replacing Black Mountain. The Asheville District, formerly with 6 circuits, now has 8. Black Mountain Circuit membership was 889/60, but now Reems Creek Circuit gets 421/22. The remainder have been put into the Catawba, Franklin, and French Broad Circuits.  
Reems Creek Circuit—J. Falls
- 1834: Reems Creek Circuit—Daniel B. Carter
- 1835: Reems Creek Circuit—C.K. Lewis
- 1836: Conference meets at the Reems Creek Campground  
Reems Creek Circuit—A.N. Harris
- 1837: Reems Creek Circuit—D. Hilliard, G.W. Alexander (555/37 members)
- 1838: Reems Creek Circuit—D. Ring, W.L. Turner
- 1839: Reems Creek Circuit—E.K. Hutsell
- 1840: Reems Creek Circuit—C. Stump
- 1841: The Reems Creek Circuit is now replaced by the Burnsville Circuit. Are their boundaries the same? Membership last year (Reems Creek) was 824/35; this year (Burnsville) is 708/. If Burnsville is smaller it is only slightly so.  
Burnsville Circuit—J.S. Weaver.
- 1842: Burnsville Circuit—Samuel A. Miller, plus a preacher to be supplied (708/61 members & 9 Local Preachers).
- 1843: Burnsville Circuit—A.M. Goodykoontz
- 1844: Burnsville Circuit—E.K. Hutsell, assisted by S.D. Adams (on trial status). Jehu Patterson (Local Preacher of Jacks Creek) mentioned.
- 1845: The Holston Conference withdraws from the Methodist Episcopal Church, to become part of the METHODIST EPISCOPAL CHURCH, SOUTH. Organization of Burnsville Circuit, Asheville District, remains intact.  
Burnsville Circuit—B.F. Wells, C. Godby. (660/66 members; 2 Local Preachers).
- 1846: Burnsville Circuit—Micajah Southard (825/73 members).
- 1847: Burnsville Circuit—A.C. Hunter.
- 1848: At this Conference, held in Jonesboro, Tenn., Stephen D. Adams is tried of a charge and found innocent; is elected Elder (see 1844, and the history section).  
Burnsville Circuit—William Jones.
- 1849: Burnsville Circuit—H. Wilson.
- 1850: Burnsville Circuit—David Sullins (829/27 members).
- 1851: Burnsville Circuit—R.N. (Richard) Price
- 1852: Trial of Rev. S.D. Adams (see Section ONE). John R. Patterson elected Elder.  
Burnsville Circuit—Sewell Phillips (704/20 members; 4 Local Preachers).
- 1853: Burnsville Circuit—Larkin W. Crouch (590/20 members; has the Circuit boundary changed? Or, did the Adams affair result in loss of membership?).
- 1854: Burnsville Circuit—James W. Dickey.
- 1855: Burnsville Circuit—Benjamin F. White.
- 1856: Burnsville Circuit—Gaston M. Massey (565 white members, with 96 on probation; 18/5 “colored” members).
- 1857: Burnsville Circuit—George W. Penley.
- 1858: Burnsville Circuit—Gaston M. Massey.
- 1859: Burnsville Circuit—Lawrence M. Renfro (550 white members, with 158 on probation; 30 “colored”; 3 Local Preachers).
- 1860: Burnsville Circuit is missing from the statistical list, but the appointee is Samuel S. Grant.
- 1861: Burnsville Circuit—H.M. Bennett (450 white members, 50 probation; 8 Local Preachers).
- 1862: Burnsville Circuit—John Summers, supplemented by G.M. Proffitt (280 white members, with 40 on probation; 5 “colored” members; this is a reduction in membership of nearly 50 percent since 1859, which may have resulted from the tensions of the Civil War period or from a change in boundaries.) There are three sabbath schools, with 15 teachers and 90 “scholars.”
- 1863: Burnsville Circuit—John Reynolds, supplemented by Wm. Proffitt.  
(Duke Library does not have the *Holston Journal* for 1863-187; data here supplied by *M.E. Conferences, South.*)
- 1864: Burnsville Circuit—J.R. Ballew (280/40 white and 5/0 “colored” members; 4 Local Preachers)
- 1865: Burnsville Circuit—Walter H. Stevens
- 1866: Burnsville Circuit—Walter H. Stevens
- 1867: Burnsville Circuit—J.M. Massey
- 1868: Burnsville Circuit—R.W. Pickens
- 1869: Burnsville Circuit—George W. Martin
- 1870: Burnsville Circuit—George W. Martin  
Bakersville and Cranberry Mission—T.M. Dula (supply=Local Preacher)
- 1871: Burnsville Circuit—J.W. Byrd (*Conferences* has I.W., possibly a mistake)  
Bakersville and Cranberry Mission—B.R. Wilburn
- 1872: (volume missing from Duke Library)  
Burnsville Circuit—  
Bakersville Circuit—A.E. Woodward
- 1873: Burnsville Circuit—John W. Byrd (1 church building, 356 members in all, 1 sabbath school, 12 teachers, and 63 scholars)  
Bakersville Circuit—W.H. Weaver
- 1874: Burnsville Circuit—L.M. Renfro (1 church building, valued at \$300; no parsonage; \$600 salary; 4 Local Preachers; 292 white members, with 12 professions of faith and 12 infant baptisms in the last year)  
Bakersville Circuit—George W. Martin
- 1875: Burnsville Circuit—Ayers Kincaid (salary: \$225; note change)  
Bakersville Circuit—J.A. Wiggins
- 1876: Burnsville Circuit—Joseph P. Reynolds (membership includes two Indians)  
Bakersville Circuit—J.T. Stover
- 1877: Burnsville Circuit—J.K. Wolfe  
Bakersville Circuit—W.B. Reese
- 1878: Burnsville Circuit—C.S. Byrd (347 members)  
Bakersville Circuit—W.B. Reese
- 1879: Burnsville Circuit—J. Frank Wampler (505 members)  
Bakersville Circuit—W.B. Reese
- 1880: Burnsville Circuit—J. Frank Wampler  
Bakersville Station—T.R. Handy  
Cranberry Mission—to be supplied
- 1881: Burnsville Circuit—J. Frank Wampler (Local Preachers are: William Gibbs [Celo, N.C.], Thomas Huston [Bald Creek], James McCampbell [Burnsville]).  
Bakersville Station: T.R. Handy  
Cranberry Mission—R.W. Pickens



- 1882: Burnsville Circuit—J.W. Lloyd (4 church buildings, with \$1800 value; no parsonage; 469 members; \$260 salary; Local Preachers include D.A. Huston of Micaville, N.C.)  
Bakersville Station—T.R. Handy  
Toe River Mission—R. W. Pickens
- 1883: Burnsville Circuit—J.W. Lloyd (Local Preachers include Ezekiel Hampton of Jacks Creek)  
Bakersville Station—E.B. Robertson  
Toe River Mission—R. W. Pickens
- 1884: Burnsville Circuit—William B. Lyda (5 churches, valued at \$3,500)  
Bakersville Station—E.B. Robertson, W.B. Reese (S)  
Toe River Mission—to be supplied (3 churches)
- 1885: Burnsville Circuit—S.L. Richardson  
Bakersville Station—J. Frank Wampler, W.B. Reese (S)  
Toe River Mission—T.F. Gibson
- 1886: Burnsville Circuit—W.B. Baldwin (5 churches, 1 parsonage, 439 members)  
Bakersville Station—J. Frank Wampler  
Toe River Mission—L.D. Gillespie
- 1887: Burnsville Circuit—W.B. Baldwin  
Bakersville Station—J.H. Moore  
Toe River Circuit—L.D. Gillespie
- 1888: Burnsville Circuit—William Milburn Boring (615 members, 70 baptisms in last year; 7 churches, 1 parsonage)  
Bakersville Station—J.H. Moore  
Toe River Circuit—L.D. Gillespie
- 1889: Burnsville Circuit—Wm. M. Boring (671 members, 30 baptisms, 6 churches)  
Bakersville Station—J.B. Tabor (2 churches)  
Toe River Circuit—J.J. Brooks (8 churches)
- 1890: The Valley is moved from the HOLSTON Conference to the WESTERN NORTH CAROLINA Conference; it is still the Asheville District.  
Burnsville Circuit—John Alexander Sronce (634 members, 102 professions of faith last year; 7 churches with \$4,800 value, 1 parsonage)  
Bakersville Circuit—R.D. Sherrill (2 churches)  
Toe River Circuit—T.E. Weaver (8 churches, 1 parsonage)
- 1891: Burnsville Circuit—John Alexander Sronce, assisted by R.D. Proffitt (Local Preachers are A.D. Horton [Micaville], T. Huston [Bald Creek], and J.M. McCampbell [Burnsville]).  
Bakersville Circuit—J.W. Bowman  
Elk Park and Toe River—L.D. Gillespie
- 1892: The Valley now shifts to the Morganton District.  
Burnsville Circuit—L.D. Gillespie (S)  
Bald Creek Circuit—T.E. Weaver  
Bakersville Station—L.T. Mann  
Elk Park Circuit—to be supplied
- 1893: Burnsville Circuit—Wm. B. Lyda (4 churches, 1 parsonage, 330 members)  
Estatoe Circuit—W.H.L. McLaurin  
Bakersville Circuit—T.E. Weaver  
Elk Park Circuit—A.A. Crater
- 1894: Burnsville Circuit—W.B. Lyda (4 churches, 513 members)  
Bakersville Circuit—T.E. Weaver (6 churches, 204 members)  
Elk Park Circuit—A.A. Crater (2 churches, 66 members)  
Estatoe Circuit—L.L. Smith (5 churches, 287 members)
- 1895: Burnsville Circuit—W.H. Perry (6 churches)  
Bakersville Circuit—E.J. Poe  
Elk Park Circuit—W.Y. Scales  
Estatoe Circuit—L.L. Smith (4 churches)
- 1896: Burnsville Circuit—R.H. Penland (Local Preacher; 6 churches, 749 members)  
Bald Creek Circuit—J.D. Gibson  
Bakersville Circuit—W.Y. Scales  
Elk Park Circuit—to be supplied  
Estatoe Circuit—W.S. Cherry (5 churches, 1 parsonage, 293 members)
- 1897: Burnsville Circuit—C.H. Curtis (Supply pastor; 3 churches, 276 members)  
Bakersville Circuit—W.Y. Scales  
Bald Creek Circuit—J.D. Gibson (3 churches, 421 members)  
Elk Park and Estatoe Circuit—J.H. Moore (4 churches, 276 members)
- 1898: The Valley is back in the Asheville District (some, anyway)  
Burnsville Circuit—T.W. Mansfield  
Bald Creek Circuit—J.D. Gibson  
Remaining in the Morganton District:  
Bakersville Circuit—L.H. Triplett  
Elk Park and Estatoe Circuit—L.E. Peeler
- 1899: Asheville District:  
Burnsville Circuit—J.H. Barnhardt  
Bald Creek Circuit—J.D. Gibson  
Morganton District:  
Bakersville Circuit—L.H. Triplett  
Elk Park Circuit—L.E. Peeler  
Estatoe Circuit—R.H. Penland (S)
- 1900: Asheville District:  
Burnsville Circuit—J.W. Moore (5 churches)  
Bald Creek Circuit—J.W. Bradley (3 churches)  
Bald Creek Academy—L.B. Abernathy  
Morganton District:  
Bakersville Circuit—J.D. Carpenter  
Elk Park Circuit—L.E. Peeler  
Estatoe Circuit—R.H. Penland (S)
- 1901: Asheville District:  
Burnsville Circuit—J.S. Ragan  
Bald Creek Circuit—J.W. Bradley  
(Lay Delegate: Garrett Ray)  
Morganton District:  
Bakersville (Station?)—J.D. Carpenter  
Elk Park Circuit—to be supplied  
Estatoe Circuit—J.J. Brooks (6 churches)
- 1902: Asheville District:  
Burnsville Circuit—D.R. Proffitt (Local Preacher; 4.5 churches, meaning that one of them is a "union congregation with another denomination")  
Bald Creek Circuit—J.W. Campbell (3.5 churches: one of them likely shared with Elk Shoal Baptist Church)  
Morganton District:  
Bakersville (Station?)—J.J. Brooks  
Elk Park Circuit—to be supplied  
Estatoe Circuit—S.L. McIntosh (Supply; 7.5 churches)
- 1903: Asheville District:  
Burnsville Circuit—T.R. Wolfe ("on trial")  
Bald Creek—J.W. Campbell  
Morganton District:  
Bakersville (Station?)—J.J. Brooks  
Elk Park Circuit—W.A. Newell  
Spruce Pine Circuit—D.R. Proffitt

- 1904: Asheville District:  
Burnsville Circuit—K.W. York (4.5 churches, 294 members, 1 parsonage, 3 Local Preachers)  
Bald Creek Circuit—C.A. Drum (3.5 churches, 397 members, 1 parsonage, 1 Local Preacher)  
Morganton District:  
Bakersville (Station?)—R.H. Penland (supply; 3 church buildings, and this despite the fact that the *Journal* lists it as "station"; hence I have put a question-mark after that designation above).  
Elk Park—W.A. Newell (2 churches)  
Spruce Pine Circuit—D.R. Proffitt (supply; 4.5 churches, 276 members, 1 parsonage, 1 Local Preacher)
- 1905: Asheville District:  
Burnsville Circuit—R.L. Huddleston (S)  
Bald Creek Circuit—R.W. Lynch (S)  
Morganton District:  
Bakersville Circuit—J.H. Sellars  
Elk Park Circuit—W.A. Newell  
Spruce Pine Circuit—D.S. Richardson
- 1906: Asheville District:  
Burnsville Circuit—L.R. Huddleston (supply; initials reversed from last year's *Journal*; 4.5 churches)  
Bald Creek Circuit—L.H. Griffith (supply; 3.5 churches)  
Morganton District:  
Bakersville Circuit—J.H. Sellars  
Elk Park Circuit—C.H. Clyde (S)  
Spruce Pine Circuit—D.S. Richardson (5.5 churches)
- 1907: Asheville District:  
Burnsville Circuit—D.C. Ballard (however, see 1908)  
Bald Creek Circuit—L.H. Griffith (S)  
Morganton District:  
Bakersville Circuit—J.F. Shelton (S)  
Elk Park Circuit—J.H. Robertson  
Spruce Pine Circuit—D.S. Richardson
- 1908: Asheville District:  
Burnsville Circuit—C.E. Hypes (NOTE: a table in this year's *Journal* says that the pastor last year was G.C. Neill; contrast the appointment listed in the 1907 *Journal*)  
Bald Creek Circuit—L.H. Griffith (S)  
Morganton District:  
Bakersville Circuit—J.F. Shelton (S)  
Elk Park Circuit—C.E. Steadman  
Spruce Pine Circuit—A.P. Foster
- 1909: Asheville District:  
Burnsville Station—A.P. Ratledge  
Burnsville Circuit—Rufus K. Brady (6 churches)  
Bald Creek Circuit—W.L. Edwards (7.5 churches)  
Morganton District:  
Bakersville Circuit—M.A. Osborn  
Elk Park Circuit—William M. Johnson  
Spruce Pine Circuit—E.E. Jones
- 1910: Asheville District:  
Burnsville Station—J.O. Ervin  
Bald Creek and Hunt Dale Circuit—W.L. Edwards, A.C. Gibbs (S)  
Micaville Circuit—P.H. Brittain  
Morganton District:  
Bakersville Circuit—D.C. Thomas (S)  
Spruce Pine Circuit—J.B. Hyder (S)  
N. Wilksboro District:  
Elk Park Circuit—W.M. Bagby (supernumerary)
- 1911: Asheville District:  
Burnsville Station—J.O. Ervin (152 members)  
Bald Creek and Hiddenite (mistake for Hunt Dale?) Circuit—W.L. Edwards, and a Local Preacher (4.5 churches, 547 members)  
Micaville Circuit—H.H. Mitchell (supply; 5 churches, 277 members)  
Morganton District:  
Bakersville Circuit—to be supplied (3 churches, 174 members)  
Spruce Pine Circuit—J.B. Hyder (supply; 6 churches, 358 members)  
N. Wilksboro District:  
Elk Park Circuit—W.M. Bagby  
(Local Preachers on the Asheville District are: W.M. Gibbs [Celo], L.D. Gillespie [Burnsville], and E.B. Williams [Wilhite])
- 1912: Most of the Valley is now placed back in the Morganton District.  
Burnsville—W.M. Smith  
Bald Creek Circuit—W.L. Edwards (5.5 churches)  
Hunt Dale Circuit—R.F. Mock (consists of: Bor-ing's Chapel, Peterson's Chapel, Deyton Bend, Horton Hill, Band Mill, and Green Mountain. Formerly on the Bald Creek Circuit.)  
Micaville Circuit—H.H. Mitchell (supply; 3.5 churches)  
Spruce Pine-Bakersville Circuit—J.P. Morris (S)  
N. Wilksboro District:  
Elk Park Circuit—W.M. Bagby (Duke's copy has A.P. Brinkley penciled-in)
- 1913: Morganton District:  
Burnsville—I.F. Cotton (128 members)  
Bald Creek Circuit—James Barber (supply; 1.5 churches, 216 members, 4 "societies")  
Hunt Dale Circuit—not listed under appointments; statistics for last year give it 3 churches, 230 members, 5 "societies")  
Micaville Circuit—R.F. Mock (3.5 churches, 218 members, 5 "societies")  
Spruce Pine-Bakersville Circuit—J.P. Morris (4 churches, 256 members, 6 "societies")  
N. Wilksboro District:  
Elk Park Circuit—L.B. Hayes (S)
- 1914: Morganton District:  
Bald Creek Circuit—J.A. Fry  
Burnsville—H.M. Wellman  
Micaville Circuit—R.F. Mock  
Spruce Pine-Bakersville—J.P. Morris  
N. Wilksboro District:  
Elk Park Circuit—L.B. Hayes (S)
- 1915: Morganton District:  
Bald Creek Circuit—J.A. Fry (6 churches)  
Burnsville Circuit—M.T. Smathers (3 churches)  
Micaville Circuit—E.B. McLane (supply; 5 churches)  
Spruce Pine-Bakersville Circuit—J.P. Morris, E.L. Kirk (supply; 5 churches)  
(Local Preachers: W.J. Baker [Burnsville], W.M. Gibbs [Celo], J.S. Gibbs [Celo], L.D. Gillespie [Burnsville], T.F. Higgins [Bald Creek], T.B. Feltz [Lundy], J.M. Parsons [Altamont], H.H. Mitchell [Altamont])  
N. Wilksboro District:  
Elk Park Circuit—L.B. Hayes (S)
- 1916: Boundaries of Bakersville and Spruce Pine circuits are now spelled out (*Journal*, p. 100), since they are separated.

- Morganton District:  
 Bald Creek Circuit—John S. Mitchell (S)  
 Burnsville Circuit—M.T. Smathers  
 Bakersville Circuit—W.J. Hackney (S)  
 Micaville Circuit—L.D. Gillespie (S)  
 Spruce Pine Circuit—W.M. Mann
- N. Wilksboro District:  
 Elk Park Circuit—to be supplied  
 Blue Ridge Mission—to be supplied  
 (Individual congregations are listed, with Sunday School Superintendent for each)  
 Avery Parish—
- 1917: Marion District (replaced Morganton)  
 Bald Creek Circuit—J.S. Mitchell (supply; 7 churches)  
 Burnsville Circuit—A.C. Swofford (3 churches)  
 Bakersville Circuit—M.G. Ervin (2 churches)  
 Micaville Circuit—E.O. Smithdeal (5 churches)  
 Spruce Pine Circuit—J.P. Morris
- N. Wilksboro District:  
 Elk Park Circuit—A.S. Abernathy  
 Elkland Circuit—W.S. Scott  
 Avery Parish—
- 1918: Marion District (boundary changes: move Penland Church from Spruce Pine to Bakersville circuit; Peterson's Chapel from Bald Creek to Micaville circuit)  
 Bald Creek Circuit—J.S. Mitchell (S)  
 Bakersville Circuit—A.L. Lucas  
 Burnsville Circuit—J.P. Hornbuckle  
 Micaville Circuit—W.J. Hackney  
 Spruce Pine Circuit—J.P. Morris
- N. Wilksboro District:  
 Elk Park Circuit—T.S. Coble  
 Elkland Circuit—O.D. Stacy (S)  
 Avery Parish—
- 1919: Marion District:  
 Bald Creek Circuit—J.S. Mitchell (supply; 6 churches, 359 members, \$395 salary)  
 Burnsville Circuit—J.P. Hornbuckle (3 churches, 198 members, \$700 salary)  
 Bakersville Circuit—M.G. Ratledge (supply; 5 churches, 129 members, \$420 salary)  
 Micaville Circuit—T.W. Hager (supply; 6 churches, 309 members, \$430 salary)  
 Spruce Pine Circuit—J.C. Postelle (4 churches, 271 members, \$800 salary)  
 (Local Preachers: W.J. Bohn (mistake for Baker?) [Anatone], T.B. Feltz [Lundy], L.C. Delp [Plumtree])
- N. Wilksboro District:  
 Avery Parish—L.C. Delp (S)  
 Elk Park Circuit—A.L. Lucas
- 1920: Marion District:  
 Burnsville Circuit—D.F. Carver  
 Bald Creek Circuit—J.M. Price  
 Micaville Circuit—T.W. Hager  
 Spruce Pine and Bakersville—J.C. Postelle
- N. Wilksboro District:  
 Avery Parish—L.C. Delp  
 Elk Park Circuit—J.S. Gibbs
- 1921: Marion District:  
 Burnsville Circuit—J.C. Postelle  
 Bald Creek Circuit—J.M. Price  
 Micaville Circuit—H.E. Stimson (S)  
 Spruce Pine and Bakersville Circuit—A.A. Angel
- N. Wilksboro District:  
 Avery Parish—T.S. Roten (S)  
 Elk Park Circuit—J.S. Gibbs
- 1922: Marion District (Shoal Creek moved from Micaville to Burnsville Circuit; Bakersville from Spruce Pine to Micaville Circuit)  
 Bald Creek Circuit—J.W. Groce (S)  
 Burnsville Circuit—J.B. Tabor  
 Micaville Circuit—H.E. Stimson (supply; lives at Boonford, N.C.)
- N. Wilksboro District:  
 Avery Parish—T.S. Roten (S)  
 Elk Park Circuit—W.A. Thomas (S)
- 1923: Marion District (Oak Grove moved from Spruce Pine to Micaville Circuit)  
 Bald Creek Circuit—J.D. Pyatt (supply; 7 churches, 399 members, 2 church buildings)  
 Burnsville Circuit—J.B. Tabor (4 churches, 288 members, 2 buildings)  
 Micaville Circuit—H.E. Stimson (5 churches, 343 members, 5 buildings)  
 Spruce Pine Circuit—J.A. Fry (3 churches, 181 members, 3 buildings)
- N. Wilksboro District:  
 Avery Parish—T.S. Roten  
 Elk Park Circuit—F.W. Cook
- 1924: Marion District:  
 Bald Creek Circuit—Homer M. Keever  
 Burnsville Circuit—J.B. Tabor  
 Micaville Circuit—H.C. Freeman  
 Spruce Pine Circuit—G.H. Christenberry
- N. Wilksboro District:  
 Avery Parish—T.S. Roten (S)  
 Elk Park Circuit—J.I. Spinks
- 1925: Marion District:  
 Bald Creek Circuit—E.A. Blanton (S)  
 Burnsville Circuit—G.L. Wilkinson  
 Micaville Circuit—H.C. Freeman  
 Spruce Pine Circuit—G.H. Christenberry  
 (Local Preachers: E.A. Blanton, L.D. Gillespie, J.W. Hunter [Day Book, N.C.], and Vero Masters [Green Mountain]).
- N. Wilksboro District:  
 Avery Parish—T.S. Roten (S)  
 Elk Park Circuit—J.I. Spinks
- 1926: Marion District:  
 Yancey Circuit—E.A. Blanton (S)  
 Burnsville (Higgins Memorial Church)—W.O. Goode  
 Micaville Circuit—W.I. Hughes  
 Spruce Pine Circuit—G.H. Christenberry
- N. Wilksboro District:  
 Avery Parish—H.A. Bryans  
 Elk Park Circuit—W.E. Moretz
- 1927: Marion District:  
 Burnsville (apparently a circuit again)—H.G. Allen  
 Micaville Circuit—W.I. Hughes  
 Spruce Pine Circuit—J.E.B. Houser
- N. Wilksboro District:  
 Avery Parish—W.M. Wall (S)  
 Elk Park Circuit—M.A. Lewis
- 1928: Marion District (now includes entire area)  
 Burnsville Circuit—T.C. Jordan  
 Micaville Circuit—B.A. Sisk  
 Spruce Pine Circuit—J.S. Folger  
 Avery Parish—E.E. Yates  
 Elk Park Circuit—G.F. Houck
- 1929: Marion District:  
 Avery Parish—E.E. Yates  
 Bakersville Circuit—B.A. Sisk (5 congregations)



- Burnsville Circuit—J.L. Reynolds (5 church buildings)  
Micaville Circuit—D.G. Smith (7 church buildings) (Major reorganization of the Micaville Circuit is in evidence.)  
Elk Park Circuit—G.F. Houck  
Spruce Pine Circuit—J.S. Folger (2 church buildings)
- 1930: Marion District:  
Avery Parish—E.E. Yates  
Bakersville Circuit—J.A. Howell  
Burnsville Circuit—J.L. Reynolds  
Elk Park Circuit—E.B. Edwards  
Spruce Pine Circuit—W.R. Harris
- 1931: Marion District:  
Avery Parish—J.M. Green  
Bakersville Circuit—J.C. Gentry  
Burnsville Circuit—J.L. Reynolds (6 congregations)  
Elk Park Circuit—E.B. Edwards  
Spruce Pine Circuit—W.R. Harris
- 1932: Marion District:  
Avery Parish—J.M. Green  
Burnsville Circuit—J.L. Reynolds  
Elk Park Circuit—E.C. Price (S)  
Micaville Circuit—J.C. Gentry  
Spruce Pine-Bakersville Circuit—J.L. Rayle
- 1933: Marion District:  
Avery Circuit (Fairview, Jonas Ridge, Linville Falls, Mt. Zion, Pine Grove, & Pisgah)—F.R. Barber  
Burnsville Circuit (Burnsville, Bald Creek, Borings Chapel, Concord, and Elk Shoal)—J.L. Reynolds  
Elk Park Circuit (Banner Elk, Cranberry, Elk Park, Minneapolis, Montezuma, and Newland)—E.C. Price (S)  
Micaville Circuit (Celo, Deyton Bend, Martins Chapel, Oak Grove, and Windom)—J.C. Gentry  
Spruce Pine Circuit (Spruce Pine, Bakersville, & Penland)—J.L. Rayle
- 1934: Marion District:  
Avery—F.R. Barber  
Burnsville—J.L. Reynolds  
Elk Park—L.W. Lee  
Micaville—H.E. Bolick  
Spruce Pine—T.G. Smith
- 1935: Marion District:  
Avery—F.R. Barber  
Burnsville—J.L. Reynolds  
Bald Creek—W.E. Rufty  
Elk Park—L.W. Lee  
Micaville—H.E. Bolick  
Spruce Pine—T.G. Smith
- 1936: Asheville District:  
Avery—F.R. Barber  
Bald Creek—C.M. Smith  
Burnsville—E.C. Widenhouse  
Elk Park—J.A. Fry  
Micaville—H.E. Bolick  
Spruce Pine—T.G. Smith
- 1937: Asheville District:  
Bald Creek—C.M. Smith  
Burnsville—E.J. Harbison  
Micaville—H.E. Bolick  
Spruce Pine—T.G. Smith
- Marion District:  
Avery—C.L. Fisher (S)  
Elk Park—J.D. Pyatt (S)
- 1938: Asheville District:  
Bald Creek—C.M. Smith  
Burnsville—E.J. Harbison  
Micaville—A.B. Bruton  
Spruce Pine—C.C. Benton (Methodist Episcopal clergyman)
- Marion District:  
Avery—J.L. McGalliard  
Elk Park—J.W. Bennett
- 1939: Marion District:  
Avery—J.L. McGalliard  
Bakersville—R.C. Nimon  
Bald Creek—J.N. Snow  
Burnsville—J.S. Folger  
Elk Park—J.J. Wood  
Micaville-Tipton Hill—H.H. Cash  
Spruce Pine—C.C. Benton
- 1940: Marion District:  
Avery—J.L. McGalliard  
Bakersville—R.C. Nimon  
Bald Creek—J.N. Snow  
Burnsville—J.S. Folger  
Elk Park—J.J. Wood  
Micaville-Tipton Hill—M.A. Lewis  
Spruce Pine—M.T. Hipps
- 1941: Asheville District:  
Bald Creek—C.B. Way  
Burnsville—J.S. Folger  
Micaville-Tipton Hill—M.A. Lewis
- Marion District:  
Avery—J.L. McGalliard  
Bakersville—G.L. Lovett (S)  
Elk Park—J.N. Snow  
Spruce Pine—M.T. Hipps
- 1942: Asheville District:  
Bald Creek—to be supplied  
Burnsville—J.S. Folger  
Micaville-Tipton Hill—W.E. Rufty
- Marion District:  
Avery—J.T. Melton  
Bakersville—G.L. Lovett (S)  
Elk Park—J.N. Snow  
Spruce Pine—M.T. Hipps
- 1943: Asheville District:  
Bald Creek—James G. Allred (S)  
Burnsville—F.R. Barber  
Micaville-Tipton Hill—W.E. Rufty
- Marion District:  
Avery—J.T. Melton  
Bakersville—H.E. Murphy  
Elk Park—O.D. Smith  
Spruce Pine—M.T. Hipps
- 1944: Asheville District:  
Bald Creek—J.R. Bowman  
Burnsville—F.R. Barber  
Micaville-Tipton Hill—W.E. Rufty
- Marion District:  
Avery—Joe T. Melton  
Bakersville—H.E. Murphy  
Elk Park—O.D. Smith  
Spruce Pine—M.T. Hipps
- 1945: Asheville District:  
Bald Creek—J.R. Bowman  
Burnsville—O.E. Croy  
Micaville-Tipton Hill—W.E. Rufty
- Marion District:  
Avery—Joe T. Melton

- Bakersville—H.E. Murphy  
Elk Park—O.D. Smith  
Spruce Pine—J.W. Fowler, Jr.
- 1946: Asheville District:  
Bald Creek—J.R. Bowman  
Burnsville—C. Moody Smith  
Micaville-Tipton Hill—D.B. Early (S)  
Marion District:  
Avery—E.B. Clapp (S)  
Bakersville—G.W. Dalton  
Elk Park—J. Alton Fitzgerald (S)  
Spruce Pine—J.W. Fowler, Jr.
- 1947: Asheville District:  
Bald Creek—L.W. Hall (S)  
Burnsville—Paul R. Taylor  
Newdale—D.B. Early (S)  
Marion District:  
Avery—G.C. Green (S)  
Bakersville—G.W. Dalton  
Elk Park—To be supplied  
Spruce Pine—J.W. Fowler, Jr.  
Red Hill-Tipton Hill—G.L. Lovett (S)
- 1948: Asheville District:  
Bald Creek—L.W. Hall (S)  
Burnsville—P.R. Taylor  
Newdale—D.B. Early (S)  
Marion District:  
Avery—G.C. Green(S)  
Bakersville—G.A. Clovis  
Elk Park—James Templeton (S)  
Spruce Pine—J.W. Fowler, Jr.  
Kona—G.H. Needham  
Red Hill-Tipton Hill—G.L. Lovett (S)
- 1949: Asheville District:  
Bald Creek—to be supplied  
Burnsville—F.R. Barber  
Newdale—E.C. Gover (S)  
Marion District:  
Avery—G.C. Green (S)  
Bakersville—G.A. Hovis  
Elk Park—Ernest Moretz (S)  
Kona—G.H. Needham  
Spruce Pine—R.W. McCulley  
Red Hill-Tipton Hill—G.L. Lovett (S)
- 1950: Asheville District:  
Bald Creek—Manuel Holland (S)  
Burnsville—F.R. Barber  
Newdale—J.G. Allred (S)  
Marion District:  
Avery—G.C. Green (S)  
Bakersville—G.A. Hovis  
Elk Park—Ernest Moretz (S)  
Kona—E.M. Hoyle, Jr.  
Spruce Pine—R.W. McCulley  
Red Hill-Tipton Hill—G.L. Lovett (S)
- 1951: Asheville District:  
Bald Creek—Jack N. Shankle (S)  
Burnsville—D.B. Alderman  
Newdale—J.G. Allred (S)  
Marion District:  
Avery—M.J. Byers (S)  
Bakersville—G.A. Upton  
Elk Park—Ernest Moretz  
Kona—H.O. Huss  
Red Hill-Tipton Hill—Jack Ballard (S)  
Spruce Pine—R.W. McCulley
- 1952: Asheville District:  
Bald Creek—Jack N. Shankle  
Burnsville—D.B. Alderman  
Newdale—J.G. Allred  
Marion District:  
Avery—M.J. Byers  
Bakersville—G.A. Upton  
Elk Park—Collins Benfield (S)  
Kona—W.P. Combs  
Red Hill-Tipton Hill—Jack Ballard  
Spruce Pine—R.W. McCulley
- 1953: Asheville District:  
Bald Creek—J.N. Shankle  
Burnsville—D.B. Alderman  
Newdale—J.R. Petree  
Marion District:  
Avery—Frank Berry  
Bakersville—L.C. Cornwell  
Elk Park—Collins Benfield  
Kona—W.P. Combs  
Red Hill-Tipton Hill—D.M. Curtis  
Spruce Pine—Karl Koestline
- 1954: Asheville District:  
Bald Creek—J.N. Shankle  
Burnsville—W.B. Royals  
Newdale—J.R. Petree  
Marion District:  
Avery—Frank Berry  
Bakersville—L.C. Cornwell  
Elk Park—Collins Benfield  
Kona—W.P. Combs  
Red Hill-Tipton Hill—to be supplied  
Spruce Pine—Robert E. Early
- 1955: Asheville District:  
Bald Creek—James T. Hall  
Burnsville—W.B. Royals  
Newdale—J.R. Petree  
Marion District:  
Bakersville—L.C. Cornwell  
Kona—G.C. Graham  
Red Hill-Tipton Hill—E.A. Hackney  
Spruce Pine—Robert E. Early  
North Wilkesboro District:  
Avery—J.D. Pyatt  
Elk Park—Collins Benfield
- 1956: Asheville District:  
Bald Creek—James T. Hall  
Burnsville—W.B. Royals  
Newdale—C.W. Bates and L.C. Stevens  
Marion District:  
Bakersville—L.C. Cornwell  
Kona—G.C. Graham  
Red Hill-Tipton Hill—E.A. Hackney  
Spruce Pine—Robert E. Early  
North Wilkesboro District:  
Avery—B.T. McKinney  
Elk Park—Collins Benfield
- 1957: Asheville District:  
Bald Creek—James T. Hall  
Burnsville—O.L. Brown  
Newdale—J.R. Dawkins  
Marion District:  
Bakersville—Carl A. Haire  
Kona—G.C. Graham  
Red Hill-Tipton Hill—E.A. Hackney  
Spruce Pine—Robert E. Early

- North Wilkesboro District:  
Avery—John H. Christy, Jr.  
Elk Park—John H. Christy, Jr.
- 1958: Asheville District:  
Bald Creek—D.L. Parris  
Burnsville—O.L. Brown  
Newdale—J.R. Dawkins
- Marion District:  
Bakersville—Carl A. Haire  
Kona—G.C. Graham  
Red Hill-Tipton Hill—to be supplied  
Spruce Pine—O.L. Robinson
- North Wilkesboro District:  
Avery—John H. Christy, Jr.  
Elk Park—John H. Christy, Jr.; Brown McKinney (A)
- 1959: Asheville District:  
Bald Creek—Derrell L. Parris  
Burnsville—O.L. Brown  
Newdale—John Raymond Dawkins
- Marion District:  
Bakersville—Carl A. Haire  
Kona—Phillip Nordstrom  
Red Hill-Tipton Hill—W.H. Key  
Spruce Pine—O.L. Robinson
- North Wilkesboro District:  
Avery—John H. Christy, Jr.  
Elk Park—John H. Christy, Jr.
- 1960: Asheville District:  
Bald Creek—L.H. Gowan, J.E.B. Houser (A)  
Burnsville—O.L. Brown  
Newdale—John Raymond Dawkins
- Marion District:  
Bakersville—Carl A. Haire  
Kona—Phillip Nordstrom  
Red Hill-Tipton Hill—W.H. Key  
Spruce Pine—O.L. Robinson, G.C. Graham (A)
- North Wilkesboro District:  
Avery—John H. Christy, Jr.; John A. Duvall (A)  
Elk Park—John H. Christy, Jr.
- 1961: Asheville District:  
Bald Creek—H. Don Noblitt (S)  
Burnsville—Ray F. Hilliard  
Newdale—John Raymond Dawkins
- Marion District:  
Bakersville—Robert B. Forward, Jr.  
Kona—closed (?)  
Red Hill-Tipton Hill—Collins Benfield  
Spruce Pine—O.L. Robinson, G.C. Graham (A)
- North Wilkesboro District:  
Avery—John A. Duvall  
Elk Park—Ben T. Steele (also to Avery Co. Larger Parish)
- 1962: Asheville District:  
Bald Creek—H. Don Noblitt, Byrd Metcalf (A)  
Burnsville—Ray F. Hilliard  
Newdale—Thomas E. Rutledge
- Marion District:  
Bakersville—Robert B. Forward, Jr.  
Red Hill-Tipton Hill—Collins Benfield  
Spruce Pine—Joe L. Ervin, G.C. Graham (A)
- North Wilkesboro District:  
Avery—Ben T. Steele  
Elk Park—Ben T. Steele
- 1963: Asheville District:  
Bald Creek—H. Don Noblitt, Byrd Metcalf (A)  
Burnsville—Ray F. Hilliard
- Newdale—Thomas E. Rutledge
- Marion District:  
Bakersville—Robert B. Forward, Jr.  
Red Hill-Tipton Hill—Collins Benfield  
Spruce Pine—Joe L. Ervin, G.C. Graham (A)
- North Wilkesboro District:  
Avery—Garland E. Smith (S)  
Elk Park—Ben T. Steele
- 1964: Asheville District:  
Bald Creek—Thomas W. Weeks, Gordon Keeler (A)  
Burnsville—Ray F. Hilliard  
Newdale—Thomas E. Rutledge
- Marion District:  
Bakersville—E.O. Queen  
Red Hill-Tipton Hill—Ervin S. Cook  
Spruce Pine—Joe L. Ervin, G.C. Graham (A)
- North Wilkesboro District:  
Avery—Furman J. Rogers (S)  
Elk Park—Richard Keith Tutterow
- 1965: Asheville District:  
Bald Creek—Thomas W. Weeks, Gordon Keeler (A)  
Burnsville—Joseph M.G. Warner  
Newdale—Alvin G. Jones
- Marion District:  
Bakersville—Moir W. Edwards  
Red Hill-Tipton Hill—Ervin S. Cook  
Spruce Pine—Joe L. Ervin, G.C. Graham (A)
- North Wilkesboro District:  
Avery—Furman J. Rogers  
Elk Park—R.K. Tutterow
- 1966: Asheville District:  
Bald Creek—Thomas W. Weeks  
Burnsville—Joseph M.G. Warner  
Newdale—Alvin G. Jones
- Marion District:  
Bakersville—Moir W. Edwards  
Red Hill-Tipton Hill—Baxter Proffitt  
Spruce Pine—Joe L. Ervin, G.C. Graham (A)
- North Wilkesboro District:  
Avery—Furman J. Rogers  
Elk Park—R.K. Tutterow
- 1967: Asheville District:  
Bald Creek—Thomas W. Weeks  
Burnsville—Joseph M.G. Warner  
Newdale—Alvin G. Jones
- Marion District:  
Bakersville—Moir W. Edwards  
Red Hill-Tipton Hill—Baxter Proffitt  
Spruce Pine—Don Ellis, G.C. Graham (A)
- North Wilkesboro District:  
Avery—Furman J. Rogers  
Elk Park—R.K. Tutterow
- 1968: Asheville District:  
Bald Creek—Furman J. Rogers  
Burnsville—Joseph M.G. Warner  
Newdale—Alvin G. Jones, Mrs. Frances Jones (A)
- Marion District:  
Avery—L. Paul Heafner  
Bakersville—Moir W. Edwards  
Elk Park—R.K. Tutterow  
Red Hill-Tipton Hill—Floyd J. Wood  
Spruce Pine—Don Ellis, G.C. Graham (A)
- 1969: Asheville District:  
Bald Creek—Furman J. Rogers  
Burnsville—W. Ralph Jacks



- Newdale—Fred Atwater
- Marion District:  
Avery—L. Paul Heafner  
Bakersville—Dewey Morrison  
Red Hill-Tipton Hill—Floyd J. Wood  
Spruce Pine—Russell N. Burson, G.C. Graham (A)
- 1970: Asheville District:  
Bald Creek—Furman J. Rogers  
Burnsville—W. Ralph Jacks  
Newdale—Fred Atwater
- Marion District:  
Avery—D.R. Freshour  
Bakersville—Dewey Morrison  
Red Hill-Tipton Hill—Floyd J. Wood  
Spruce Pine—Russell N. Burson, G.C. Graham (A)
- 1971: Asheville District:  
Bald Creek—Furman J. Rogers  
Burnsville—W. Ralph Jacks  
Newdale—Phil E. Nordstrom
- Marion District:  
Avery—D.R. Freshour  
Bakersville—(in Mitchell-Yancey Parish)  
Red Hill-Tipton Hill—(in Mitchell-Yancey Parish)  
Spruce Pine—Russell N. Burson  
Mitchell-Yancey—Elton L. Strickland  
Newland-Elk Park—Thomas S. Sigmon
- 1972: Asheville District:  
Bald Creek—Furman J. Rogers  
Burnsville—W. Ralph Jacks  
Newdale—Phil E. Nordstrom
- Marion District:  
Avery—D.R. Freshour  
Mitchell-Yancey—Elton L. Strickland  
Newland-Elk Park—Dewey A. Bailey  
Spruce Pine—Russell N. Burson
- 1973: Asheville District:  
Bald Creek—Edith Morgan (S)  
Burnsville—W. Ralph Jacks  
Newdale—Don W. Turman
- Marion District:  
Avery—D.R. Freshour (S)  
Mitchell-Yancey—Hubert C. Clinard  
Newland-Elk Park—Morris J. Byers  
Spruce Pine—Edward M. Heath, G.C. Graham (A)
- 1974: Asheville District:  
Bald Creek—Edith Morgan  
Burnsville—M. Don Sides  
Newdale—Don W. Turman
- Marion District:  
Avery—M.J. Byers, J.D. Reep (A), C.A. Rodriguez (A)  
Mitchell-Yancey—Hubert C. Clinard  
Newland-Elk Park (now part of Avery Parish)  
Spruce Pine—Edward M. Heath, G.C. Graham (A)
- 1975: Asheville District:  
Bald Creek—Edith Morgan  
Burnsville—M. Don Sides  
Newdale—Don W. Turman
- Marion District:  
Avery—M.J. Byers, J.D. Reep (A), C.A. Rodriguez (A)  
Mitchell-Yancey—Hubert C. Clinard  
Spruce Pine—Edward M. Heath, G.C. Graham (A)
- 1976: Asheville District:  
Bald Creek—Edith Morgan  
Burnsville—M. Don Sides  
Newdale—Don W. Turman
- Marion District:  
Avery—M.J. Byers, J.D. Reep (A), C.A. Rodriguez (A)  
Mitchell-Yancey—Hubert C. Clinard  
Spruce Pine—Edward M. Heath, G.C. Graham (A)
- 1977: Asheville District:  
Bald Creek—to be supplied  
Burnsville—M. Don Sides  
Newdale—Don Turman
- Marion District:  
Avery—Collins Benfield, J.W. Herold (A), C.R. McKinney (A)  
Banner Elk-Liberty-Piney Grove—to be supplied  
Mitchell-Yancey—Hubert C. Clinard  
Spruce Pine—E.M. Heath, G.C. Graham (A)
- 1978: Asheville District:  
Bald Creek—to be supplied  
Burnsville—Don L. Shuman  
Newdale—to be supplied
- Marion District:  
Avery—Collins Benfield, L.S. Morton (A), & t.b.s.  
Banner Elk-Liberty-Piney Grove—to be supplied  
Mitchell-Yancey—Hubert C. Clinard  
Spruce Pine—E.M. Heath, G.C. Graham (A)
- 1979: Asheville District:  
Bald Creek—Michael Shuford (S)  
Burnsville—Don L. Shuman  
Newdale—Jimmy W. Galloway (S)
- Marion District:  
Avery—Collins Benfield, L.S. Morton, & t.b.s.  
Banner Elk-Liberty-Piney Grove—to be supplied  
Mitchell-Yancey—to be supplied  
Spruce Pine—Phillip R. Vaughn
- 1980: Asheville District:  
Bald Creek—Gervase H. Hitch  
Burnsville—Don L. Shuman  
Newdale—Jimmy W. Galloway (S)
- Marion District:  
Avery—Brown McKinney, L.S. Morton, & t.b.s.  
Banner Elk-Liberty-Piney Grove—to be supplied  
Mitchell-Yancey—L. Ray O'Ferrell  
Spruce Pine—Phillip R. Vaughn
- 1981: Asheville District:  
Bald Creek—Mike Shuford  
Burnsville—Don L. Shuman  
Newdale—Jimmy W. Galloway
- Marion District:  
Avery—Brown McKinney, L.S. Morton, & Wm. B. Farmer  
Banner Elk-Liberty-Piney Grove—Keith Tutterow  
Mitchell-Yancey—L. Ray O'Ferrell  
Spruce Pine—Phillip R. Vaughn
- 1982: Asheville District:  
Bald Creek—Mike Shuford  
Burnsville—Don L. Shuman  
Newdale—Leslie F. Ditchfield
- Marion District:  
Avery—Andy & Sally Langford  
Banner Elk-Liberty-Piney Grove—Keith Tutterow  
Mitchell-Yancey—Brown McKinney  
Spruce Pine—A.B. Weaver  
Toe Valley—Wm. B. Farmer
- 1983: Asheville District:  
Bald Creek—Michael Shuford  
Burnsville—Don L. Shuman  
Newdale—Leslie Ditchfield

Marion District:

Avery—Andy & Sally Langford  
Banner Elk-Liberty-Piney Grove—Keith Tutterow  
Mitchell-Yancey—David Lee  
Spruce Pine—A.B. Weaver  
Toe Valley—Wm. B. Farmer

1984: Asheville District:

Bald Creek—Michael Shuford  
Burnsville—Don L. Shuman  
Newdale—Leslie Ditchfield

Marion District:

Avery—Andy & Sally Langford  
Banner Elk-Liberty-Piney Grove—Keith Tutterow  
Mitchell-Yancey—David Lee  
Spruce Pine—Edward D. Lee  
Toe Valley—Arelin R. Freshour

1985: Asheville District:

Bald Creek—R. Malon Baucom  
Burnsville—Don L. Shuman  
Newdale—Leslie Ditchfield

Marion District:

Avery—Andy & Sally Langford  
Banner Elk-Liberty-Piney Grove—Keith Tutterow  
Mitchell-Yancey—David Lee  
Spruce Pine—Edward D. Lee  
Toe Valley—Arelin R. Freshour

SUPPLEMENTARY INFORMATION: CLERGY/CIRCUITS

The following information is taken from *Branson's N.C. Business Directory* or from *The N.C. Year Book*, both published annually. I list only those things which deviate from, or seem to supplement the other lists included herein.

1872: W.J. Pickens listed as minister in Burnsville. (This year's Conference Journal was missing from the Duke Library, so this fills in a gap in Chronological List. I.)

1884: W.S. Gibbs listed as minister, resident at Micaville. This probably is Local Preacher W.M. Gibbs in the "Methodist Clergy from the Toe River Valley" list.

1896: A Methodist Church is listed at Elmer, N.C. (Southern) "Northern" Methodist Churches at: Micaville, South Toe, Pensacola, and Prices Creek. (There are almost surely errors here!)

A Methodist Church (Southern) is listed at Bee Log, N.C.

1904: A Cane Creek Circuit is listed (J.D. Gibson, preacher) and an Ivy Circuit (J.B. Hyder, preacher; misspelled as "Hydes")

ALPHABETICAL LIST I

METHODIST PREACHERS  
IN THE TOE RIVER VALLEY

METHODIST EPISCOPAL UNTIL 1844

METHODIST EPISCOPAL SOUTH AFTER 1844

(For Methodist Episcopal after 1845, see Memorials II.) In each case, the dates during which the preacher served in the Toe River Valley are given in parentheses. If the reader desires to know which churches the pastor served, the dates may be used to locate this information in the prior Chronological List. Names preceded by an asterisk (\*) have a memorial item in Memorials I, Section A of the present work. In some cases, description of the pastor may be found in

R.N. Price, *Holston Methodism*, and pagination is given. The sign (†) denotes an entry in Memorials I, Section B. The memorials for several preachers listed below are marked by (§) and found in Memorials V because they were either born or converted in the Toe River Valley.

Abernathy, A.S. (1917)

\*Abernathy, Logan Berge (1900)

Adams, Stephen Dulaney (1844) (Price, IV, p. 159)

Alderman, D.B. (1951-53)

Alexander, G.W. (1837) (Price, IV, p. 316)

Algood, William (1803)

\*Allen, H.G. (1927)

Allred, James G. (1943, 1950-52)

Angel, A.A. (1921)

Ansley, Samuel (1800,05)

Atwater, Fred (1969-70)

Bagby, W.M. (1910-12)

Bailey, Dewey A. (1972)

Baker, William J. (1915)

Baldwin, W.B. (1886-87)

\*Ballard, D.C. (1907)

Ballard, Jack (1951-52)

Ballew, J.R. (1864)

Barber, F.R. (1933-36, 43-44, 49-50)

\*Barber, James M. (1913)

\*Barnhardt, Jesse Homer (1899)

Bates, C.W. (1956)

Baucom, R. Malon (1985)

Benfield, Collins (1952-56, 61-63, 77-79)

Bennett, H.M. (1861)

Bennett, J.W. (1938)

Benton, C.C. (1938-39)

Berry, Frank (1953-54)

\*Bird, John W. (1871-73)

Blanton, E.A. (1925-26)

\*Bolick, H.E. (1934-37)

\*Boring, William Milburn (1888-89)

\*Bowman, J.R. (1944-46)

§Bowman, J.W. (1891; Price, IV, p. 315)

Boyce, Meshach (1806)

Bradley, J.W. (William) (1900-01)

Brady, Rufus K. (1909)

\*Brittain, Phoenicia Henson (1910)

Brooks, J.J. (1889, 1901-03)

Brown, Benjamin (1812)

Brown, O.L. (1957-60)

†Brownlow, William G. (1827)

\*Bruton, A.B. (1938)

Bryant, H.A. (1925-26)

Burson, Russell N. (1969-72)

Byers, M.J. (1951-52, 73-76)

Byrd, C.S. (1878; transf. to Fla.)

Byrd, Elijah (1817)

Byrd, Francis (1808)

Campbell, J.W. (1902-03)

Carpenter, J.D. (1900-01)

†\*Carter, Daniel B. (1834)

\*Carver, D. Franklin (1920)

Cash, H.H. (1939)

\*Cherry, W.S. (1896)

†Childress, Edmund P. (1832)

\*Christenberry, G.H. (1924-26)

Christy, John H., Jr. (1957-60)

Clapp, E.B. (1946)

Clinard, Hubert C. (1973-78)

Clovis, G.A. (1948)

Clyde, C.H. (1906)

- Coble, T.S. (1918)  
 Cole, Joshua (1794)  
 Combs, W.P. (1952-54)  
 Cook, Ervin S. (1964-65)  
 Cook, F.W. (1923)  
 Cornwell, L.C. (1953-56)  
 Cotton, I.F. (1913)  
 Covington, John (1824)  
 Crater, A.A. (1893-94)  
 Crouch, Larkin W. (1853)  
 \*Croy, O.E. (1945)  
 \*Curtis, Charles H. (1897)  
 Curtis, D.M. (1953)  
 Dalton, G.W. (1946-47)  
 Davis, William (1802)  
 Dawkins, J.R. (1957-61)  
 Delp, L.C. (1919-20)  
 \*Dickey, James W. (1854; Price, V, p. 169)  
 Ditchfield, Leslie F. (1982-85)  
 Douglas, Thomas (1802; Price, II, p. 33, 213)  
 Drum, C.A. (1904)  
 Dula, T.M. (1870)  
 Duvall, John A. (1960-61)  
 Dyson, Leonard (1795)  
 Early, D.B. (1946-48)  
 Early, R.E. (1954-57)  
 Easterly, Isaac (1825)  
 Edney, Samuel (1793)  
 Edwards, E.B. (1930-31)  
 Edwards, Moir W. (1965-68)  
 Edwards, W.L. (1909-12)  
 Ellis, Don (1967-68)  
 Ervin, Joe L. (1962-66)  
 \*Ervin, J.O. (1910-11)  
 Ervin, M.G. (1917)  
 Falls, J. (1833)  
 Farmer, William B. (1981-82)  
 Feltz, T.B. (1915)  
 Fisher, C.L. (1937)  
 Fitzgerald, J. Alton (1946)  
 Flournay, Robert (1819)  
 Floyd, Moses (1801)  
 \*Folger, J.S. (1928-29, 39-42)  
 Ford, John S. (1818; Price, II, p. 258)  
 Forward, Robert B., Jr. (1961-63)  
 Foster, A.P. (1908)  
 Fowler, J.W., Jr. (1945-48)  
 Freeman, H.C. (1924-25)  
 Freeman, Josiah (1823; see Shipp, S.C. *Methodism*, p. 615)  
 Freshour, Arelin R. (1984-85)  
 Freshour, D.R. (1970-73)  
 \*Fry, J.A. (1914-15, 23, 36)  
 Gaines, Henry G. (1805)  
 Galloway, Jimmy W. (1979-81)  
 Gentry, J.C. (1931-33)  
 Gibbs, J.S. (1915, 20-21)  
 Gibbs, William (1881)  
 Gibbs, W.M. (1911, 15)  
 \*Gibson, J.D. (1896-99)  
 Gibson, T.F. (1885)  
 Gillespie, Lorenzo D. (1886-88, 91-92; 1911, 15-16, 25)  
 Glenn, John B. (1813)  
 Godby, C. (1845)  
 \*Goode, W.O. (1926)  
 \*Goodykoontz, A.M. (1843; Price, IV, p. 233) (see 1879 newspaper article in Section THREE)  
 \*Gover, E.C. (1949)  
 Gowan, L.H. (1960)  
 \*Graham, G.C. (1955-58, 60-70, 73-78)  
 \*Grant, Samuel S. (1860; Price, V, p. 248) (see 1/7/1882 newspaper article in Section THREE)  
 §Green, G.C. (1947-50)  
 \*Green, J.H. (1914-15)  
 \*Green, J.M. (1931-32)  
 §Griffith, Linwood Higgins (1906-08)  
 \*Groce, J.W. (1922)  
 Hackney, E.A. (1955-57)  
 \*Hackney, W.J. (1916-18)  
 \*Hager, T.W. (1919-20)  
 Haire, Carl A. (1957-60)  
 Hall, James T. (1955-57)  
 Hall, L.W. (1947-48)  
 Hampton, Ezekiel H. (1883) (see notebook in Section FIVE)  
 †Handy, T.R. (1880, 82)  
 \*Harbison, E.J. (1937-38)  
 Harris, A.N. (1836)  
 \*Harris, W.R. (1930-31)  
 Harrison, Nathan (1832)  
 Harwell, Coleman (1811)  
 Hayes, L.B. (1913-15)  
 \*Heafner, L. Paul (1968-69)  
 Heath, Edward M. (1973-78)  
 Henly, Abner (1795)  
 Herold, J.W. (1977)  
 \*Hill, Jacob (1815)  
 Hill, John (1808, 11)  
 Hilliard, D. (1837)  
 Hilliard, Ray (1961-64)  
 Hipps, M.T. (1940-44)  
 Hitch, Gervase H. (1980)  
 Holland, Manuel (1950)  
 \*Hornbuckie, James Pinkney (1918-19)  
 Horton, A.D. (1891)  
 Houck, G.F. (1928-29)  
 \*Houser, Jacob E.B. (1927, 60)  
 \*Hovis, Guy Arthur (1949-50)  
 \*Howell, James Archibald (1930)  
 Hoyle, E.M., Jr. (1950)  
 Huddleston, L.R. (1905-06)  
 \*Hughes, William Irvin (1926-27)  
 Hunter, A.C. (1847; Price, IV, p. 270)  
 Hunter, John Wesley (1925)  
 Huss, H.O. (1951)  
 Huston, D.A. (1882)  
 Huston, Thomas (1881, 91)  
 †Hutsell, Eli K. (1838, 44)  
 Hutto, James (1812-13)  
 Hyder, J.B. (1910-11)  
 Hypes, C.E. (1908)  
 Jacks, Ralph (1969-73)  
 \*Jarrett, Nathaniel (1799; Price, II, p. 20)  
 Johnson, William M. (1909)  
 Jones, Alvin G. (1965-68)  
 Jones, E.E. (1909)  
 Jones, Mrs. Frances (1968)  
 Jones, William (1848)  
 \*Jordan, T.C. (1928)  
 \*Keever, Homer M. (1924)  
 Keller, Gordon (1964-65)



- Ketron, W. (1828)  
 Key, W.H. (1959-60)  
 \*Kincaid, Ayers (1875)  
 \*Kirk, Edward Love (1915)  
 Koestline, Karl (1953)  
 Langford, Andy (1982-85)  
 Langford, Sally (1982-85)  
 Lee, David (1982-85)  
 Lee, Edward (1984-85)  
 Lee, L.W. (1934-35)  
 Lewis, Charles K. (1835)  
 Lewis, M.A. (1927-40-41)  
 Lloyd, J.W. (1882-83)  
 \*Lovett, G.L. (1941-42, 47-50)  
 Lucas, A.L. (1918)  
 †\*Lyda, William Brownlow (1884, 93-94)  
 Lynch, R.W. (1905)  
 Maddox, Zechariah (1807)  
 Mann, L.T. (1892)  
 Mann, Marvin W. (1916)  
 Mann, Thomas (1798; Price, I. p. 321)  
 Mansfield, T.W. (1898)  
 \*Martin, George W. (1869-70, 74; Price, V, p. 111) (see 3/15/1875 newspaper article in Section THREE)  
 Massey, Gaston M. (1856, 58)  
 Massey, J.M. (1867)  
 Masters, Vero (1925)  
 Matthews, Benjamin (1797)  
 Matthews, Moses (1806)  
 McCampbell, James (1881, 91)  
 McCulley, R.W. (1949-52)  
 †McDaniel, Goodson (1827, 30)  
 McGalliard, J.L. (1938-41)  
 McIntosh, S.L. (1902)  
 McKinney, Brown T. (1956, 58, 80-82)  
 McKinney, C.R. (1977)  
 McKinney, William (1805)  
 McLane, E.B. (1915)  
 McLaurin, W.H.L. (1893)  
 McPherson, Malcomb (1821)  
 Melton, J.T. (1942-45)  
 Metcalf, Byrd (1962-63)  
 †Miller, Oliver (1828)  
 Miller, Samuel A. (1842)  
 \*Mills, Samuel (1807)  
 Mitchell, H.H. (1911-12)  
 Mitchell, John S. (1916-19)  
 \*Mock, Robert Franklin (1912-14)  
 Moore, J.H. (1887-88, 97)  
 \*Moore, John William (1900)  
 Moore, John (1801)  
 Mooring, Christopher S. (1794)  
 Moretz, Ernest (1949-51)  
 Moretz, W.E. (1926)  
 Morgan, Edith (1973-76)  
 \*Morris, J.P. (1912-15, 17-18)  
 Morrison, Dewey (1969-70)  
 Morton, L.S. (1978-81)  
 Murphy, H.E. (1943-45)  
 Needham, G.H. (1948-49)  
 Neill, Grover Cleveland (1908)  
 Newell, W.A. (1903-05)  
 Nimon, R.C. (1939-40)  
 Noblitt, Don (1961-63)  
 Nordstrom, Phillip (1959-60, 71-72)  
 Ogletree, Benjamin S. (1814)  
 O'Ferrell, L. Ray (1980-81)  
 \*Osborn, Moffatt Alexander (1909)  
 Overall, Abraham (1826)  
 Parris, Derrell L. (1958-59)  
 Patterson, Jehu (1844)  
 Patterson, John R. (1852)  
 Peeler, L.E. (1898-1900)  
 Penland, R.H. (1896, 99, 1900, 04)  
 Penly, George W. (1857; Price, IV, p. 436)  
 Petree, J.R. (1953-55)  
 Perry, W.H. (1895)  
 Phillips, Josiah (1800)  
 \*Phillips, Sewell (1852)  
 Pickens, Andrew (Price, III, p. 392)  
 \*Pickens, R.W. (1868, 81-83)  
 Poe, E.J. (1895)  
 Porter, Robert (1810)  
 \*Postelle, James C. (1919-21)  
 Powell, Henry (1829)  
 Powers, Nicholas (1811)  
 Price, E.C. (1932-33)  
 \*Price, John M. (1920-21)  
 \*Price, Richard N. (1851)  
 Proffitt, Baxter (1966-67)  
 Proffitt, D.R. (1902-04)  
 Pyatt, J.D. (1923, 37, 55)  
 \*Queen, E.O. (1964)  
 †Ragan, J.S. (1901)  
 \*Ratledge, Arthur Pinckney (1909)  
 Ratledge, M.G. (1919)  
 \*Rayle, John Leonard (1932-33)  
 Reep, J.D. (1974-76)  
 †Reese, W.B. (1877-79, 84-85)  
 Renfro, Lawrence M. (1859, 74)  
 \*Reynolds, Joseph L. (1929-35)  
 \*Reynolds, Joseph P. (1876)  
 \*Reynolds, John (1863; Price, V, p. 170)  
 Richardson, D.S. (1905-07)  
 Richardson, Jesse (1809-10, 13)  
 Richardson, S.L. (1885)  
 Ring, D. (1838)  
 †\*Robertson, Emory B. (1883-84)  
 Robertson, J.H. (1907)  
 \*Robinson, O.L. (1958-61)  
 Rodriguez, C.A. (1974-76)  
 \*Rogers, Furman J. (1968-72)  
 Rogers, Russell B. (1831)  
 Roten, T.S. (1921-24)  
 \*Royals, W.B. (1954-56)  
 \*Rufty, W.E. (1935, 42-45)  
 Rumph, Christian (1809)  
 Rutledge, Thomas E. (1962-64)  
 †\*Sale, John (1796; Price, I, p. 317)  
 Sands, Phillip (1794)  
 Scales, W.Y. (1895-97)  
 Scott, Benjamin C. (1816)  
 Scott, W.S. (1917)  
 Sellars, J.H. (1905-06)  
 Sensibaugh, Joseph R. (1829)  
 \*Senter, Anthony (1812; Price, II, p. 144)  
 Shankle, Jack (1951-54)  
 Shelton, J.F. (1907-08)  
 Sherrill, R.D. (1890)  
 Shuford, Michael (1979-84)

Shuman, Donald Lee (1978-85; editor of this volume)  
 Sides, M. Don (1974-77)  
 Sigmon, Thomas S. (1971)  
 Simmons, John (1794)  
 \*Sisk, Beattie Avery (1928-29)  
 \*Smathers, Marcus Turner (1915-16)  
 \*Smith, C.M. (1936-38)  
 Smith, D.G. (1929)  
 \*Smith, L.L. (1894-95)  
 Smith, O.D. (1943-45)  
 Smith, Pemberton (1794)  
 \*Smith, Thomas George (1934-37)  
 \*Smith, Walter Moore (1912)  
 Smithdeal, E.O. (1917)  
 \*Snow, Jasper Newton (1939-42)  
 Southard, Micajah (1846)  
 Spinks, J.I. (1924-25)  
 \*Sronce, John Alexander (1890-91)  
 Stacy, O.D. (1918)  
 Steadman, C.E. (1908)  
 Steele, Ben T. (1961-63)  
 Stevens, L.C. (1957)  
 Stevens, Walter H. (1865-66)  
 \*Stimson, Henry Erasmus (1921-23)  
 Stover, J.T. (1876)  
 §†Sradley, J.R. (1856)  
 Straley, Jacob (1831)  
 Strickland, Elton L. (1971-72)  
 Stump, C. (1840)  
 \*Sullins, David (1850)  
 Summers, John (1862)  
 \*Swofford, Andrew Carlo (1917)  
 Tabor, J.B. (1889)  
 \*Tabor, J.B., Jr. (1922-24, 38-39)  
 Talley, Alexander (1810)  
 Talley, Nicholas (1814; see Shipp, *S.C. Methodism*, p. 641)  
 Tarpley, Joseph (1804-05)  
 Taylor, James (1804)  
 Taylor, Paul R. (1947-48)  
 Templeton, James (1948)  
 Thomas, D.C. (1910)  
 Thomas, W.A. (1922)  
 Triplett, L.H. (1898-99)  
 Trotter, John (1826)  
 Turman, Don W. (1973-77)  
 \*Turner, William L. (1838)  
 Tutterow, R. Keith (1964, 81-85)  
 Upton, G.A. (1951)  
 Vaughn, Phillip R. (1979-81)  
 Wall, W.M. (1927)  
 \*Wampler, Joseph Frank (1879-81, 85-86)  
 Watson, Joab (1803)  
 Warner, J.M.G. (1965-68)  
 Warwick, Wiley (1822)  
 Way, C.B. (1941)  
 Weaver, A.B. (1982-83)  
 Weaver, J.S. (1841)  
 Weaver, T.E. (1890, 92-94)  
 Weaver, W.H. (1873)  
 Weeks, Thomas W. (1964-67)  
 \*Wellman, Henry Marvin (1914)  
 Wells, B.F. (1845)  
 White, Benjamin F. (1855)  
 \*Widenhouse, E.C. (1936)  
 Wiggins, J.A. (1875)  
 Wilburn, B.R. (1871)

Wilkerson, William (1796; Price, I, p. 283)  
 \*Wilkinson, Guy Lattimore (1925)  
 Williams Elbert B. (1911)  
 Wilson, H. (1849)  
 Winningham, William (1814)  
 Wolfe, J.K. (1877)  
 \*Wolfe, T.R. (1903)  
 Wood, Floyd J. (1968-70)  
 Wood, J.J. (1939-40)  
 \*Woodward, Alexander E. (1872)  
 \*Wynn, Thomas L. (1820; Price, II, p. 296)  
 Yates, E.E. (1928-30)  
 York, K.W. (1904)

## MEMORIALS I—SECTION A METHODIST PREACHERS IN THE TOE RIVER VALLEY

### METHODIST EPISCOPAL UNTIL 1844 METHODIST EPISCOPAL SOUTH AFTER 1844

The Memorials are divided into two sections entitled Section A and Section B. The memorials found in Section A are from the various conference journals; the memorials found in Section B are taken from the files of the Holston Conference Archive at Emory and Henry College. Memorials found in Section A are marked by an "\*" in the Alphabetical List I. Memorials found in Section B, which follows this section are marked by a † in the Alphabetical List I.



LOGAN BERGE ABERNETHY  
 July 12, 1865-December 12, 1950

Eighty-five years, resplendent with achievement and caparisoned with nobility of spirit, mark the saga of Logan Berge Abernethy, who, expectant, eager, and happy, reached his heavenly home, "bright and fair," on December 12, 1950.

What a breadth of vision compassed those years! What a devotion to duty and skill in its execution! What depth of understanding and brotherly love! What selfless, constant caring! What a radiant faith!

He was one of the most resourceful churchmen our Southland has given our world. A catalog of his ministry reads like an inspired and inspiring tale, whose summary is "abundant fruits for the Master's use." Writing to his beloved widow, Bishop Clare Purcell said, "My ten years of intimate association with him in the work of the church was a bene-



diction to me. He leaves a record of constructive service and devotion to the church unsurpassed by any of his brethren."

Dr. Abernethy, honored with two doctorates, one from Weaverville and one from High Point College, was reared in a home where learning and piety were guardian angels. He brought into his manhood a discerning, brilliant mind and an uncommon strength of character. That mind, always alert, reached out for truth in more than a few directions, which, being found, adorned his decisions and his toil. That strong character, honor bright, he wore as shield and buckler.

Mathematics, next to the lore of the Sacred Word, was the first favorite of his mind. In it he became a master, later a teacher. Its exactness and dependability, led, as with all scholars in that field, to philosophy. His philosophy brought him essential soundness in all his great conclusions. How aptly he drew on the stores of noble literature, history and logic in declaring from the lectern or the pulpit the truth of God!

It was almost inevitable that with distinguished forebears and their training for him in righteousness, as well as with the elegant choices he himself made, he should dedicate his capacities to the service of the church. This he did, first as a teacher at Rutherford College, which his father had founded and from which he had graduated in 1886. He taught there eleven years. Pressed by economic circumstances, like many whose youth paralleled Southern Reconstruction, Dr. Abernethy during vacation periods learned telegraphy. Several times he served as an operator for both the Southern and Norfolk and Western railroads. This experience in business, whose overtures for his service promised him high financial reward, brought him insights, skill, and understanding, which he capitalized significantly for the Church in important executive positions he was destined to fill.

When he joined the Western North Carolina Conference in 1900, he was appointed to the Bald Creek Academy in Yancey County. He had founded this school earlier in order to train youth in a territory then comparatively remote. Having laid its foundations well, he turned this institution and its brief but brilliant life over to other hands and became in 1901 pastor of the Weaverville Circuit. This charge was composed of nine churches sprawling over a wide countryside from Flat Creek to Hominy to upper Swannanoa, for twenty-five miles. His labors were very fruitful. In 1903 the charge was rearranged, and with Tabernacle, near Black Mountain, the Swannanoa-Biltmore Circuit was formed with him as its pastor.

Meanwhile, Weaverville College, sensing his magnificent equipment, commandeered his services as its president. The school thrived. Much pressure was brought on him to remain as its head, but his fame as a leader could not be confined. A big industry was locating in Canton, and he was needed to build a church there. After three years at Weaverville College, he served three distinguished years as pastor at Canton.

Education and the pulpit from then on vied for his abilities. He was the first full-time Executive Secretary of the Board of Education, 1911-1912. Then for four years he taught mathematics at what is now the Western North Carolina Teachers College at Cullowhee. The pulpit made its demand again; so for four years he served Dilworth in Charlotte, 1916-20. Central Mooresville was his charge from 1920-24, and for the next nine years he was pastor at First Church, Elkin.

The happy association of preacher, churchman, and executive is especially marked by his Elkin ministry. There the church grew and the town expanded its activities. He gave

here one of the shining labors of his always radiant life. With the late Hugh Gwyn Chatham, a devoted layman, Dr. Abernethy founded the Chatham Memorial Hospital, an institution our Conference was to sponsor. Twenty years of the hospital's bright success illustrate the vision and executive aptness of one who, in the Great Physician's train, came "to teach, to preach, and to heal."

The people of Elkin and the leadership of the Conference were reluctant to agree with Dr. Abernethy's desires, but finally relieved him of his arduous duties at the hospital and appointed him in 1933 to our church in Newton. After but one year here, where he was happy with kindling dreams for development of the work, he was called again to full time executive responsibilities, and for the next eight years was Missionary Secretary and Director of the Golden Cross. So fruitful were his labors in this double responsibility, and so much did each cause grow, that in 1942 the responsibility was divided, and he became Executive Secretary of the Board of Missions while another directed the Golden Cross. Though he was many years past the scheduled age of retirement, he continued to serve the Board of Missions with brilliant distinction. Active in it until the very end—over a span of thirty years, in sum—it can be truthfully said that no man could take his place while he was alive!

But a recital of this list of appointments, each appointment luminous with the light of outstanding accomplishment, cannot summarize the magnificent life of a universally beloved friend. For he knew a great love, and for sixty-two years he and his adored "Patsy" gave priority to God's service, the enrichment of life, and the rearing of a family, every member of which has added to the luster of a widely cherished name. It was joyous to know the loveliness of that home and the depth of its beautiful devotion and care.

Out of his ancestral home, and out of the one he and his surviving widow founded, there glowed both wisdom and peace. People all around were caught in that glow. As he worked tirelessly in the field, he could sit with men and women and by his persuasive insights and refreshing humor relieve a "situation" and win a cause. In all such meetings, his wisdom was rare in its correctness; his understanding was matched beautifully with the love he held for people.

A stout defender of missions, a flaming evangel of God's saving grace, who never seemed to tire, a prophet whose eyes were alight with vision and whose mind was dedicated to large convictions, he nevertheless rejoiced in knowing that in the very finest way he was ever the friend of little churches and their pastors. He knew so well and so lovingly their problems and their needs. There is no way to measure the scope and permanent value of his services to them. New and vastly improved parsonages, modern and attractive churches—in the country and also in industrial communities—rise in their pleasing facilities as one monument to the consecrated labors of a very wise and a very good man. All the people of these charges hold his memory securely in their hearts.

A passionate interest of his last years was the development of the Home for the Aged in Charlotte. Much earlier, his experience at the Chatham Memorial Hospital and his general observations had taught him that there was urgent and increasing need for a home where those weighted with years could spend life's evening surrounded with light, comfort, and peace. He became, with the late E.M. Cole and the Reverend E.O. Cole, the Reverend C.M. Pickens, and others of similar interest and stature, a founder of the Methodist Home. He was its board's secretary when he died. A fully equipped infirmary bearing his name will be placed there by contributions from the hosts of grateful people beside whom he, in blessedness, walked a part of life's way.



The Abernethy Church in West Asheville, whose consecration and sacrifice have brought to it remarkable and rapid growth—a congregation that became the object of his special affection and counsel—stands in the mountains, another, with many elsewhere, as a testimonial to the reach of his magnificent ministry.

One recalls the will of Bunyan's Pilgrim, who, when he had called his friends, said, "I am going to my Father's, and though with great difficulty I am got hither, yet now I do not repent me all the trouble I have been at to arrive where I am. My sword I give to him that shall succeed me in my pilgrimage, and my courage and skill to him that can get it. My marks and scars I carry with me, to be a witness for me that I have fought his battles, who now will be my rewarder." When the day that he must go hence was come, many accompanied him to the riverside, into which as he went, he said, 'Death where is thy sting?' And as he went down deeper he said, 'Grave, where is thy victory?' So he passed over, and all the trumpets sounded for him on the other side."

— Robert Dwight Ware  
*WNC Conference Journal*, 1951



HOUSTON GRAYOR ALLEN  
December 5, 1890-April 17, 1983

In the chronological roll of the Western North Carolina Conference for the 1982-1983 conference year, the name of Houston Grayor Allen appears second. After an illness of three months, he passed away at The Triad Home on April 17, 1983. It is always a solemn and beautiful hour when we stand in the presence and mystery of death; it is especially so in the case of the death of Dr. Houston Allen.

He was born on December 5, 1890, near Terrell, in the Mount Pleasant community. His parents, Mr. and Mrs. Edward Allen, lived on a farm which is now under Lake Norman. He attended the Mount Pleasant Methodist Church, and he often went back to his childhood church to strengthen his faith. His parents died when he was a small boy. Since he came from a large family, he had to go to work early in his life and was hired out for fifty cents a week. Later he attended the Farm School near Asheville, a school for poor boys and girls. He then went to Lincoln University near Middlesboro, Kentucky, where he worked his way through college. After completing his college education, he went to the Candler School of Theology at Emory University. He delivered papers and did odd jobs to work his way through seminary, for, as we must remember, the church at that time did not have the program of assistance for students that it has today. It is interesting to note that Bishop

Nolan B. Harmon and Dr. Allen were two of the first graduates of the Candler School of Theology.

In 1917, Brother Allen was assigned to the Dudley Shoals Circuit near Granite Falls. Not having a parsonage to live in, he experienced some hardship and had to make many sacrifices. But he loved his people, and his people loved him. Then in 1920, he took as his lovely bride Jenny Lee Apperson, and for sixty-three years they walked down life's pathway with deep love for each other.

His appointments were as follows: Dudley Shoals, 1917-18; Granite Falls, 1918-21; Franklin, 1921-22; Walkertown, 1922-24; North Wilkesboro, 1924-27; Burnsville, 1927-28; Asheville: Asbury Memorial, 1928-29; Concord: Central, 1929-33; Reidsville: Main Street, 1934-37; Lexington: First, 1937-40; Statesville: Broad Street, 1940-44; Superintendent, Winston-Salem District, 1944-50; Superintendent, Lake Junaluska Assembly, 1950-53; High Point: Main Street, 1953-58; and Retired, 1958-1983.

For forty-seven years, H.G. Allen served in the active ministry. In all of the churches he served, from Dudley Shoals to Main Street in High Point, he was held in high esteem and admiration. He always gave of himself to the fullest, and he inspired the confidence and love of his people. He had the kind and understanding heart of a beloved pastor. He could comfort the sick out of his own experience and reassure his people of God's love and care. He was a man who was strong without being hard, gracious and kind without being weak, magnanimous without surrendering his convictions. He did not seek the applause of men, but his brethren loved and highly respected him. He did not shirk a hard and difficult task.

As superintendent of Lake Junaluska Assembly, he was able to put the assembly on a more stable financial foundation. He saw many fine improvements take place during his superintendency.

He served the Winston-Salem District in a most effective way, and both laity and ministers respected his able leadership. He was a pioneer in the larger parish ministry of the Mount Airy area, and he also saw many splendid building programs either completed or started during his tenure as superintendent.

For over fifty years, Dr. Allen served as president of the Western North Carolina Conference Brotherhood. He has affectionately been called "Mr. Brotherhood" by his fellow ministers. He helped organize the Brotherhood and saw it grow from a small membership to over 750 clerical members and over 2,300 lay members. He went across this great conference lifting up the challenge of the Brotherhood and what it could mean to the widows of our beloved ministers. After his retirement in 1958, he continued to work diligently for the Brotherhood.

Dr. Allen was a member of many boards and commissions, along with being a trustee of various institutions. He was elected to a number of General Conferences and also to several Jurisdictional Conferences. For many years he served as president of the Board of Publication. His alma mater, Lincoln University, conferred upon him the degree of doctor of divinity in 1942.

Across the years, Dr. and Mrs. Allen have been most generous with their means. They endowed a scholarship at Brevard College to help deserving students. They recently gave \$10,000 to the Board of Publication. Some years ago, they gave \$25,000 to the Lake Junaluska Assembly to erect a badly needed addition to the administration building. They were not blessed with children, but who knows how many young people they have helped educate? They had a tender concern for youth, and young people loved this couple.

Houston Allen taught us how to work and not shirk the hard and difficult tasks of life. He taught us how to love our fellow men and not to expect love in return. He taught us how to live, holding life to be a most sacred trust. He taught us how to die, knowing that we are in the hands of a loving heavenly Father.

It was my good fortune to know Houston Allen for forty-three years. His life has been a source of inspiration to me, as it has to hundreds of other people. So we salute this man of God, Houston Grayor Allen. We may not see his like again. But God grant that sometime, somewhere, someone will say of you and of me that this person had something of the courage, faith, and dedication which characterized the life of Houston Allen.

The funeral service was held at Broad Street United Methodist Church in Statesville on the morning of April 19, 1983. Jim C. Gilland, pastor, was in charge, assisted by Rollin P. Gibbs and the writer. The physical body of Brother Allen was tenderly laid to rest in the Mount Pleasant United Methodist Church cemetery, while his spirit was commended to God who gave it.

— Cecil G. Hefner

*WNC Conference Journal*, 1983



**DORUS C. BALLARD**  
May 7, 1881-October 6, 1955

Dorus C. Ballard was born May 7, 1881 in Lincoln County, the son of the late Robert H. and Margaret Goodson Ballard. His early life was spent in Lincoln County; he was educated in the schools of Lincoln County and at Rutherford College.

He was granted a local preacher's license by the Quarterly Conference of the Lowesville Circuit June 27, 1902. He was admitted on trial into the Western North Carolina Conference of the Methodist Episcopal Church, South, in 1905 and was ordained elder at the Annual Conference of 1912. He served his Lord as a traveling minister in the Church for 28 years. Among the charges served were: Creston, Farmington, Linwood, Davie Circuit, Waxhaw, Polkton, Bethel, Crouse, Bryson City, McDowell Circuit, Rural Hall, East Flat Rock and Swannanoa Circuit.

After his retirement from the traveling ministry, he and his family lived for a few years in Newton. He later moved to Lincolnton to spend his last days in his native county among relatives and friends. Following a short illness, he was called to his eternal home October 6, 1955.

He is survived by his wife, Mrs. Emma Johnson Ballard, and three children, Mrs. Roberta Jackson, Woodland Hills, California, Calvin G. Ballard, Greensboro, and Mrs. Ruth V. Harvey, High Point.

Funeral services were held in the First Methodist Church, Lincolnton, on October 8, 1955 by J.W. Braxton and C.W.

Kirby. His body was laid to rest in the cemetery in Newton by the side of a son who had preceded him in death.

"O Thou Good Shepherd of the sheep  
Thou Master of the fold,  
Watch o'er us, Master while we sleep,  
And shelter us from cold.  
O keep us, Lord, throughout the night,  
From danger from our foes;  
Protect us, Lord, by Thy great might,  
From this dark world of ours.

"And then when night of death shall come,  
And we must leave this sphere,  
Transport us Lord to Thy great home,  
Where Thou art ever near.  
Where we may eat and ever live,  
Upon the living green,  
And slake our thirst and there revive  
On things that are unseen."

— J.W. Braxton

*WNC Conference Journal*, 1956



**JAMES MARSHALL BARBER**  
August 1, 1890-August 3, 1971

James Marshall Barber was born August 1, 1890, in York County, South Carolina. He was a son of James Monroe and Sarah Bolen Barber. He felt the call to the Christian ministry very early in life, and began the preparation by giving himself to Christ at an early age. To further his preparation for his work in the Church, he attended Rutherford College and Emory and Henry College.

He married Lula Winters, April 4, 1912. To this union were born four children. Stokes was born August 23, 1913, and died during the year 1917. Dewey Marshall was born April 8, 1921, and was killed during World War II, in 1945, in the Pacific area of the war. Hattie Mae (Mrs. T.J. Pignani of Greenville, N.C.) was born May 30, 1923. Mrs. Elmer Bradshaw (Ruth) of Dayton, Ohio was born January 17, 1925.

He joined the Western North Carolina Conference in 1918, and retired from the active ministry in 1956. Some of the charges he served during his ministry were Bald Creek, Dudley Shoals, Stoney Point, Polkville, First, Belmont, Ramseur, Rockford Street, Hickory Grove, Jonesville, Coolemeë, Shelby Circuit, El Bethel, from which he retired.

After retirement he lived near Oak Hill United Methodist Church, Morganton, N.C., which he and his wife attended until the time of his death on August 3, 1971, and at which his funeral was conducted by the Reverend Collins Benfield, the pastor of the church.



He was a very forceful preacher of the Gospel of Jesus Christ, the One he served well to the end.

One of his favorite poems was Tennyson's Crossing The Bar, and it expresses well the faith which was his.

Sunset and evening star,  
And one clear call for me,  
And may there be no moaning at the bar,  
When I put out to sea.  
But such a tide as moving seems asleep,  
Too full for sound and foam,  
When that which drew from out the boundless deep  
Turns again home.  
Twilight and evening bell,  
And after that the dark!  
And may there be no sadness of farewell,  
When I embark;  
For tho' from out our bourne of time and place  
The flood may bear me far,  
I hope to see my Pilot face to face  
When I have crossed the bar.

— Fred R. Barber  
*WNC Conference Journal*, 1972



THE REVEREND JESSE HOMER BARNHARDT  
February 22, 1873-January 21, 1945

Eighteen years ago this writer came before the Western North Carolina Conference of the Methodist Episcopal Church, South, meeting in Asheville, for admission on trial. It was a thrilling and somewhat terrifying experience for a callow youth! Knowing only a few members of the conference, every smile and friendly greeting touched the heart of that youth like drops of water upon the parched lips of a thirsty man. A few of the older and well established ministers went out of their way to make a newcomer feel at home and thus they wrote their names indelibly upon the grateful heart of this writer. None was more cordial and gracious than J.H. Barnhardt! It was with added sadness therefore that the writer heard of Dr. Barnhardt's death, which occurred Sunday morning, January 21, 1945.

Jesse Homer Barnhardt was born in Cabarrus County on February 22, 1873, the son of Jacob R. and Mary Smith Barnhardt. He received the A.B. degree from Trinity College in 1899. Some years later Kentucky Wesleyan College conferred upon him the honorary degree of Doctor of Divinity. On May 1, 1900, he was married to Miss Hattie Misenheimer and to this union were born the following children, who survived him: Mrs. Banks Wilson, of Greensboro, Max L. Barnhardt, of Durham, and Miss Margaret Branhardt of

Winston-Salem. Following the death of his first wife Dr. Branhardt married Miss Bertha Reinhardt of Charlotte and Shelby. In addition to Mrs. Barnhardt, Dr. Barnhardt is also survived by two sisters, Mrs. Carl Miller, of Concord, and Miss Florence Barnhardt, of Sanford, and by two brothers, J.O. Barnhardt, of Concord, and Frank Barnhardt, of Oakboro.

Dr. Barnhardt had forty-six faithful and effective years of service as a minister of the Methodist Church. During those years he served the following appointments: First Church, Waynesville; Wesley Memorial, High Point; Central Church, Asheville; the Greensboro District; West Market Street Church, Greensboro; Tryon Street Church, Charlotte; the Winston-Salem District; First Church, Salisbury; Main Street, Reidsville; Grace Church, Wilmington; the Raleigh District; First Church, Rockingham; First Church, Marion.

While serving at Marion, North Carolina, Dr. Barnhardt suffered a heart attack which necessitated his retiring. Following a partial recovery he and Mrs. Barnhardt established their home in Shelby and it was while living in Shelby that the call came to him to pick up the reins again. A new Methodist church was being organized in Shelby, called Hoyle Memorial Methodist Church, and when the conference was unable to supply that church with a full time minister Dr. Barnhardt accepted the invitation extended to him and at grave risk to his physical well-being assumed the duties of an active pastor. For several months, he gave to that new church the benefit of his experience, wisdom and leadership. However, although his eager spirit was more than willing, his body was tired and on the 14th of January he suffered another heart attack, from which he died on January 22—faithful to the end!

Dr. Barnhardt was honored by his church in many ways during the years of his service. He was a member of three regular and one called session of the General Conference of the Methodist Episcopal Church, South. During the period of its existence he was a member of the board of trustees of Davenport College and at the time of his death was a member of the board of trustees of Emory University, in Atlanta, Georgia, and also of Duke University.

"'Tis not a cause of small import  
The pastor's care demands;  
But what might fill an angel's heart,  
And filled a Savior's hands."

— Paul Hardin, Jr.  
*WNC Conference Journal*, 1945

REV. JOHN WILLIAMSON BIRD  
September 27, 1824-February 29, 1904

John Williamson Bird was born in McDowell County, N.C., September 27, 1824, and died 29th February, 1904.

We give this sketch of his life in substance as he gave it himself in an article published sometime ago in our Conference organ. His grandfather Bird was a local preacher of the old original type. His mother was a Miss Curtis of the same type. His father moved from McDowell to Macon County when Brother Bird was a boy ten years old, and there he grew to manhood.

His early opportunities were limited. The nearest school was ten miles away and churches were few and far between. But the Methodist Circuit rider found the way to his father's home and there established a preaching place. The word of truth aroused him and convicted him of sin and at a camp-meeting near Franklin in 1845 he was happily converted and joined the church.



He was appointed class leader and licensed to exhort—then married and settled down to farm. He continued actively in Christian work, however, and in 1850 was licensed to preach and for two years served well as a local preacher and then for two years more he served Circuits as a supply, and in 1855 was admitted on trial into the Holston Conference at Jonesboro, Tenn., and from that time till 1882 travelled steadily as an itinerant preacher with the exception of three or four years.

In 1882 on account of afflictions he was granted a supernumerary relation. The most of his itinerant life was spent in the mountains of Western North Carolina though during the war he travelled for four years in Tennessee and Southwest Virginia. He travelled nearly all the territory now covered by the Asheville, Franklin and Waynesville Districts. When Circuits were large and churches far apart, Tuckasegee, his first Circuit, covered all of Jackson, Swain and Graham counties with sixteen to twenty appointments and his salary that year was only \$62, but he did not complain, but rather said it was good for him, and his service had been good for the people, and then he thanked the Lord that these latter days were better days and he was glad to see them; though he himself was old and retired from service.

We feel sure that his spirit is now crowned with joy in the presence of Jesus, and while we rejoice in the crowning of our brother, our hearts go out in sympathy to the sorrowing wife and children who are left behind.

*WNC Conference Journal, 1904*



**HORACE EDWARD BOLICK**  
September 18, 1909-May 9, 1973

“When a good man dies,  
For years beyond our ken  
The light he leaves behind him lies  
Upon the path of men.”

These words are true when they are spoken of any good man; they are especially true when they are spoken of a minister of the Gospel of Jesus Christ, and they reach their ultimate when they are spoken of a man like Horace Bolick.

Thus it is only natural that words in memory of him should be words of victory and thanksgiving, for the death of one who has really lived for God becomes an exciting transition as what one has been becomes the building blocks for what what one shall be, and, as a Vermont pastor states, death becomes life's most exciting corner because death is an adventure in transition—the interchange that brings you out on a new highway—the twilight before the beauty of the moonlit night and the rising sun of a new day—the darkness of the valley before the view from the mountain top—the last curve before the open highway—a sort of sealing process

on all the good of the past so that it will not be lost but be preserved as the cement with which to build the future—a remembering of the good of the past and a time when we try to recall the most important things that can be said about life and death. Jesus said many of these, “I am the Way, the Truth and the LIFE,” “I am the resurrection and the life. He that liveth and believeth in me, though he die, yet shall he live.” “Because I live, you, too, shall live.”

God's creation endures though centuries pass away; the ancient hills look down upon a thousand generations; the stars shine upon a man in his infancy and will shine through his little day, and the God who has been able to guide the suns in their courses, to mold the granite of the mountain ranges and to bring life to birth will not allow His children to pass into endless night but will ever hold His loved ones in His mighty keeping and enfold them with His rich love.

The love of God was one of the most characteristic qualities of the life of our departed friend. He knew what it was to be loved, and he knew what it was to love. We never ceased to be amazed at the closeness of the family group—the father, the mother and the daughter—and how devoted they were to each other. Each always seemed to be aware of the need of the others and to share with each other a love which was beautiful to behold.

This love spilled over wherever he went, as this man, who was the essence of Christian dignity, served God and God's children. Wherever he served, Micaville, Fletcher, Acton, High Point, Belmont, Winston-Salem, Marion, Asheville, and Gastonia, he deeply loved people and was gifted with the ability to identify with them. He could talk the language of the business man which he had learned in his own experience; yet he could, like his Lord, speak the language of the man who had a somewhat different background. This made him a true pastor, for as he loved his flock, he led them into paths of righteousness, he visited the sick, he comforted the bereaved and the heart-broken and shared in the joys and happiness which came to those entrusted to his care. One of our younger men told me how during his first pastorate Horace guided him and instructed him in the duties of the pastorate.

Born the son of Junius E. and Lelia Adams Bolick, September 18, 1909 in Lincoln County, North Carolina, at Denver, Horace attended Asbury College where he received his A.B. degree and where he did graduate studies. On August 22, 1934 he was married to Evelyn Louise Yust; one daughter, Carolyn Louise (Mrs. Robert F. Siegrist) was born to this union. In addition to his wife and daughter, he is survived by one brother, Earl, of Rutherford College, three sisters, Ruth of Rutherford College, Mrs. Bruce Newell of Salisbury and Mrs. Leman Underdown of Lenoir.

He was licensed to preach in 1933, joined the Western North Carolina Conference in 1934, received into full membership in 1936 and was ordained deacon in 1935 and elder in 1938. He served the following appointments: Micaville 1934-38; Fletcher 1938-41; Acton 1941-46; High Point: Welch Memorial 1946-50; Belmont: Park Street 1950-51; Winston-Salem: Green Street 1951-60; Marion: First 1960-64; Asheville: Trinity 1964-66; Gastonia: Bradley Memorial 1966-69.

He loved the Methodist Church and for nearly four decades was a devoted minister of the Western North Carolina Annual Conference which will be forever indebted to him for his ministry, and for the leadership he gave the local church and the Annual Conference especially as Chairman of the Committee on Conference Relations. He conscientiously promoted the work of the various agencies of the church and loyally worked in all phases of its program, and even when

he became unable to carry on an active ministry, he continued to share in the service and concern of the church.

In life's disappointments and sorrows his faith was sustained by inner spiritual resources. He believed in victory beyond defeat, in triumph beyond tragedy. I do not mean that he never saw the darkness, for he did; that he was never discouraged, for he was; but he continued to see the substances of things hoped for. He weighed the evidence of things not seen.

When illness came to him in 1969 in the midst of the third year of a fine ministry at Bradley Memorial in Gastonia, it struck him a blow from which many lesser men would have not recovered. He had hoped to go on, but, wisely, he was willing to take the advice of his physicians and in being in God's outdoors with his devoted companion found spiritual and physical refreshment. About the time his illness came upon him, new terminology in the church made it possible for him to take disability leave while at the same time he was able to build up pension credit toward his retirement. This disturbed him at times because he was afraid someone would think he was trying to get something an easy way. He did not want anyone to give him anything he had not earned, and, over and over, he would offer to take some small church even when he knew he should not. He raised this question with me and was deeply appreciative of the fact that I assured him that he was greatly loved by the brethren and that he was entitled to everything he was receiving.

Death came suddenly on May 9, 1973 in Clearwater, Florida, where he spent much of his time during the winter. Funeral services were conducted May 12 in Abernethy Memorial Church in Rutherford College by Clegg W. Avett, C. Marvin Bogs and Charles D. White, his district superintendent, and the interment was in Burke Memorial Park.

If, in the course of anyone's life, the question should be raised as to the lasting value of serving God, the clear decisive answer could well be Horace Edward Bolick. He loved his Lord deeply, served his people faithfully and gave of himself unselfishly. He will continue to live on in our most cherished memories. Our lives and the life of the world will be forever richer because of his warm, gracious Christian personality, and the Eternal City which is already graciously blessed with those whom we have long since loved and lost awhile will be more wonderful with his presence there.

"Down a road, that's calm and peaceful,  
Guided by God's loving hand  
He has gone upon a journey  
To a distant, brighter land.  
And although our heart is heavy  
With the sorrow we all share,  
May it help to bring us comfort  
Knowing Horace is happy there."

— Charles D. White

*WNC Conference Journal, 1974*

#### REV. WILLIAM MILBURN BORING

Rev. William Milburn Boring, the son of Washington and Elizabeth King Boring, was born in Sullivan County, Tennessee, October 15, 1850. He came of preaching stock, his father being a member of the Holston Conference and dying when William was but four years of age. He was also a nephew of Rev. John Boring, one of the strong preachers of the Holston Conference. William was converted and joined the Methodist Episcopal Church, South, "in the days of his youth." Despite the meagre educational advantages of his day, he attended the public schools of Sullivan County, and



finished the course offered in the school at Johnson City. He was, moreover, a student throughout his entire life, often being found studying the high school books of his children, especially those in English and mathematics. His marriage to Miss Martha Wampler of Dickerson County, Va., August 10, 1880, proved a happy one. There were seven children, six of whom with their mother still live.

He joined the Holston Conference at Knoxville, October, 1878, and at the same Conference was ordained Deacon by Bishop Kavanaugh. He was ordained Elder by Bishop Wilson at Asheville, October 29, 1882. He became a charter member of our Conference at its organization in 1890. His appointments for the 45 years of his active ministry follow: Taswell, Va., 1879; Clintwood, 1880; Fall Branch, 1881; Haywood, 1882-4; Sulphur Springs, 1885-6; Burnsville, 1887-9; Fairview, 1890-3; Bethel, 1894-6; Haywood, 1897-1900; Leicester, 1901-2; South Fork, 1903-4; Lowesville, 1905-7; Polkville, 1908-10; Crouse, 1911-14; Yadkinville, 1915-19; South Fork, 1920-23.

At the conference of 1923 because of advancing years and declining health he was granted the superannuate relation. Settling at Crouse among a people whom he had served as pastor, he easily found his place in the life of the church and the village. Here the last seven years of his life were spent, doing what his hands found to do, for he found employment for time and talent in superintending the Sunday School and assisting the pastor generally. On November 28, 1930, at the ripe age of eighty years, one month, and thirteen days, he passed to the saints eternal rest. After funeral services conducted by Rev. H.C. Sprinkle, assisted by a number of other pastors, his body was tenderly laid to rest in Pleasant Grove cemetery, near Crouse.

The minutes of our Conference reveal some interesting facts regarding the subject of this sketch. He could stay and he could repeat. Two charges, the Haywood Circuit and the South Fork Circuit, were blessed by his consecrated leadership for two terms each. He was also one of the two first pastors in our Conference to be returned to a pastorate for the fifth year. In November, 1918, he was returned to Yadkinville for the fifth year. He served the Haywood charge seven years, the South Fork six years, and the Yadkinville five years, making a total of eighteen years on three charges. Another fact worthy of notice is that his later pastorates were his longest ones.

There were reasons for this unusual acceptability. He went to his work with a sense of a divine commission to rescue the perishing. He spoke as the mouthpiece of God. As he ceased speaking, men felt that they had heard a message from the very throne of God. Revival fires burned and men were saved with a great salvation. A layman who knew him was recently asked to give as he saw it the most outstanding characteristic of this good man's life. Without a moment's



hesitation came his reply: "Deep spirituality." He lived the life hid with Christ in God and preached as the evangel of Christ. Hence sinners were saved with an everlasting salvation and the Church was greatly edified. His evangelistic zeal was contagious. Sometimes at a District Conference the entire assemblage was thrilled by a five minutes' appeal out of his warm heart.

His life was not crippled by the conflict of divided interests. He drew all his studies one way. More than once he was heard to refer to himself as a man of one Book and one paper: the Bible and the Christian Advocate. His uncompromising devotion to his Church is attested by the fact that during the 45 years of his active ministry he never failed to answer Annual Conference roll call and missed but one Quarterly Conference.

I did not have the privilege of association with him in the later years of his active ministry. I have, therefore, asked Rev. H.C. Sprinkle to furnish an account of those years. He says: "I found him then, in the ripeness of his years, just the same devout, modest, unassuming, loyal Methodist preacher he had always been. Brother Boring had a very rich and definite experience of personal salvation, and he yearned to see others come into that experience. To this end he preached, prayed, and labored, always finding joy in his work. He was a good pastor, spending much of his time in the homes of his people. It is no surprise that as a result of this sort of devout life he was a great soul-winner. There could be no better evidence of the fact that his people loved him than that in the next to the last charge he served his people were glad to have him return for the fifth year as their pastor."

A word personal: Brother Boring was pastor of my father's family for two terms. He made me a steward when I was seventeen years of age. I am deeply grateful for the large contribution he made to my religious life, and I have found the preparation of this paper a labor of love.

— C.S. Kirkpatrick  
*WNC Conference Journal*, 1931



JAMES RAY BOWMAN  
July 25, 1909-August 26, 1982

Ask ye what great thing I know  
That delights and stirs me so?  
What the high reward I win?  
Whose the name I glory in?  
Jesus Christ, the crucified.

It was with these words from one of James Ray Bowman's favorite hymns that his funeral service was concluded.

These words were appropriate because they were the theme of his life. When he went to his reward on August 26, 1982, he went with a faith and a trust that had grown stronger through years of service in lean years at churches which did not afford the salaries and conditions that the Methodist ministry affords today. It was not the conditions or the adversities that he best remembered, but the people and the opportunities for service to God and his children that had been given him. Brother Ray loved The United Methodist Church and was so thankful that in the church he had found a place where he could be about his Father's business.

He was born on July 25, 1909, the son of Handy and Emma Tucker Bowman, and he attended Mars Hill and Brevard colleges. On October 13, 1932, he married Eula Pyatt Bowman. With her as his helpmate, he went about the ministry to which he had been called, serving mainly rural churches in the old Blue Ridge-Atlantic Conference of the Methodist Episcopal Church and the Western North Carolina Conference of The Methodist Church. He was ordained deacon in 1935 and elder in 1937 and served the following charges: Traphill, 1932-1933; Bostic, 1933-1936; Etowah, 1936-1937; Franklin, 1937-1939; Rosman, 1939-1944; Bald Creek, 1944-1947; Old Fort Circuit, 1947-1949; Miller's Creek, 1949-1950; Norwood Circuit, 1950-1953; Flat Rock, 1953-1956; Oak Grove-St. Paul's, 1957-1958; and Gilkey, 1959-1960.

Because of declining health, he was forced to retire in 1959. The Bowmans went to Summerfield, where they lived until 1962, when they moved back to their native Marion, North Carolina. Shortly thereafter, they began attending Glenwood United Methodist Church, the church of Mrs. Bowman's childhood and early life.

When I came to the Glenwood-Providence Charge as pastor in 1981, I was surprised to find Brother Bowman there as a regular and vital part of the congregation. I remembered him from the days of my youth as pastor of my home church, Thermal City, on the Gilkey Charge. I was six years old when he was there. Since Glenwood-Providence was my first full-time work out of seminary, I was somewhat uneasy about having a retired minister hear my sermon each Sunday. But my fears were soon laid to rest as I found him to be anything but a critic. What I did find in him was a pastor's heart. Loving, caring, concerned, and supportive are all words that come to mind to describe Brother Ray. His presence was a source of strength to me as he sat in the congregation and as I got to know more of him and shared with him in his home. Even in his last days on earth, when he could have complained, he still held on to faith in his Lord. He knew that the Christ he had told others about in his ministry was able to take care of him in his own need as well.

Brother Ray had a great love for writing throughout his life. This love found expression in the numerous gospel tracts which he wrote, had printed, and distributed in the hope that other might come to know the Savior. He was also author of a book entitled *God's Nine Major Events*.

At his funeral service, which was conducted by Larry D. Wilkinson and the writer, the friends and loved ones who gathered in the Glenwood church celebrated his homegoing. His hope is now fulfilled; his faith is now sight. His life still echoes these words he loved:

This is that great thing I know;  
This delights and stirs me so;  
Faith in him who died to save,  
Him who triumphed o'er the grave,  
Jesus Christ, the crucified.

— Carol A. Flack  
*WNC Conference Journal*, 1983





**PHOENICIA HENSON BRITTAIN**  
July 2, 1876-March 14, 1948

The Reverend Phoenicia Henson Brittain, son of Robert and Julia Walton Brittain, was born in Buncombe County, North Carolina, July 2, 1876. At an early age, under the influence of a Christian home, he dedicated his life to Christ and became a member of the Methodist Church. He grew into manhood in the home of his father who was a farmer and contractor, and who endeavored to make possible a true Christian heritage for his children.

During his youth Brother Brittain attended the public schools of his native county, and then completed his scholastic studies at Weaver College, Weaverville, North Carolina.

After responding and making complete surrender to the Divine call and urge within his soul, he was admitted on trial into the fellowship of the Western North Carolina Conference of the Methodist Episcopal Church, South, in 1908. During his faithful ministry of 24 years he was loyal to the general program of our church while he served as pastor of the following charges: Hickory Circuit, Iredell, Dudley Shoals, and Balls Creek, all in the Statesville District; Burnsville Circuit in the Asheville District; Pilot Mountain in the Mount Airy District; Clyde, and Murphy Circuit, in the Waynesville District; Denton in the Winston District; McDowell Circuit in the Marion District; Watauga in the North Wilkesboro District; and Peachland in the Charlotte District. Because of ill health he was superannuated at the session of the Annual Conference in 1932. He made his home at Peachland until 1936 when he moved to Hickory where he was living at the time of his departure into the eternal world.

During his first pastorate, on the Hickory Circuit, Brother Brittain met Miss Minnie Cline to whom he was married July 6, 1910. Five children, who now survive to honor their parents, were born into their home: A.C. Brittain, E.D. Brittain, Mrs. Wade R. Bustle, Mrs. C.G. Ballard, and Hugh B. Brittain. In addition to his wife and children he is also survived by four sisters: Miss Maydalia Brittain, Miss Mineva Brittain, Mrs. Vistula Woodall, and Mrs. Elbert Jones; and two brothers: Iberea and Varona. One brother, the Reverend Nebula Brittain who was a pastor in the North Carolina Conference of the Methodist Protestant Church, preceded him into the world beyond in 1930.

The spirit of this faithful servant was set free of its earthly temple of flesh on Sunday afternoon, March 14, 1948, at one-thirty o'clock, while he was resting on his bed in the Richard Baker Hospital at Hickory, where he had gone for treatment two weeks earlier. Funeral services were conducted the following Tuesday afternoon, March 16, at two-thirty o'clock in the Highland Methodist Church, Hickory, where he worshipped and taught a Church School Class during the last years of his life on earth. Services were in charge of the pastor, Reverend Gilbert Miller, who was assisted by Reverend Clyde E. Murray of Cramerton, and Reverend J. Clay

Madison of Hickory. Burial was in the Oakwood Cemetery in Hickory.

This great man and faithful spirit will be long remembered by those who knew him because of his loyalty to Christ and His Church, his profound convictions, his calmness of spirit, and his humility. His faithful ministry and service will continue to bless and inspire us as we look forward, with great faith and joy, to a reunion with him in the presence of the Eternal Father whose glory was the object and purpose of his earthly life. We can be assured by faith that his spirit is rejoicing in the immortal world of bliss of which he was thinking when he told his beloved wife during his last earthly hours, "It will be just like going home." Here and now we can truly apply and appreciate the words and testimony of the poet, James Whitcomb Riley:

**AWAY!**

I cannot say, and I will not say  
That he is dead! He is just away!  
With a cheery smile, and a wave of the hand  
He has wandered into an unknown land.  
And left us dreaming how very fair  
It must be, since he lingers there.  
And you—O you, who the wildest yearn  
For the old-time step and the glad return,—  
Think of him faring on, as dear  
In the love of There as the love of Here;  
Mild and gentle as he was brave,—  
When the sweetest love of his life he gave  
To simple things:—where the violets grew  
Pure as the eyes they were likened to,  
The touches of his hands have strayed  
As reverently as his lips have prayed.  
Think of him still as the same, I say;  
He is not dead—he is just away!

— Gilbert Miller

*WNC Conference Journal, 1948*



**ARTHUR BAXTER BRUTON**  
May 6, 1903-August 16, 1977

Show me the way, not to fortune and fame,  
Not how to win laurels or praise for my name—  
But show me the way to spread the old, old story  
That Thine is the Kingdom and the Power and the Glory.

Thus might have spoken Arthur Baxter Bruton, a faithful servant and a living witness to the God who called him and sustained him and into whose full glory he has now entered.

The analysis of a person's life to find its meaning inevitably leads one to consider what the person stood for, what ideals the life incarnated, and the causes he served. The life of our friend revealed a sublime beauty and integrity in his singular devotion and steadfast service to the cause of his Christ.

He was a Methodist preacher! What an opportunity for proclaiming the Gospel is given to an itinerant Methodist preacher! What doors open to bring the good news of One who conquers mourning and death! What occasions are given to speak the trustworthy and true word of One who calls us to be His people and who pours out His grace freely upon us all! And he knew the joy of it all.

To me, his basic quality was sincerity of mind and heart, which expressed itself in all of the activities of that ministry which actively spread across thirty-eight years. He was open and frank; no one ever had any questions about where he stood on the great principles that confronted the people. He never stopped to ask how many people believed as he did, but as he searched with earnestness and sincerity for the truth, he took his stand without hesitation and remained true to the principles which he believed.

His theology had grown out of his experience with life. Faith was the presupposition of his understanding of the meaning of life. It was through the eyes of faith that his mind reasoned with the situations of human existence, for he did not believe one could comprehend what is going on except as it related to God, but this faith was not one to theorize about; it was something to be lived. There was no dedication to God unless it resulted in action among one's fellowmen. Worship was not authentic unless it was followed by service. There was no point in being religious on Sunday unless it made a difference in how one lived on Monday.

His message was from the Bible and brought salvation, light, comfort, and an enrichment to those who heard and heeded. It was real and vital because he had experienced the saving grace of Jesus Christ in his life and wanted to share this joy and fullness with everyone.

He had an unusual gift as a pastor and so endeared himself to his people that he could reprove them for their shortcomings and challenge them to deeper devotion. He could point out their faults in such a way that they loved him for doing it and followed him into greater service. The long periods which he served churches point to the way he endeared himself to his people. He served only seven appointments: Dellwood, 1931-35; Sparta, 1935-38; Micaville, 1938-39; Weddington, 1939-42; Polkton, 1942-48; Draper, 1948-49; and Indian Trail-Stallings, the latter for twenty years. One does not stay that long in a Methodist church unless people love him. He truly had a pastor's heart and was the shepherd of the flock.

As he learned to separate the important and the eternal from the trivial and the temporal, he never lost the touch of being one of the people. He was friend, not only to his church family but also to all his neighbors, including the non-Christians and people of other denominations. He was loved and respected deeply as a friend and fellow minister by the brotherhood of Methodist ministers.

If one thing could be said about him, he enjoyed life in its fullest. His sense of humor and dry wit and his capacity to see the humorous saw him through many difficult situations. Humor was a part of his personality. On many occasions I saw him inspire the otherwise banal and salvage the otherwise desperate with his delightful humor and wit. I shall never forget that once he caused the entire Annual Conference to rock with laughter when he told Bishop Nolan B. Harmon that he had always hoped to get to heaven, but after hearing a glowing report of a certain charge, he hoped

the Lord would at least let him go to that particular place. The last time we talked was at a funeral of another minister just before Conference. He sided up to me and asked, "Do you think (and then named the appointment) will be open at Conference?"

The son of the late James Turner and Sally Baldwin Bruton, he was born in Rockingham on May 6, 1903. He received his education at Rutherford College and the Duke Divinity School. He joined the Western North Carolina Conference in 1931, was received into full connection and ordained deacon in 1933 and elder in 1935. On December 15, 1931, he married Miss Theta Mary Bell Wallace, who preceded him in death on March 16, 1947. On June 12, 1948, he was married to Miss Ila Ross Phifer, who survives together with one daughter, Mrs. B.B. Broom of Lake Worth, Florida; a brother, Hoyle Bruton; and a sister, Mrs. A.D. Wilson, both of Kannapolis; and three grandchildren.

He died suddenly at his home in Charlotte on August 16, 1977, and funeral services were conducted August 18 at the Hickory Grove United Methodist Church in Charlotte, where he was active after his retirement in 1969. Officiating were James M. Armstrong, A. Owen Peeler, Wilson O. Weldon, and the writer. Interment followed in Concord's Oakwood Cemetery.

We shall ever be grateful for this man of God who was so supportive, so gracious, so interesting even in days of retirement. Our lives have been made richer, our faith in God has been made stronger, our hearts have been touched and warmed, and smiles have come across our faces because A.B. passed this way.

His going was like a cool breeze on a hot summer morning. He was laying down the burdens of life in order to rest after seventy-four years. It was as if he was laying aside the ropes which bound him to this world to set him to sail on the voyage which ends in the presence of God.

Night slipped to dawn and age merged into beauty;  
Bright grew the road this Methodist preacher trod;  
He gave his salutation to the morning,  
And found himself before the face of God.

— Charles D. White  
*WNC Conference Journal*, 1978

REV. DANIEL B. CARTER  
August 25, 1803-June 7, 1876

Daniel B. Carter, of the Holston Conference, M.E. Church, South, was the second son of Ezekiel and Martha Carter, of Greene county, Tennessee. He was born August 25, 1803, and died June 7, 1876.

The precise time of his conversion is not known, but is supposed to have occurred sometime before or during the year 1827, he having been licensed to preach in October of that year. He was also admitted on trial into the traveling connection in 1827, and appointed that year to the Sequatchie Circuit with I. Easterly in charge. He was admitted into full connection in 1829, and ordained deacon by Joshua Soule. In 1831 he was ordained elder by Elijah Hedding. He was married to Miss Cynthia C. Burnett in 1834, who died in July 1846. In 1849 he was again married, this time to Mary W. Aston.

By reference to the Conference Minutes it will be seen that Bro. Carter traveled various important fields of labor, extending through a period of forty-nine years, excepting one year, in which he sustained a local relation.

It is proper to say, also, that at the session of the Conference in Asheville, North Carolina in 1866, he withdrew from the M.E. Church, South, and became a traveling preacher in



the M.E. Church, "for reasons," he said, "best known to himself." In this he was as sincere as in any act of his whole life. He was too honest to do anything that he felt was not right. Nor was it because he was opposed to the M.E. Church, South, in feeling; for in 1868, when the way of usefulness opened up again, he returned to the M.E. Church, South, and was continued on the superannuated list for a while. He then became effective, and traveled for several years, the two last of which were on the Morristown and Rutledge circuits.

The leading trait in his character was devotion to God and fidelity to the Church. He never compromised with sin, the world or the devil in any sense. Whatever appeared to him to be right, was espoused by him heartily, and without any regard to what men might think or say, though he might make many enemies and turn many friends against himself.

When he knew what God would have him do and say, he would do and say those very things, if the heavens should fall. Yet, when he came to die, there was no man more loved and honored. Though he waged a relentless war against sin, and opposed the sinner's views and feelings so many times, yet sinners reverence his memory and honor his name now that he is gone. He never acted from motives of policy, he simply did, at all times, what seemed to be duty. In this he was a model for a Christian minister. The young preacher would do well to follow his steps in this respect. He had more honor in his death than all time-serving principles could have secured him.

At the last Conference he was superannuated again; and not long thereafter he felt symptoms of heart-disease, which grew worse, until his sudden death, on the seventh of June, 1876. His death was peaceful and happy. His faith in God was strong to the very last. He desired that his love and last blessing should be borne to the Holston Conference, with which he never expected to meet again until its members all meet in heaven. He said he never had enjoyed a Conference so much as our last session, and especially the society of the young preachers. It was his desire to be buried at Liberty Hill Church by the side of Bro. Crismond, as they had preached and labored together for so many years.

The morning of his death, while at family prayer, he seemed to anticipate his speedy dissolution. His prayer was very powerful, full of heavenly unction. He prayed for his family—all present and those absent—for his friends and enemies, if he had any; for the Church and the ministry, and for the young people so recently converted in the revival at Morristown. No one seemingly ever enjoyed a meeting more. God gave him such a blessing that he frequently went all over the house shouting and praising His name, talking to others about their salvation.

A few weeks thereafter this useful and faithful servant of God peacefully and triumphantly fell asleep in Christ.

— Jas. S. Kennedy, Chairman  
*The Holston Annual, 1876*

#### THE REVEREND D. FRANKLIN CARVER March 30, 1860-June 26, 1946

Rev. D.F. Carver, son of Elisha Turner and Elizabeth Carver, was born March 30, 1860, in Madison County, North Carolina. In 1889 he was admitted on trial into the Holston Conference which at that time embraced the section of North Carolina West of the Blue Ridge Mountains. In 1890 this territory, by action of the General Conference, was transferred to the Western North Carolina Conference and D.F. Carver was among a goodly number of Holston preachers who chose to become members of the Western North Caro-



lina Conference. Of that company only Reverend George D. Herman, a retired member of the Conference, who dwells in Asheville, N.C., remains among the living.

D.F. Carver, in 1890, was elected a local deacon, and in 1891, after two years on trial was received into full connection, and two years later, in 1893 was ordained an elder.

These facts show how prompt he was in meeting the demands made upon every young itinerant Methodist preacher, and the same fidelity to the sacred obligations of his high calling characterized all the years of his gospel ministry. In fact, he was a worthy representative of the men of his generation, who by their unfaltering devotion to duty made the Western North Carolina Conference one of the greatest conferences of our Methodism. Truly we have entered upon a rich heritage as a result of their labors and should only speak their names with praise.

D.F. Carver was a charter member of this Conference and in his quiet, unassuming manner served both circuits and stations with unusual fidelity for forty-one years and became noted for the number of churches and parsonages that he builded on charges that he served while he gave himself unreservedly to the tasks of an itinerant Methodist preacher. In 1930 on account of the failing health of his wife, he retired from active service and secured for her and for himself a well deserved rest.

On June 26, of this present year, he died in a Charlotte hospital. He was buried at Lowell, N.C. beside his wife who passed away four years ago. He is survived by two sons, five grandchildren and two great-grandchildren. The sons are R.W. Carver of Hickory, N.C., and D.G. Carver of Miami, Florida.

The unfailing desire of this good man appeared to have been:

"To live as gently as I can;  
To be, no matter where, a man;  
To take what comes of good or ill  
And cling to faith and honor still."

— A.W. Plyler  
*WNC Conference Journal, 1946*

#### WILLIAM SAMUEL CHERRY May 6, 1862-December 9, 1943

William Samuel Cherry, the son of the late William Judson Cherry and Maria Jennings Cherry, was born May 6, 1862, in York county, South Carolina. Shortly after his family moved to Mecklenburg county in North Carolina.

As a result of being reared in a Christian home, at a very early age he gave his heart to God and united with the Methodist Church. Like Timothy he had a heritage of a devout mother. Early in young manhood he became a local preacher and was active in revival meetings wherever he could be





REV. G. H. CHRISTENBERRY  
November 5, 1869-April 16, 1927

used. Later, feeling that his full time should be given to the ministry, he offered himself for admission into the Annual Conference.

Brother Cherry was a member of the first class to join the Western North Carolina Conference in its organizational meeting at Concord in 1890. On Friday, November 28, 1890, he was admitted on trial into the Conference, and Bishop John C. Keener appointed him with Rev. R.B. Webb to serve the Rock Springs Circuit, where he served for the two following years.

At the Conference held in Greensboro in 1892, he was admitted into full connection, ordained a deacon and appointed to the Boone Circuit, which he served for the next two years.

In the fall of 1894, at the Conference held in Statesville, he was ordained an elder and appointed to the Creston Circuit, where he remained for the next two years.

Brother Cherry's other appointments were as follows: Estatoe Circuit, 1896; Troutman, 1897-98; Taylorsville, 1899-1900; Maiden, 1901-1903; Mooresville Circuit, 1904; Albemarle Circuit, 1905-6; Broad River, 1907; Green River, 1908-11; South Fork Circuit, 1912-13; Wilkes Circuit, 1914-17; Lilesville, 1918-21; Prospect, 1922-24; Rural Trinity, 1925; Matthews, 1926; and Unionville, 1927. At the Conference in Charlotte in 1928 he asked for the superannuate relation and retired at his home in Newton.

Brother Cherry was a member of that company of men of whom it can be said: "They built the church which we serve today." When we think of them we can remember gratefully what the Master said: "Other men labored and ye are entered into their labors." From the mountains to the lowlands in our Conference, the pillars of the church in many places are those who were boys and girls Brother Cherry led to Christ and took into the church. As the records of the Conference are reviewed one is impressed with the good number Brother Cherry consistently took into the church on profession of faith. He not only fed the Master's sheep, he found the lost ones.

He not only fulfilled the injunction of his ordination to be a "faithful dispenser of the Word of God," his life was an interpretation of the gospel he preached. He proclaimed Him who declared he came not to be ministered unto but to minister, and he spent his life in service for others. He preached, "If any man will come after me, let him deny himself," and then served in hard places which sometimes were unrewarding. He declared a gospel which taught the servant is not greater than his Lord, and walked all his days in becoming humility. He preached: "Blessed are the pure in heart for they shall see God," and wore the white flower of an unsullied life.

— John W. Hoyle, Jr.  
*WNC Conference Journal*, 1944

The subject of this sketch was the son of Eli A. and Margaret J. Christenberry, born near Huntersville, North Carolina, November 5, 1869, and passed peacefully to the skies from his home in Spruce Pine on April 16, 1927. He was ordained deacon by Bishop I.W. Joyce in 1905 and elder by Bishop W.F. McDowell in 1906. He spent several years as a pastor in the Methodist Episcopal Church in Tennessee and Kansas. His appointments in the Western North Carolina Conference were as follows: Biltmore and Mt. Pleasant, 1907-10; Carraway Memorial, 1911-12; Randleman and Naomi, 1913-14; Sylva, 1915; Black Mountain, 1916-18; Superannuate relation, 1919-21; Hot Springs, 1922; Old Fort, 1923-24; Spruce Pine, 1925-27.

Prominent among his good qualities were his kindness and gentleness. He hated sin and made no compromise with the world but loved the sinner and sought every way to help him to find salvation. His individuality was strongly defined. He did not go with the multitude. He possessed the courage of his convictions and his mind was alert and vigorous. He had a vein of wit and humor and seemed to have an almost inexhaustible fund of anecdotes which he used to good advantage. He had faith in the great doctrines of the Church. He was a man of God; his delight was to do God's will. His religion was a definite experience in the heart. He proved the great doctrines in his own soul. He was keenly sensitive to the responsibility of his work. His spirituality was radiant.

He made a loyal itinerant minister and was a man of one work. He loved the calling and loved the brethren. His preaching was instructive and interesting. He believed his gospel and was earnest in delivering his message. There was no note of incertitude in the message he delivered to the people for his Lord. He was a life-long student of the Bible. The shifting currents of human opinion had no power to shake his firm faith.

He was an excellent pastor. Passing through the lights and shadows incident and inevitable to Methodist preachers and their families with the shepherd's heart and the preacher's message, he also knew how to comfort those who weep. He had a heart of tenderness and sympathy for those in trouble. The widow and the needy ever found in him a friend able and willing to help. With great care he looked after every interest and detail of his work and carried every member of his heart. He was a diligent pastor, always ready and willing to serve whenever and wherever needed. He loved his people and visited them and sympathized with them in all their troubles and afflictions. At any hour, day or night, he was ready to minister to the sick or comfort the bereaved. He went about doing good.

He took deep interest in civic affairs. Nothing that concerned the welfare of humanity was foreign to him. He made religion attractive. Young people and old people were drawn to him. He was beloved by Church members and those who were not members of the Church. His presence seemed to scatter the clouds and bring sunshine. He entered intelligently and sympathetically into the affairs of his people and the community. His sincerity and generosity and brotherliness made him a gracious and welcome guest. The entire community felt the good influence of his life, knew his worth and trusted him without reserve.

He was an affectionate, tender and faithful husband and father. His was a happy home. It was always a delight to rest under his hospitable roof. A hearty welcome awaited every one who came his way. He was twice married. First to Miss Mattie E. Jordan. His second marriage was to Miss Fannie Bell Fogleman.

Brother Christenberry ceased at once to labor and to live. On Friday he spent the entire day in preparation for special Easter services. In the evening he was stricken with apoplexy and died on Saturday afternoon, having never regained consciousness. Instead of the Easter service for which he had planned, the Church was thronged with a sorrowing congregation which came to pay tribute to their departed pastor and friend. While there was deep sadness and a sense of irreparable loss, the radiant spirit of the departed minister seemed to touch all bereaved hearts with the reality of triumphant Easter faith. In the afternoon his remains were taken to the old home Church, Asbury Chapel, near Huntersville, and laid to rest with Masonic honors. The funeral was conducted by his Presiding Elder, Rev. E.O. Cole, assisted by Rev. W.L. Sherrill.

His brethren of the Conference will miss his warm hand-clasp and brotherly greeting. They will cherish his memory and expect to meet him again in our Father's House. May God keep to that day his bereaved loved ones.

— Edwin O. Cole  
*WNC Conference Journal, 1927*



OAKLEY EASLEY CROY  
January 21, 1899-January 6, 1956

Oakley Easley Croy, good minister of Jesus Christ, passed away in the North Carolina Baptist Hospital in Winston-Salem in the early hours of Friday morning, January 6. Dr. Croy had been in declining health for approximately two years but had been critically ill for only about two weeks. His funeral was conducted in the Union Ridge Methodist Church, where he served as pastor at the time of his death, on Saturday, January 7, by Kenneth Goodson, C.A. Cranford and R.L. Young. Brother Croy was laid to rest in the Cane Creek Cemetery of the Fairview Community, near Asheville. In this community, some twenty-eight years before, he had taught school; and it was in the Cane Creek Community that he had met his wife, and on January 27, 1928, married Miss Elizabeth McCracken, a member of the prominent medical family in Buncombe County. She has been his faithful companion in the Methodist parsonage for these twenty-eight years and survives him. In addition to his faithful wife, he is survived by a daughter, Miss Patricia Croy, a junior at Greensboro College; a daughter of the parsonage, who is preparing herself in the field of Christian Education and service to the local church; also surviving is a brother, Sidney Croy, of Swannanoa.

The active pallbearers at the funeral were officers of the Union Ridge Church. The honorary pallbearers were the stewards of the church and many members of the Western North Carolina Conference, who came to pay final tribute to

him, in addition to his good and loyal physicians, who attended him in his closing days.

Oakley Easley Croy was born January 21, 1899, in Bluefield, West Virginia. He was the son of James Averil and Addie Mae Bosterwick Croy. He spent his early life in Roanoke, Virginia, and was educated in the public schools there. Later he graduated from Weaver College in Weaverville and attended Pasadena College, University of Southern California, Duke University, Boston University, and received his Ph.D. degree at Central University, Indianapolis, Indiana. He possessed five graduate degrees. Upon the closing of Weaver College, where he was teaching, he joined the Western North Carolina Conference of the Methodist Church in October 1928. For the next twenty-eight years, he served as an itinerant preacher of the Methodist Church, winning for himself a place in the hearts and the affections of the people he served, and of his colleagues in the ministry, who worked with him down through the years. Scarcely, if ever, has this writer seen so many members of the Annual Conference come together at a funeral service as did come to bid farewell to O.E. Croy. He was a good minister of Jesus Christ.

When I think about O.E. Croy, I think in terms of several things. First of all, I think of the man's determination. Always there seemed to abound in his heart, a determination to do a good and acceptable job wherever he was sent in the itinerant ministry of his church. There was within his make-up the kind of determination that was forever unsatisfied unless it could see the job accomplished with some degree of personal satisfaction. This kind of determination was exemplified in the education ambitions of the man. Hardship and trying circumstances, one after another, confronted him in the days of his youth, and always there was an unwillingness to stop until he had received the kind of an education that he wanted.

One who knew him well would also have been impressed by his family devotion. I believe, to be sure, that by the very nature of the life itself, there grows up within the parsonage a closeness of family ties unlike family ties anywhere else in the world. This family seemed to exemplify the best in parsonage life, a devotion one to another, a concern for the family's welfare, and a sense of tremendous security when in the presence of the family that he so deeply and so dearly loved. He presided over his home with dignity and a quiet reverence for the God who presided over all their lives. His home was marked by a reverence for the institution of the home itself and a deep sense of consideration for those who shared his life as well as his parsonage home. One who has gone in and out of his home across the years would remember with tender recollection the loveliness of this parsonage home.

One who has known something of the itinerant record of O.E. Croy and the charges to which he has been sent, and the record he was able to put together while serving on those charges, would be equally appreciative of the man's service to the church and through the church to the Kingdom of God. He went in many places as a pioneer preacher. The easy appointments were not to be his life; and, yet, wherever he went there was a kind of a graciousness of spirit in his going, and the community knew that in their midst had come a representative of Jesus Christ. He made the rough ways smooth, and in the hard places he preached the great Gospel. His service to his church is admirable and noteworthy. He was a good minister of Jesus Christ.

Then, I am also impressed by the faith of the man. During the time that he and I were neighbors in the city of Winston-Salem, freedom from sickness or overshadowing disease



had not been his. More than once had he gone to the hospital, even for surgery, in the period in which he resided in this lovely town. Then as the days of his illness wore on and the human mind began to comprehend far more than it ever was willing to acknowledge to the outside world, and the shadows of death began to hover about him, there remained within the man a quiet dignity, a sense of serenity and of peace, a kind of confidence that is born out of the fact that "I know in whom I have believed, and I am persuaded that He is able to keep that which I have committed against that day." He did not anticipate death with enthusiasm—who among us does, but he met it with confidence, that within itself is a tremendous accomplishment.

He was a man of many parts. He had a tremendous desire to serve his church. He had a burning ambition to receive an education that would equip him to do the job that he needed to do. He had a love for people. I hold in my hand some lines written by the great American poet, Edwin Markham. During Brother Croy's student days at Boston University, he became a close friend of Edwin Markham. I thought of that friendship as I read these lines:

"When in the dim beginning of the years,  
God mixed in man the raptures and the tears,  
Scattered through his brain the starry stuff,  
He said, 'Behold this is not enough,  
For I must test his spirit to make sure  
That he can dare the Vision and endure.'

"I will withdraw my face,  
Veil me in shadow for a certain space,  
Leaving behind me only a broken clue,  
A crevice where the glory glimmers through,  
Some whisper from the sky  
Some footprints in the road to track me by.

"I will leave man to make the fateful guess,  
Will leave him torn between the No and Yes,  
Leave him unresting till he rests in me,  
Drawn upward by the Choice that makes Him free,  
Leave him in tragic loneliness to choose,  
With all in life to win or all to lose."

O.E. Croy did choose. He chose to cast his life on the side of God, and to work as a loyal and faithful servant of Jesus Christ as long as he was able to do so, that he did.

This writer was standing by the man's bed when he died. He died well. He had lived well. I came from the hospital in the early hours of the morning after he died. I turned on the television set for a few minutes at my parsonage to try to relax for awhile before going to sleep. It was a strange coincidence, but the announcer giving the late evening news was telling about the death of a great statesman in the world that night, and he used this sentence in so describing the statesman that lingered in my thinking for a good many days. The announcer said, "When a hero dies; you do not mourn him—you salute him." I said, "Amen." I had just come from a great hospital. I had seen a good faithful servant of Jesus Christ die. He had served the church as long as he had been able to do so. I shall not mourn him—I shall salute him. He was one of the heroes of the faith, and when a hero dies you do not mourn him, you salute him. I salute Oakley Easley Croy, servant of Jesus Christ.

— W. Kenneth Goodson  
*WNC Conference Journal*, 1956

REV. CHARLES H. CURTIS  
February 18, 1867-May 12, 1920

Charles H. Curtis was born in Clay County Feb. 18, 1867, and passed to his reward May 12, 1920 at Maiden, N.C.

Brother Curtis was married twice, first to Miss Laura May Brooks, and to this union were born seven children. While he was on his last pastoral charge (Lenoir Circuit) Sister Curtis died, and he was left with several children which needed close attention and Brother Curtis felt that he could not continue to travel and preach and give them the needed attention and he asked to be discontinued which request was granted.

Some time after this he was married to Mrs. Martha Ann Hefner Caldwell, and to this union were born two children.

After serving several charges as supply, Brother Curtis was admitted on trial at Greensboro in 1905. He served the following Charges: 1898—Burnsville Circuit, 1904-5—Hiawasee Circuit, 1906-7—Sulphur Springs Circuit, 1908-9—Leicester Circuit, 1910-11—Maiden Circuit, 1912-13—Lenoir Circuit.

Brother Curtis was a true man in any sphere of life, I have known him in different relations to the church and community, I was his Pastor at Hayesville—found him struggling with the odds against him with a desire to preach the Gospel, and persuaded him to launch out into the work which I have had no cause to regret. He was the embodiment of courage, which in a large measure belonged to all the family of which he was a part.

While he was Pastor at Maiden, he had to defend the doctrine of baptism, infant baptism as well as the mode of baptism. The Baptists secured the most able man they could of their denomination and Brother Curtis came out with flying colors victorious on every score.

I feel sure we know where to find him, he has gone to receive his reward. We shall not greet him here. But I trust we shall meet him in the great Conference on the other side.

— E. Myers  
*WNC Conference Journal*, 1920

REV. JAMES W. DICKEY

James Wesley Dickey was born in McMinn county, Tennessee, March 24, 1829. He made a profession of religion when ten years old, and graduated at Hiawasee College when quite young. He was licensed to preach by the Quarterly Conference of Madisonville Circuit, Athens District, David Fleming Presiding Elder, June 5, 1852. He joined the Holston Conference at Asheville, North Carolina, October, 1852, and was appointed to the Tellico Mission. In 1853 he was sent to the Saltville Circuit. In 1854 he was ordained deacon by Bishop Pierce at Cleveland, Tenn., and the following year traveled the Burnsville Circuit. In 1855 he was sent to the Abingdon Station. In 1856 he was ordained Elder by Bishop Early, at Knoxville, Tennessee, and appointed to the Kingston Circuit. He afterward filled the following charges: 1857, Jonesboro Station; 1858 and 1859, Marion Circuit; 1860 and 1861, Parisburg Circuit; 1862 and 1863, Pikeville District; 1864, Superintendent army missions. From 1865 to 1869 he traveled the Abingdon District as Presiding Elder; and from 1869 to 1873 the Wytheville District; 1873, Marion Circuit, 1874, Abingdon Circuit; 1875, he was returned to the Abingdon Circuit. He labored faithfully here, as everywhere else, until death closed his career of toil and self-sacrifice.

From the above data it will be seen that he spent nearly twenty-four years in active labors as an itinerant preacher.



In 1857 he was married to Susan Emeline Waterman, who preceded him to their final rest about four years. On Sunday, the twenty-sixth of last March, he was violently attacked with typhoid fever, and after lingering ten days, calmly and sweetly fell asleep in Jesus. He fell in the midst of the fight, and with his armor on. For his last sermon, when he little thought it would be his last, he chose as a text that beautiful passage in the Epistle to the Philippians: "For I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better."

A short time before his death, when informed that his end was near and asked if his faith in God was still strong, he replied: "It is *fixed*."

Thus this faithful man of God passed away to his final rest.

— Jas. S. Kennedy, Chairman  
*The Holston Annual*, 1876



JAMES OSBORNE ERVIN  
November 23, 1880-July 15, 1957

One cannot review the career of a man like J.O. Ervin without experiencing excitement and joy. The record resembles a book of adventure stories. A bit of everything that matters is there—self-denial and heroic struggle, mingled with love, patience, faith, hope, and steadfast devotion to Christ and His Church. For this writer he was Mr. Methodist Preacher, a man who symbolized the best traditions of the Annual Conference and of our itinerant system. His spirit was energetic, cheerful, determined and always youthful. He was devout without being pietistic and serious without being doleful. He was courageous but not foolhardy. Above all, he was a lifelong servant of God. He found daily strength in fellowship with the Heavenly Father and could say with honesty, quoting the words of our Lord, "My meat is to do the will of Him that sent me." He apparently found exhilaration in strict obedience to the will of Christ.

A native of Iredell County, James Osborne Ervin was the third of twelve children born to William and Mary Jane Miller Ervin, the date of his birth being November 23, 1880. His education began in the family and was continued in the public schools of his native county, in Boonville Academy and old Rutherford College, from which he was graduated in 1905. On August 16, 1903 he was married to Miss Stella Conger of Statesville, who survives him. Nine children were born to this union, one of whom, little W.J., was a victim of diabetes at an early age and another, James Osborne, Jr., was drowned. The seven living children are well established in professional and business life and reflect their background of thorough Christian training through loyal and prominent participation in church affairs and through an impressive Christian witness in their respective homes. Their

names and addresses are: G. Clifton, of Kansas City; Paul R., Lamont, Henry Webber and Charles Conger of Charlotte; Mrs. C.L. Cullum of Laurens, South Carolina; and Mrs. Ryan A. Bolen of Greenwood, South Carolina. An account of the attainments of these unusual men and women would be lengthy, but the distinctions that might be mentioned could not be more impressive than the one that came to each at the time of birth. These brothers and sisters can speak with justifiable pride of their remarkable parents.

Because of his abundant energy and many gifts, J.O. Ervin might have achieved wealth and prominence as a farmer or a businessman. He felt the call to preach, however, and would not turn aside. He was admitted on trial into the Western North Carolina Conference in 1908 and advanced to full ordination in 1912. His appointments were the following: Lenoir Circuit, 1908-09; Burnsville, 1910-11; Charlotte, Dilworth, 1912-15; Asheville, Bethel, 1916-19; Dallas, 1920-21; Rutherfordton, 1922-25; Mt. Airy, Rockford Street, 1926; Charlotte, Spencer Memorial, 1927-29; Maiden, 1930; Paw Creek-Thrift-Moores, 1931-32; Matthews-Indian Trail, 1933-35; Bessemer City, 1936-37; Monroe, Prospect, 1938; Lexington, Erlanger, 1939; Farmer, 1940-41; Lenoir Circuit, 1942-43; Wilkesboro, 1944; Statesville Circuit, 1945; Harmony, 1946-47; Retired, Homestead, 1948.

The preaching of this servant of God was characterized by fervency, logical thought, and rich Biblical content. His was an awakening mind—open to fresh revelation and unafraid of change. His hunger for truth seemed never to be satisfied. Nevertheless, he had strong convictions concerning the historic doctrines of Christianity. He also loved to quote the prophets and could well be described as a prophetic preacher. His style was direct with a definite emotional warmth and appeal. Colleagues in the ministry, as well as members of his congregations, have vivid memories of church gatherings when the clear tenor voice of J.O. Ervin would enrich the congregational singing. He was effective in solo parts, especially when the song was related to the sermon and could be used as a supplement.

This Methodist itinerant truly had the pastor's heart and lived close to the people of his several parishes. He developed unusual skill in counseling men and women having problems. Wherever he served he gave great blocks of time to youth and their leaders. It was the happy experience of this writer, while a high school boy, to be a member of old Bethel Church in Asheville (since merged with Haywood Street Church), to participate in the program of the Church under J.O. Ervin's direction, and to be accepted into the Ervin family, where enduring friendships were established. It can be truthfully reported that this wise friend of youth painstakingly labored week by week in behalf of a well balanced program of instruction and activities and generously gave of himself to counseling young people to the end that they might come to know and follow the Christ he knew. On an unforgettable day he called this particular young man aside and asked, "Arthur, have you ever thought that God is calling you to preach?" With this question he introduced a series of conversations through which he confronted a timid and uncertain youngster with the challenge of life's most adventurous vocation. No single influence, outside his immediate family, was of greater power in the life of that young man; and now, after more than thirty years in the ministry, that same man remembers with immeasurable gratitude the helpful interpretations of the task of the called servant of God given by his friend, pastor, and mentor.

Among Ervins is a strong and beautiful family loyalty. How they cherish and support one another! Family gatherings are occasions of great joy. Between the older and

younger generations a wealth of banter is exchanged but beneath it all is an abundance of affection and mutual encouragement. For several decades J.O. was often found in the center of his family circle, looking backward with unabashed devotion to his father and mother and praising God for them, but also looking forward and rejoicing in his children and their children. Truly he was remarkable, both as son and as father.

Life was not easy for this gifted and dedicated man, but it was triumphant. In early life he was frail, but he overcame his weakness to become physically rugged. He knew the meaning of hard work. He spent one full year—the year following the birth of his first child—raising a crop of cotton, with the help of one mule. The yield was eight bales and made possible his enrollment in Rutherford College. throughout his years he set a pattern of industry for all his family and neighbors. Some of his pastorates were in the most difficult places in the Conference. In every situation he did his best. When sorrow came to his family, he used it to demonstrate the validity of his faith and to console others in sorrow. When disappointment and ill-luck were present, he could smile. He loved to sing John Newton's lines,

"Through many dangers, toils and snares,  
I have already come;  
'Tis grace hath bro't me safe thus far,  
And grace will lead me home."

He journeyed into the homeland on July 15, 1957, and the following day an appropriate memorial service was conducted in Pleasant Grove Church, Charlotte, under the direction of Harold Simpson, Aubert Smith and Kenneth Goodson.

Again, it may be noted that a bit of everything that matters is in the record of this good minister of Jesus Christ—truth, beauty, goodness . . . adventure, struggle, sacrifice, victory . . . faith, hope, love . . . preaching, praying, singing, witnessing . . . the Bible, the church . . . home, neighbors, fellowship with brother ministers . . . life, time, eternity . . . and through it all the abundant grace of God.

— W.A. Kale  
*WNC Conference Journal*, 1958



**JULIUS SCALES FOLGER**  
February 16, 1885-November 4, 1951

Julius Scales Folger, preacher of the Word of God, lover of mankind, born in Surry County, North Carolina, was the son of Joseph Gray Folger and Amanda Blackwood Folger. At the age of one year he was "loaned" by his mother to his grandmother with whom he lived until he was six. She taught him about the Heavenly Father and Christ; read the Bible to him and at her knee taught his lips to pray. His grandmother had hoped that her son, for whom Brother Fol-

ger was named, would be a Methodist preacher, but he turned to other fields. Her hopes were then centered in this little grandson whom she loved as her own. Like Lois did for Timothy she stirred up the gift of God in him. She had a profound influence on his total life especially on his thinking. She instilled in him love for truth, honesty, nobility and Christian living. These high qualities he carried through his earthly career, always teaching, preaching and living them; never compromising high principles.

Early in youth he was converted and immediately heard the call of God to be a minister. He read the Bible through several times during his school years. By necessity he worked his way through high school and one year at Trinity College. Due to lack of funds he taught in public schools for a number of years. In 1916 he hearkened again to God's call and definitely turned his feet toward the pulpit. In that year the Mt. Airy District Conference granted him local license and in the fall he entered Candler School of Theology at Emory University and continued there until 1918 finishing the course of study. He joined the Western North Carolina Conference in 1918 on trial. He was received into full connection and ordained Deacon in 1920 and became an elder in 1922. This steady progress through school and into the conference indicates his attention to essentials and a methodical mind. Thirty-three years of effective service was rendered the church and by reason of ill health he retired in 1951.

During his active ministry he was a constant student of the Bible, world history and current affairs. For every sermon he prepared he searched to the depths the meaning and interpretation of the Scriptures in order to accurately guide his congregation. Everywhere he impressed his listeners as being a competent and qualified preacher of the Gospel. Brother Folger believed that Christianity was a life to be lived daily among one's fellowman. Like his Master he was intensely practical and down-to-earth in preaching, teaching and living. In the pulpit and on the street there was a transparent sincerity in his manner of living. He lived and taught what he believed; and believed what he taught and lived.

The Bible was his sermonic text book and illustrations came from life as he saw it. But fundamentally his sermons were Bible-centered. Secular topics were foreign to his pulpit. The favorite text was, "Seek ye first the Kingdom of God and His righteousness." This was the expressional key note of the career of this minister. Not only was the Bible the center of preaching but was used for family devotions. A keen feeling for the beauty and rhythm of the Scriptures abode in his mind. With a soft voice, good diction and a love for the King James version he made his hearers thrill to the beauty of the language.

As an administrator of church affairs he was a master. If any difference arose he listened to everybody with patience; kept his composure under the most trying circumstances and usually calmed the troubled waters. No church cause ever suffered in his hands. With meticulous care he studied every cause and presented it effectively and brought it to a successful conclusion.

A good Shepherd of the Sheep was he, always visiting the people and looking after their spiritual interests with high devotion. Never did he take a vacation nor did he absent himself from his church more than one Sunday at a time and that on rare occasions by necessity. He labored ceaselessly for eight years after cancer laid hands on his body. During those years until his body gave way he preached three times every Sunday and visited the congregation during the week days. The sick, needy, poor and sinning received his first attention. His great desire was to remain "active" for the final full conference years. During the last illness and while in



Walter Reed Hospital in Washington he directed by letter the closing of the year's work and it was reported for him at conference, "All paid in full." His successor received the charge in good shape; no indebtedness and with an added net increase in membership. During his last pastorate the former forty-year-old Statesville Circuit with six scattered churches, was successfully divided in two three-point charges well compacted together. He closed his ministry on Trinity charge; a part of the old circuit.

Such is the epic of Brother Folger's early call; response; preparation; quality of character; work of preaching; faithfulness to duty; and effective administration. We turn now to the more mundane matter of appointments and finally to the hope that throbbed in the soul of this minister of God. The following charges received the gifts of his service: Sparta, New London, Wilkesboro, Cullowhee, Spruce Pine, Stanley, Duncan Memorial, Burnsville, Farmington, Statesville Circuit and Trinity.

Brother Folger firmly believed and spoke often that life after death was not an eternity of idleness and "resting in the shade." He thought that we will go on learning more and more through all eternity and that God had a continued work for each to do over there. Never idle in the Master's work, he did not want to be idle in the Great Beyond. Such was the basic belief in an active immortality.

On July 24, 1951, when he started the service in Trinity Church, Statesville, he did not know the nature of his illness and was not aware that it would be his last sermon. The Old Testament lesson was the Forty-second Psalm, "As the hart panteth after the water brooks, so panteth my soul after Thee, O God." The search for God was the theme of his life. The New Testament lesson was John 15:9-13, ending with, "Greater love hath no man than this, that a man lay down his life for his friends." The sermon text was, "That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God." Ephesians 3: 17-19. With eloquence he preached to a congregation deeply moved. This was his last utterance from the pulpit and by a strange coincidence was the summation of his whole life. The only concern at the end was that he had not finished his life's work. Only a few moments before his coronation he said to his wife, "It is terrible to leave you and the children when things are not finished." He looked up with eyes wide, bright and soft, all pain and agony gone from his face. God had called him to another task. He is not idle. He is yet doing something for his Master!

His monument is his family: Mrs. Lora Brooks Folger of Decatur, Georgia, whom he married on October 9, 1918, and who climbed the high hills with him for thirty-three years; two sons, Alvin Gray, of Stockbridge, Ga.; James Worth of Columbia, Tenn.; two daughters, Julia Lois of Decatur, Ga. and Mrs. Mary Brooks Folger Tanner of Washington, D.C.

The funeral was conducted in Trinity Chapel, Decatur, Ga., on November 7, 1951, by Rev. J.H. Armbrust of Reidsville, N.C., assisted by Dr. J.W. Veatch, pastor of First Methodist Church, Decatur, and Dr. G. Ray Jordan of Emory University. Brother Folger's body rests in the cemetery at Decatur, but his spirit climbs the high places in Heaven.

Yes, we can truly say of him: He just moves on,  
Transferring from the earth to Heaven's throne  
Where God doth greatly set his big soul free  
To work with him through all Eternity.

— J.H. Armbrust  
*WNC Conference Journal, 1952*



JOSEPH ALEXANDER FRY  
January 16, 1875-January 4, 1966

Of the simple faith evidenced by one from the distant past it has been recorded, "And Enoch walked with God: and he was not; for God took him." It seemed upon hearing over the telephone during the night that J.A. Fry had been called to be with God that it must have been something like this. God and his friend walked together. This was the usual, the daily experience they shared. Then one day, as God's friend started to turn down the lane, God said, "Why go?" Beckoning, God said, "Come and spend the night with me." This was what it was like for my brother minister, who walked with God, to be called home at night. The Lord invited, and my dear friend and brother minister forgot to return to his earthly home. He walked with God.

Joseph Alexander Fry was born in Carthage, Moore County, North Carolina, on January 16, 1875, to D.R. and Martha F. Fry. We know little of his boyhood and early education. We do know he was one of seven children. We know that he had a brother five years older who also became a Methodist minister and among other appointments, served as superintendent of the Los Angeles District from 1928 to 1934.

On November 21, 1897, Joseph was married to Pauline Vick, also of Carthage. Their marriage was a happy one. They had no children, however, and the records reveal a most interesting development. A clipping from a newspaper written shortly after his wife's death on March 9, 1936, noted that, "These good people reared no children of their own, but they were kind and merciful enough to adopt seven orphan children to care for—that is, from time to time they adopted an orphan child until the total was seven. One of these, a splendid young woman, is now with Brother Fry, as is also his dear old mother." The same newspaper clipping states also that "the last resting place of the body of Sister Fry is a beautiful spot in the Carthage Presbyterian Cemetery—where many of her beloved ones have been buried."

Eight years later, on March 10, 1944, he married Mrs. A.B. Haywood. Their life was a happy one, but she preceded him in death on May 19, 1965. They had come to depend upon each other, as many older people do, and her departure left him greatly saddened. He had always concerned himself about heaven, and now he came to dwell even more

A faithful minister of Christ moves on.

We dare not say he is dead; for death's unknown

To such a ceaseless workman as was he—

To such a Christian as he proved to be.



upon the eternal and unseen. Often he said, "It seems there's nothing left in life for me, since God called her home." He had lived ready to die for so many years and now the reality of heaven loomed ever more real before him. He was ready for heaven and as Hamlet regarded it as "a consummation devoutly to be wished."

He joined the Western North Carolina Conference on trial November 1906 and was received in full connection in 1910. He was ordained deacon in 1905 by Bishop Wilson an elder in 1909 by Bishop Atkins. The pastoral charges he served were: Brevard Circuit (1905-1906); Murphy Circuit (1906-1908); Fairview (1908-1911); Jonathan (1912-1914); Bald Creek (1914-1916); McDowell Circuit (1916-1919); Morganton Circuit (1919-1922); Spruce Pine (1922-1924); Belmont; Park Street (1924-1926); Unionville (1926-1927); Peachland (1927-1929); Balls Creek (1929-1931); Norwood Circuit (1931-1933); Mill Spring (1933-1935); Sandy Ridge (1935-1936); Elk Park (1936-1937); Laurel Springs (1937-1938); Murphy Circuit (1938-1939). During 1943-1944 he served Saluda as a retired supply. After retirement, he moved to Monroe.

He was called to preach, and he never lost the great responsibility of this commission given to him by the Lord. His ministry was largely devoted to large circuits, where he served several small churches scattered over a wide area. He was a circuit-rider in days when travel was difficult and financial support was meager. Many less devoted ministers would have complained or perhaps quit the ministry for some other vocation, but he was not one to shirk his responsibility to God when the going became tough. His faith in God was sufficient to the task. Sacrifice was to be accepted with the realization of the sacrifice made by his Saviour. Privation was to be endured as discipline to subdue the body and nourish the soul. He was a circuit-rider and became one with the full understanding of what it would cost him so to be.

His world was not the world of the great, the mighty, the rulers of this earth. He gloried rather in a world of unseen greatness which is often spurned and rejected by the wise men of the world. But what is the pomp and glory of this world now to one whose life is spent? Did he not choose wisely to walk with God?

"Nor you, ye proud, impute to these the fault  
If memory o'er their tomb no trophies raise,  
Where through the long-drawn aisle and fretted vault  
The pealing anthem swells the note of praise.  
"Can storied urn or animated bust  
Back to its mansion call the fleeting breath?  
Can honour's voice provoke the silent dust,  
Or flattery soothe the dull cold ear of death?"

In his walk with God he knew the child-like faith of which Jesus spake, when he took little children in his arms and blessed them. And in his simple walk with God, the Lord Jesus comforted our friend with, "Blessed are the eyes which see the things that ye see: for I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them."

He never lost his interest in the work of the church. During the years of his retirement, he taught a class as long as he was physically able. He did not lose his interest in the worship service because of his failing abilities. He attended the worship services at Benton Heights whenever he was strong enough. His hearing became increasingly more difficult but this failed to keep him away from the church and its services. He was obviously happy when he could be in the house of the Lord.

His greatest disappointment was the fact he became too feeble to preach but he never ceased to brighten in countenance when anyone mentioned the work of the church. He was made happy in the accumulation of pictures of his fellow ministers and hung eagerly upon any word of their activities. He loved the church with a genuine affection because he loved Jesus Christ and the heavenly kingdom.

Always when he heard the work of the Lord discussed, he brightened perceptively, a glint of anticipation appeared in his eyes and an eagerness came in his words. Suddenly there was about him the thrilling exultation of the soldier who hears the bugle announce the battle and longs to be part of the coming victory.

He then who knew God in such a constant and intimate way was sought by his friends but he was gone, for God had taken him to his eternal home.

"One morn I missed him on the 'customed hill,  
Along the heath, and near his favorite tree;  
Another came; nor yet beside the rill,  
Nor up the lawn, nor at the wood was he:

"The next, with dirges due in sad array,  
Slow through the church-way path we saw him borne."

So on a Tuesday night in January, the first Tuesday of the new year, shortly after nine o'clock, the same still, small voice which had directed his earthly journey whispered to him, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" . . . "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." . . . "And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations" . . . and "will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." The final summons came in Union Memorial Hospital, Monroe, January 4. Funeral services were held January 6, 1966, at 3:00 o'clock in the afternoon, in McEwen Colonial Chapel, by the district superintendent, W. Jackson Huneycutt; the minister of West Monroe Baptist Church, Glenn Gaffney, and the writer of this memoir. Interment followed in the Lakeland Memorial Park, Monroe.

— Paul R. Taylor

*WNC Conference Journal*, 1966

REV. JAMES DAVID GIBSON  
April 29, 1848-February 6, 1914

Rev. James David Gibson, son of Odam and Caroline Gibson, was born in McDowell county, N.C., April 29th, 1848, and died at Central Falls, Randolph county, N.C., February 6th, 1914, of pneumonia. At an early age he gave his heart to God and joined the Methodist Episcopal Church, South.

At the close of the war between the States he and his brother, Rev. T.F. Gibson, of the South Carolina Conference, entered into a solemn compact to get an education. This meant hard work almost day and night, and the practice of the strictest economy, and the lessons he learned in these early years of his life fitted Brother Gibson for the rigid work of the afterward successful and efficient Methodist "circuit rider." It was work by day and study and read by pine torch at night.

Brother Gibson was licensed to preach in Weaverville circuit June, 1884, and after teaching school for several years he joined the Conference at Winston in 1892. He never flinched from hard tasks or swerved from the path of right. He knew, loved, lived and preached the great doctrines of the Bible, and especially those taught and understood as

Methodist, exemplifying and teaching the fundamental principles of Bible truth. He was a Methodist through and through, loved her altars and read her literature. The people, old and young, felt comfortable in his presence. He loved men and the people loved him. This man felt the dignity of the call to preach the Gospel of the Son of God, and through his life and his preaching he led many into the light of the cross of Christ. He never wore the glitter of some, but down deep in that human heart there was a likeness of the blessed Lord. He was a preacher of more than ordinary ability, not eloquent, but sound in argument, and under the inspiration of the Holy Spirit sinners have often been heard to cry for mercy, as God would show them the awfulness of their own lives, while Brother Gibson would describe and picture the Broad Way that leads to despair and the Straight Gate and narrow way that leads to the Father's house. He always went to the work of telling men of a Christ to save, gladly and joyously. He had great faith in his Lord's finally bringing all men "to a knowledge of the truth as it is in Christ Jesus."

When the appointments were read at the Winston Conference in 1892, he was sent to the North Cove circuit in McDowell county, and these are the works he traveled as pastor: North Cove circuit, 1893; 1894-6, McDowell circuit; 1897-1900, Bald Creek circuit; Saluda circuit, 1901-2; 1903-4, Cane Creek circuit; Green River, 1905-8; 1909, Rural Hall; Mt. Airy circuit, 1910-11; Yadkinville, 1912; Deep River, 1913-14; where he died February 6th. After preaching for ten years he found in Henderson county Miss Maude Justus whose heart and hand he won. They were married by this writer on the 12th day of November, 1902. To this union were born five children, four of whom are still waiting on this side of the river. A day or two before the end came he called his wife and children to the bedside and told them that he could stay with them but a short while longer, and his wife asked him if he was ready for the change, he looked up into her eyes and asked her what she meant, saying, "Of course I am ready. It would be a poor out if a preacher were not ready to die." He then began to sing, "I'll Soon Be at Home Over There," and when that was finished he sang, "I'm Going Home to Die No More." When this was finished he said good-bye, and went away to wait and live with Jesus.

— J.W. Kennedy

*WNC Conference Journal, 1914*



WATSON OSCAR GOODE  
August 16, 1876-October 7, 1956

Early Sunday morning, October 7, 1956, the Reverend Watson O. Goode died of a heart attack. This was the first Sunday for many preachers in their new charges for the con-

ference year. It was also a day of rare beauty as the morning sun was shining upon the autumn splendor of the hills of Western North Carolina. As the choirs in the churches of Asheville sang praises to God and a welcome to their new pastors, the heavenly choir sang welcome to Brother Goode into a new appointment with the church triumphant.

Watson Oscar Goode was born August 16, 1876, in Waco. He was a graduate of Trinity College and did post-graduate work in Vanderbilt and Harvard Universities. He was licensed to preach and joined the Western North Carolina Conference in 1901, was admitted into full connection and ordained deacon in 1903, and ordained elder in 1905. He retired from the active ministry October 1, 1948. He is survived by the widow, Mrs. Kathleen Syfan Goode, a son, James Goode, and three stepsons, John, Thomas, and Ralph Robinson. He served for 47 years in the active ministry, serving pastorates in Forest City, Morganton, Charlotte, Greensboro, Thomasville, Hickory, Burnsville, Wadesboro, Marion, Waynesville, Kings Mountain, Leaksville, Spencer, Mount Holly, Jamestown and Derita. In 1952 he was appointed as a Retired Supply to French Broad Church in Asheville. It was the writer's privilege to work with him for almost three years in this last pastorate. Although he was limited in physical strength, he had all the glow and zeal for the victory of the Kingdom that anyone could expect in a minister. He loved to share his victories with others. As I reflect upon the many times he came to the district parsonage to tell of some family or some soul he had won for the Kingdom, I am reminded of the words of Philip James Bailey:

"We live in deeds, not years; in thoughts, not breaths,  
In feelings, not in figures on a dial.  
We should count time by heart-throbs,  
He most lives  
Who thinks most, feels the noblest, acts the best,  
Life's but a means unto an end; that end  
Beginning, mean, and end to all things—God."

In the summer of 1955, it became evident that he was not able to continue his service as pastor, and he was released from this responsibility. This did not dim his faith nor sadden his countenance. Like a good soldier under marching orders, he went forward, his head erect with a smile on his face, as though his thoughts were current with Robert Browning:

"I go to prove my soul!  
I see my way as birds their trackless way.  
I shall arrive! What time, what circuit first,  
I ask not; but unless God send his hail  
Or blinding fireballs, sleet or stifling snow,  
In some time, his good time, I shall arrive:  
He guides me and the bird. In his good time."

— J.W. Fitzgerald

*WNC Conference Journal, 1957*

#### ALFRED M. GOODYKOONTZ

Alfred M. Goodykoontz was born Nov. 3rd 1813, in Montgomery (now Floyd) County, Va., and was brought up in the faith and doctrines of the Lutheran Church. So far as morality was concerned, his life was blameless from his childhood up. He manifested at no time of life any special concern for the things of this world; but was always fond of books—especially religious books—and with book in hand, he spent much of his time even before he made a profession of religion.



In the year 1832 when in his nineteenth year, brother Goodykoontz embraced religion that religion which renews the heart, and brings with it the evidence of acceptance with God, and united himself about the same time with the Methodist Episcopal Church.

In a short time after his conversion he was appointed a class leader, and also the superintendent of a Sabbath School; both of which offices he filled very acceptably.

In the year 1838, he was licensed to preach, when Samuel Bryson of the Baltimore Conference was in charge of the district where he was raised, and feeling that he ought to be a traveling preacher, he asked for and obtained a recommendation to the Baltimore Conference as a proper person to be received on trial, in the traveling Connexion. He was admitted by that Conference, but at his own request, he was transferred to the Holston Conference. He was employed by one of the presiding Elders of our Conference, and a part of the year 1839 traveled the Jefferson Circuit Ashe County N.C.

In 1840, he traveled the Pearlsburg Circuit; 1841, the Jasper Circuit, 1842 the Murphy Mission. At the Conference of this year he was ordained a deacon by Bishop Waugh at Knoxville.

In 1843, he traveled Benton Circuit; and at the close of this year was ordained an Elder by Bishop Morris. The year 1844 he was on Burnsville Circuit; in 1845 on Kingsport Circuit; in 1846, Clinton Circuit, where during the year he was married to Mary A. Kirkpatrick. The year 1847 he was on the Pikeville Circuit; 1848 Tazwell Circuit, 1849 Hendersonville; 1850 Grayson; 1851 Madisonville; 1852-3 he was on the Cleveland Ct. 1854 Athens Ct. 1855-6 the Maryville Circuit; 1857 Clinton. In October of this year he was appointed to the Abingdon Circuit. He attended his first appointment on this circuit and though quite sick, he made an attempt to preach. He soon found he was too unwell to preach, and with some assistance he got out of the pulpit, and laid himself down to die.

There in the absence of his whole family, among strangers he suffered for two weeks without a murmur, till on Sunday Morning the 15th of Nov. 1857, at half past five o'clock the wheels of life stood still; and the good man's soul was at rest.

Brother Goodykoontz was regarded by preachers and people as a deeply pious man—his prudence daily walk, and faithful labors proving that he had been with Jesus. His talents as a preacher were good; his disposition amiable; but his uniform piety endeared him the most to his brethren; and now that he rests from the toils of an itinerant life, and his brethren no longer receive instruction from his lips, this Consolation is left us—he was strong in the faith that triumphs, and uttered among his last words, when thod that he must die, "Well I am ready." — Wm. Hicks Chm.

*Holston Conference Minutes, 1858*

#### EDD CHILTON GOVER

April 17, 1891-September 6, 1979

Edd Chilton Gover was born April 17, 1891, in Somerset, Pulaski County, Kentucky. He was married to Lela V. Swee-rey on May 17, 1914. She was a great source of inspiration and encouragement to Edd as he felt the call to the Christian ministry, and together they fared forth into the battle for righteousness. They enjoyed their life together until March 31, 1970, when Lela received her summons to life eternal.

Edd Gover was licensed to preach the good news of Jesus Christ in April of 1917, and, while still living in the state of Kentucky, he served the following charges: 1945-1947, Ca-



sey County Parish; and 1947-1949, East Bernsdadt. Moving to North Carolina, he served as a Supply Pastor and an Approved Supply Pastor in the Western North Carolina Conference of The United Methodist Church. His appointments were: 1949-1950, Newdale; 1950-1954, Fairview; 1954-1959, Weaverville Circuit; 1959-1971, Sandy. For these twenty-one years he ministered to the people of his charges in the Asheville District. He became a well-loved ambassador for Christ in the lovely regions of Western North Carolina.

Brother Gover was not only a good preacher-pastor; he was very efficient in opening up several churches which had been closed. His pastoral visitation, spreading good will and understanding, brought back into the churches he served many who had become careless or disillusioned. He knew that the particular church was needed. He built new church buildings, repaired others, and gave keen oversight in the construction of several new parsonages. He was truly, as was stated of an Old Testament prophet, "a repairer of the breach."

Not only was Edd Gover a builder of buildings, constructed out of perishable materials, but he was instrumental in the building of immortal qualities in human lives. He promoted revivals in each church where he served as pastor. Many souls were won to Christ and His kingdom; some of these persons became United Methodist ministers and rendered invaluable service to the Church and their Lord. What a credit to the ministry of the Reverend Edd Chilton Gover.

Edd C. Gover was my neighbor and close friend. He lived a long and useful life, dying quietly and in peace on September 6, 1979, in Sebring, Florida. The funeral service was conducted by the Reverend Colene Carey and the writer of this memoir at the Fountain Funeral Home in Avon Park, Florida. After a life of effective service to The United Methodist Church, this stalwart Soldier of the Cross received that coveted welcome of Christ, "Well done, thou good and faithful servant; enter thou into the joys of the Lord."

— Rev. D.L. Floyd, Avon Park, Florida  
*WNC Conference Journal, 1980*

#### GROVER CLEVELAND GRAHAM

September 23, 1887—January 30, 1985

Grover Cleveland Graham, the son of the late William Augustus and Annie Eliza Cox Graham, was born on September 23, 1887, on Potato Creek in Grayson County, Virginia. In 1907 he graduated from Bridal Creek Academy with a high school diploma. From there he attended Emory and Henry College and graduated with a teacher's certificate in





1908. He then went to work as a school teacher, teaching grades one through seven in Grayson County, Virginia.

In 1911 Grover Graham moved to Elkin, North Carolina, where he worked for Chatham Manufacturing Company. In 1917 he joined the National War Work Council, which was then a part of the Army and Navy Young Men's Christian Association. In the spring of 1918, he sailed for Paris. He was in Paris only a short while, but still long enough to meet, court, and marry a delightful English girl by the name of Olive Hester Ada Burroughs. They were married in Westminster Chapel in London on February 8, 1919.

On returning home, he went to work for the YMCA in Durham. Sometime during the early 1920's, he decided to enroll in Trinity College to prepare for the Methodist ministry, and in 1929 he was awarded an A.B. degree. In 1923 he began his ministry as an associate at Centenary Church in Winston-Salem. On October 23, 1926, Mr. Graham joined the Western North Carolina Annual Conference on trial. He was received into full connection and ordained deacon in 1928 and ordained elder in 1930.

The many charges served by Grover Graham included: Helton, 1926-29; Hanes-Clemmons, 1929-30; Watauga, 1930-35; Marion Mills, 1935-37; Lewisville, 1937-41; Jonesville, 1941-45; Harmony (Statesville Circuit), 1945-47; Coleridge, 1947-51; Farmington, 1951-55; and Kona, 1955-58. In 1958 he retired but continued to serve at Kona until 1959. Thereafter, he served as retired supply associate at Spruce Pine United Methodist Church from 1959 until 1978. As associate at Spruce Pine, he preached twice a month at Penland, and on the other Sundays he was the teacher of the Grover Graham Bible Class at the Spruce Pine church.

Grover and Olive were very busy, as one can see, and yet they found time to raise a family of three boys and two girls: Beryl Elizabeth, born November 17, 1919, in Durham (now Mrs. Horace E. Moser); Marion Winifred, born March 18, 1921, in Durham (now Mrs. Harold C. Tidd); Dr. David Eric Graham, born July 9, 1922, in Durham; Dr. Gordon Neal Graham, born March 31, 1927, at Sturgills; and Francis Cleveland Graham, born July 8, 1931, in Winston-Salem. All five children went on to graduate from college and universities.

After a long and fruitful ministry, Grover Cleveland Graham breathed his last on January 30, 1985, in the Wesley Nursing Center in Charlotte. He had been a resident of The Methodist Home and Wesley Nursing Center since 1978. He was buried in the cemetery at Lewisville beside his beloved Olive on February 2, 1985.

Mr. Graham was a personification of John Wesley's doctrine of Christian perfection. He lived this doctrine and expected all Christians to do the same. At the same time, he always left plenty of room for the operation of God's saving grace.

— Edward M. Heath

*The Memorial Service, WNC Conference, 1985*

Samuel S. Grant was born in Washington County, Va., March 24, 1889. He was the youngest of eight children, all of whom survive him. His boyhood was distinguished by more than ordinary seriousness—a love of sacred things and an inclination to religion. He became a student at Emory and Henry College in 1854, and remained there two years. While there he made a profession of religion, and joined the M.E. Church, South. The family to which Brother Grant belonged was Presbyterian, but he was a firm believer in the doctrines of the Methodist Church. He thought her polity, and especially her itinerant ministry, better adapted than any other to the promotion and spread of the religion of the Bible. In 1856 he obtained a cadetship in the Naval Academy at Annapolis, Md., where he remained two years. In 1859 he was admitted on trial into the Holston Conference. When the war broke out he was traveling the Burnsville Circuit in North Carolina. Many of his members went into the army; he went with them, and became chaplain to the regiment of North Carolina troops commanded by Col. R.B. Vance. When he left the army he returned to the Conference and to the work of the ministry. In September, 1866, he was married to Miss Mary Lewis, of Burnsville, N.C. Soon after his marriage he located. He was forced to take this step, as he thought, by the stress of circumstances. His heart was saddened by the thought of turning away from the loved employment to which he had consecrated himself. Meantime his wife died, and his spirit was filled with gloom, but his religion never failed him; clouds and darkness were round about him, but his faith triumphed. In 1875 he was readmitted into the Conference, and appointed to the Brevard Circuit in North Carolina, where he remained four years; in 1879 he was appointed to the Staffordsville Circuit in Virginia, and in 1880 to the Jacksboro Circuit in Tennessee. On the 6th of October he was stricken with paralysis. From the first he was speechless and unconscious. He rallied a little and regained consciousness, and anxious friends began to hope that he might get up; but on the 12th of October another stroke of paralysis reached the heart, the wheels of life suddenly stopped, and he was gone. He did an excellent work on the Jacksboro Circuit, and attached his people to him by the strongest cords of love. When he was stricken down they flocked to his bedside from every part of the circuit, and all that the tenderest sympathy could suggest was done for his comfort and recovery, but to no avail. The Rev. J.A. Lyons performed the burial-service, and they laid him away to sleep in the village cemetery at Jacksboro, Tenn. The Conference and the Church sustain a great loss in the death of Brother Grant. He was a man of fine intellect, well cultivated. He was a pleasant companion, and a friend to be loved. He was a devout Christian. As a preacher, he was a man of one work. He was a patient, prayerful student of the Bible. He preached the gospel, and his preaching was clear, and forcible, and spiritual. He was a most laborious pastor. He was methodical in his work, and his plan embraced every department of Churchwork. Especially in the Sunday-school work did he exhibit much tact and wisdom. He could leave us no dying testimony, but his consistent, consecrated life is eloquent in speech. When the toils of life are ended, we will join him in the rest and felicities of heaven. He leaves in this world of sin and strife two bright little boys. These orphan boys appeal to our sympathy, and need our prayers and our help. We will not forget them.

— E.W. Moore, F. Richardson, J.T. Frazier, Com.

*The Holston Annual, 1881*



JOHN HENRY GREEN  
March 16, 1890-October 4, 1978

With saints enthroned on high thou dost thy Lord proclaim,  
And still to God salvation cry, salvation to the Lamb.

After a morning of rain, the sun broke through scattered clouds, and the weather was warm and pleasant for the ground breaking at the Asbury Care Center in Charlotte. Among those gathered for the historic event was the minister who was second in the chronological roll of the Western North Carolina Conference. As the resident bishop of the Charlotte Area started to turn the first shovel of dirt, he asked this retired minister to assist him, and Bishop L. Scott Allen and the Reverend John Henry Green broke ground together. This was the last official act a bishop had asked him to perform, for three days later the Bishop of his soul asked him to leave the Wesley Nursing Center to reside in that house not made with hands, eternal in the heavens.

Busy to the end had been his policy. Just a few months prior to his passing, I had found him engaged in listening to a taped sermon along with others of his friends. Only a few weeks before he had officiated at the baptism of his great grandson, and he had told his bishop that he wanted to go with him the next time he went to the mountains. He had been called out of retirement several times to serve appointments which had been left to be supplied and displayed willingness to do other supply work if needed.

Born on March 16, 1890, in Ashe County, the son of the late James E. and Mary Cooke Green, he received his education at Appalachian State Teachers College, Rutherford College, and Trinity College. He joined the Western North Carolina Conference in Shelby in 1914, was received into full connection and ordained deacon in 1916, and was ordained elder in 1918. He was married to Berdie Dane Lawrence, September 27, 1913. She preceded him in death by about a year after having died September 14, 1977. He is survived by Mrs. Mary Alice Williams, Charlotte; John H., Jr., Asheville; Mrs. Mamie Sue Hamlin, Virgin Islands; Paul Wesley, Salt Lake City, Utah; and nine grandchildren, eleven great grandchildren and a great great grandson.

Facts and dates are but the frame of a life. The essential picture of John Green is a Christian gentleman, kind and gentle, concerned for people, yet uncompromising in matters of principle. His highest aspiration was to walk with God in the joy of unbroken friendship. He was never satisfied with a life lived in the lowlands of spiritual mediocrity. He had seen the high mountains of his God, and he was set upon scaling their heights until the summit was reached. In that search he knew the joy and the peace of the indwelling

of the Holy Spirit. Always aware of the problems, burdens, sorrows which existed in the valley of human need, he ever ministered at these points.

He was very close to our family. In his last appointment he was pastor of my wife's home church, where he built a new church. We were able to watch him close at hand as he ministered to the sick and sorrowing, the down and out, and the lost and the least. When we both came to Charlotte, we would visit him at Wesley Nursing Center and would find his interest in the church, the people he used to serve, and the Conference as keen as ever.

Perhaps no one enjoyed being a minister of Jesus Christ more. He relished his work and tackled each new challenge with enthusiasm. No person was more diligent about his Father's business. His main love was evangelism, and a study of his appointments reveals the fact that they were not only in every part of the Conference, but each offered him a challenging responsibility to tell "the old, old story." He knew himself to be a called man and could say with Paul, "To me, though I am the very least of all the saints, this grace was given, to preach the unsearchable riches of Christ."

His preaching bore results largely because his main love and service was evangelism. I am not sure that any other pastor had the privilege of serving the three major camp meeting sites in our Conference—Balls Creek, Rock Springs and Pleasant Grove. During his ministry he received 1,162 people into the church on profession of faith and 555 by letter. One day at Swannanoa he received over one hundred people on profession of faith and over ninety at both Belwood and Hayesville. Eight times he received more than fifty people a year on profession.

Listed below are the appointments he served, but there is no way to list the people whose lives he touched. Avery Circuit, 1914-15; Henderson Circuit, 1915-17; Rhodhiss, 1917-19; Statesville Circuit, 1919-20; Balls Creek, 1920-22; Welcome, 1922-23; Belwood Circuit, 1923-26; Charlotte: Spencer Memorial, 1926-27; Salem, 1927-30; Swannanoa, 1930-33; Weaverville Circuit, 1933-34; Leicester, 1934-35; Hayesville, 1935-37; Yadkinville, 1937-41; Cleveland, 1941-42; Rock Springs, 1942-47; Roberta, 1947-49; (he was retired in 1949-50) Henrietta, 1950-51; Oak Summit, 1951-52; West Buncombe, 1962-63; and Camp Ground, 1965-67.

Death came swiftly on October 4, 1978, near the close of day after an enjoyable visit with his daughter. Funeral services were conducted October 7, 1978, at the Chapel of Groce Funeral Home in Asheville by Bishop L. Scott Allen, Embree H. Blackard, and Gene H. Little, and interment was at Green Hill in Asheville.

A great soul, tall in stature and strong in faith who served his Christ well, John Henry Green leaves to his family and peers a beautiful legacy of the meaning of commitment to the Christian faith.

By Faith he lived,  
In Faith he died,  
Through Faith he shall live again.

— Charles D. White  
*WNC Conference Journal*, 1979

JOSEPH MARSHALL GREEN  
August 11, 1884-May 13, 1969

Joseph Marshall Green, the son of James Tipton and Mary Jane Cook Green, was born August 11, 1884, in the Baldwin section of Ashe County, North Carolina. When he was fifteen years old his father died, leaving his mother with





nine children to rear. She was a devout woman and her influence had much to do with three of her sons going into the ministry. Needless to say, the family had a struggle to make a living on a mountain farm. Joe did much to help his mother provide for the family.

He began his education in the public schools of Ashe County at a school on Mill Creek, near Todd. When he was twenty years old he and his brother John went to Boone and entered Appalachian Normal School (now Appalachian State University). They rented a room in the basement of the Blair Hotel, did their own cooking, and took care of the Normal School buildings to pay their school expenses. Two years later they moved the rest of the family to Boone. His mother took in boarders to make a living.

Following his training at Appalachian Normal he taught in two schools in Watauga County and worked in industry in the Canton area. Then, feeling the call to the Christian ministry, he applied for and was admitted into the Western North Carolina Conference of the Methodist Episcopal Church, South, at Gastonia on November 24, 1916. He was appointed to Spring Creek in Madison County where he served three years. Then followed appointments in Mayodan, Ararat, Bethel in Haywood County, Smyre, Balls Creek, Shepherds, Gilkey, Henderson Circuit, Rosman, Avery, Sandy Ridge, Jonesville, Todd, Creston, Moravian Falls, Union Grove-Zion, Elmwood, Ivy and St. Paul's. He retired in 1953 having served 134 rural churches during his thirty-seven years.

As a pastor he excelled. He was always loyal to the program of the church and led his people to support her causes. He loved people. This was expressed in his diligent calling in their homes. He never felt he could take a vacation. He wanted to be in the pulpit every Sunday. He had a zeal for leading people to Christ, particularly the young people. His annual reports of the number received by profession of faith were usually well above the average. One year he led the conference in this matter. He was effectual in prayer. One hearing him had the definite impression that he was talking directly with the Lord. One of his superintendents said that hearing Brother Joe pray was enough to revive his spirits and relieve his fatigue. Such ministries as his have undergirded our Methodism.

He was married to Miss Lucy Jane Gunnell of The Hollow, Va., on August 21, 1922. She survives. She was a devoted companion and shared the labors of the itinerancy loyally, supporting him in his ministry and ministering herself to the people of his parishes wherever she found a need.

They had six children, three of whom survive. He loved his family and, despite his very limited salaries, he saw to it that all of them went through college. Of the three who remain, James Weaver Green, Santa Fe, New Mexico, is the

executive secretary of the New Mexico Education-Association; Joseph Green is the Methodist pastor at Crouse, N.C., and Miss Cora Lillian Green, of the home, is a public school teacher.

When he retired he and his wife and daughter went to live in their home at Longtown in Yadkin County. Here he got to spend sixteen happy and fruitful years, teaching often in the Sunday School. When death came on May 13, 1969, he was ready to move to his eternal appointment in the Church triumphant. One who had been his district superintendent said his tribute to Joseph M. Green would be in the words written long ago about another hero in the faith:

"A friend to truth, of soul sincere,  
In action faithful, and in honor clear."

The funeral service was held on May 15, 1969, in the Longtown United Methodist Church with Rev. S.E. White, the pastor, and Rev. T. Glenn Madison officiating. His mortal remains were laid to rest in the Longtown Cemetery.

— Garland Reid Stafford  
*WNC Conference Journal, 1970*



JOHN WALTER GROCE  
August 15, 1888-April 15, 1970

John Walter Groce was born near Greenville, S.C., August 15, 1888. He departed this life April 15, 1970. He was 81 years of age. He joined the Western North Carolina Conference at Greensboro, N.C., October 18, 1924. He gave thirty years in service to his church, and after he superannuated, he served for several years as president of John Wesley College in Greensboro.

He served most of the time as pastor of such churches as Sandy Mush, Weaverville Circuit, Flat Rock-Fletcher, First, Cherryville, China Grove, Ward Street High Point, Oakview, and Mayodan. He also served as an approved evangelist of the Western North Carolina Conference for a number of years. He started two new churches while pastor in High Point.

He is survived by his widow, Mrs. Ava Groce; daughters, Mrs. James Blackwood, Mrs. Jennie Sue Stury of Kenya, East Africa; four sons, Walter Groce, High Point, Rev. W. Wilbur Groce of Eden, Dr. John W. Groce of Ohio, and Donald E. Groce of Charlotte; three sisters, Mrs. Lelia McCain of Orangeburg, S.C.; Mrs. Etta Bayls of Atlanta, Ga., and Mrs. Buford Trammell of Greenville, S.C. He had one brother, Rev. T.A. Groce, now deceased, who was a member of the Western North Carolina Conference. He is survived by one brother, W.O. Groce of South Carolina.

In Acts 11:24, the Holy Spirit gives a very striking testimony to one of the early Christians by the name of Barna-

bas. It says, "For he was a good man, and full of the holy ghost and of faith, and much people was added unto the Lord."

I feel that this could also be truthfully said of John W. Groce. I feel that those who knew him best would testify to the fact that these things were true of our good friend, Brother J.W. Groce. When the Holy Spirit speaks here of Barnabas being a good man, he does not use the term *good* in the same sense that many people use it today. Many people speak of a person who is morally good and clean as being *good*, but when God testifies that a man is good, it means that he has a goodness that has been imparted to him by the power of the Holy Spirit. Man is by nature and choice a sinner. The goodness that Brother Groce had came to him as a result of the fact that he at one time repented of his sins and was regenerated by the power of the Holy Spirit. He became a new creature in Christ until old things passed away and all things became new. His goodness was not of his own making, but received from God and was of a positive nature. Then after he was born again, he saw the need of the baptism with the Holy Spirit in his sanctifying power, and he by faith received a clean heart from God. He gave every evidence in his life and ministry that he was a spirit-filled man. In fact, the secret of his success was not due to unusual natural gifts, but it was due to the fact he became an instrument in the hands of the Holy Spirit. It was because of this fact that it could be said of him as was said of Barnabas of old, "And much people were added unto the Lord." The life and ministry of John W. Groce was fruitful in the fact that he won souls for Christ, and led believers into the experience of the baptism with the Holy Spirit. That was the great desire of his life and was the center of his ministry.

Brother Groce came from a good Christian background which was proved not only by his own conversion, but by the fact that his brother, T.A. Groce, also became a minister. Both of them had a fruitful ministry and won many souls for Christ.

Brother Groce was married young and he and his first wife had two lovely children, Walter Groce and his sister, but his first wife died quite young and left with these two precious children to raise. In spite of this added responsibility, Brother Groce felt that he must preach the gospel, and he gave up his connection with the business world and came to Rutherford College to prepare for the ministry. It was at Rutherford College I first learned to know him, and for about 50 years we were very warm friends. In fact, I considered him one of my very closest friends. We had a wonderful fellowship together, and much in common.

While at Rutherford College, two very outstanding things happened to Brother Groce that had a great bearing on all of his future life and ministry. It was while in college he was led to see the Bible teachings, and also the teaching of the Methodist Church, on the doctrine of entire sanctification. He had an open heart and mind and sought and received the baptism of the Holy Spirit in his sanctifying power. This experience proved to be the source of all of his success as a minister of the gospel. He not only professed this experience of Christian perfection, but he preached it and led many other people into the same experience. God honored him with many souls for his hire.

For a number of years Brother Groce was a faithful and successful pastor in the Western North Carolina Conference. Wherever he went he wanted to see revivals and get people saved and sanctified. God gave him revivals in all the churches and on all the charges he served. It was our privilege to be with him in a revival at First Church in Cherryville, and also in the Ward Street Methodist Church here in

High Point. He always carried a burden for souls, and was deeply concerned about the spiritual welfare of his people. There are many people who can witness today that it was through his faithful ministry that they came to know and love Christ in a new way. In fact, only eternity will reveal all of the fruits of his rich ministry.

Another thing that happened while he attended Rutherford College which had a great bearing on his life in the ministry was the fact that he met and fell in love with a very devout Christian girl by the name of Grace Tate. They were married while he was there in school and she proved to be a wonderful wife, mother to his children, and a helpmeet in his work. To this happy union were born four children—three sons and one daughter: Wilbur Groce, who is a minister of the gospel in the Wesley Church; Jack, who graduated from Asbury College and went on to earn a Ph.D. degree, who is now a college professor, and another son, Don Groce. The daughter is Jenny Sue Groce Steuyer. She was called to be a missionary in Africa, and is now married to Dr. Ernest Steuyer, who is head surgeon of a hospital in Kenya, East Africa. They have four children. Brother Groce's son by his first wife, Walter, is an outstanding Christian layman and is following along in his father's footsteps.

Grace Tate Groce was a very devout Christian and proved to be not only the mother of four remarkable children, but she was a great help and inspiration to her husband. For many years she was afflicted with arthritis, but in spite of that handicap, she carried on and made more than her part of the contribution to the rearing of their children, and her influence will live on in their lives. Brother and Sister Groce did a remarkable job in teaching and training their children. They had no trouble with the generation gap and they taught their children to obey and respect them. As a result of that teaching their children and grandchildren rise up today to call them blessed. They knew how to communicate with their children and grandchildren, and because of that fact their children love and appreciate their parents. Brother Groce was not content for his children to just get an education; he wanted them to have a real Christian education. Even at great sacrifice he sent his children to the kind of schools that would give them this kind of teaching and training, and as a result of this, their children are real Christians.

In passing, I might say that Brother Groce had some real business ability. Even though he received a rather meager salary, and had children to educate, he managed to buy property and owned his own home, and out of his meager income he made generous contributions to the spread of the gospel. In fact, one of the last business transactions that he made was to deed a lot to John Wesley Holiness Camp Meeting.

While Brother Groce had a successful ministry wherever he went, I think it would be safe to say that his greatest success was in the city of High Point. He came here to serve as pastor of the Ward Street-Archdale Charge, which was a two-point work. Under his inspired leadership these two churches soon became station works. His ministry at Ward Street was so rich and fruitful that the results have lived on through these many years. I doubt seriously if there has ever been a minister in the city of High Point who has wielded a greater spiritual influence than that of Brother Groce. He was known by men and women of all walks of life—from the mayor on down—and all who knew him had the greatest respect for him. His influence will live on for many years to come.

It was while pastor of Ward Street Church that Brother Groce saw the need of opening up a new church here in the community of Oak View, and as a result of that vision and



his faithful work, Oak View Church came into being. This church has the record of having sent out at least 26 people from its membership into full-time Christian service, and those who know the facts will be ready to testify that it was the life and ministry of J.W. Groce that had a great bearing on these people making such a decision.

After Brother Groce superannuated he became president of John Wesley College and served with distinction in that position for several years. Many young people will testify that it was through his influence and help that they became Spirit-filled Christians.

For some years Brother Groce served as an approved evangelist of the Western North Carolina Conference, and did a fine piece of work. People from Pennsylvania to Florida have borne witness to the fact that it was through his earnest preaching that they found Christ as their Lord and Savior, and others will testify that he led them into the experience of entire sanctification. In the day of judgment many people will rise up to call him blessed.

While pastor of Oak View Brother Groce conceived the idea of establishing a Holiness Camp Meeting and it was due largely to his leadership that John Wesley Camp was established. For many years he was president of this great camp and at the time of his death was president emeritus. His son Wilbur is now carrying on in his father's steps. The influence of Brother Groce and John Wesley Camp has reached around the world. No one can estimate what his life and ministry has meant to the cause of Christ.

Last, but not least, I want to say that some four or five years after the death of his beloved wife, Grace Tate Groce, he met Ava Humphrey from Illinois, and they were married. For ten years she has contributed much to his happiness and comfort and was by his side when the death summons came. There are some second and third marriages that do not turn out so well, but surely God was in this marriage. Ava came into the family and it became her very own. In fact, she referred to the children and grandchildren as *our* children, and loved them as much as any woman could. The children and grandchildren reciprocated by giving her their hearts. One of the children said, "If it had not been for Ava and what she has meant to Dad, no doubt he would have been in a rest home by now." She proved to be a great blessing to him and they seemed to be perfectly happy together. Because of her and the grace of God, when he came down to the close of the journey, he could testify that it was light, and went out to meet his Lord with the prospects of reaping the reward of his rich, full ministry. I think it would have been wonderful to have been over there and witness the great reunion that he had with his loved ones and the many friends who had gone on before.

There is a song that I love to sing and I think John W. Groce could testify to the truthfulness of its words:

"I will make the darkness light before thee,  
What is wrong I will make it right before thee.  
All thy battles I will fight before thee,  
And the high place I'll bring down.

"When thou walkest by the way I'll lead thee.  
On the fatness of the land I'll feed thee,  
And a mansion in the sky I'll deed thee;  
And the high place I'll bring down.

"With an everlasting love I'll love thee,  
Though with trials deep and sore, I'll prove thee.  
But there's nothing that can hurt or move thee,  
And the high place I'll bring down.

"Although Satan in his rage would tear thee,  
And with all his winning arts would snare thee.  
Even down to thine old age I'll bear thee,  
And the high place I'll bring down.

"I will make the darkness light before thee,  
I will make the crooked straight before thee,  
What is wrong I will make it right before thee,  
I will spread my wings protecting o'er thee,  
And the high place I'll bring down."

— John R. Church  
*WNC Conference Journal*, 1970



WILLIAM JUDSON HACKNEY  
February 13, 1880-March 19, 1955

The Reverend William Judson Hackney, son of Spencer and Martha Hinson Hackney, was born near Newburn, Tennessee, on February 13, 1880, and during the early morning hours of March 19, 1955, at his home in Charlotte, slipped away to be with God. Although he was born in Tennessee, Brother Hackney, whose mother died when he was only six years of age, lived almost his entire life in North Carolina, his father bringing him to this state soon after the passing of his mother.

Brother Hackney was one of those fortunate persons who had the heritage of a fine Christian father and a life-long relationship with the Christian Church. Consequently, in his early teens, he gave his heart to Jesus Christ and united with the Mount Vernon Methodist Church on the Siler City Charge. He received his education in Siler City, at the Liberty Normal College, and Elon College.

Feeling early in life that God had laid his hand upon him in a particular way, he dedicated his life to the full time service of the ministry and prepared himself for active Christian leadership. He was committed to the full scope of Christian service, including missions, stewardship and tithing, educational work, and evangelism. He was also especially fond of working with young people. It is a matter of more than passing importance and probably a symbol of his Christian ministry to note that when Brother Hackney preached his first sermon in his own church during a revival meeting, six persons found Christ and gave their lives to Him in this service.

His first ministerial work was as a supply pastor for three years in the former Methodist Protestant Church, and then for six years he served in this same capacity in the North Carolina Conference. He was first admitted into the Conference in 1906 and was ordained an elder in 1914. For more than thirty years he rendered active and effective service in the Methodist churches of North Carolina and particularly in the Western North Carolina Conference. Because of his

health, he retired from the active ministry at the sessions of the Western North Carolina Conference in 1938, held in First Methodist Church, Charlotte. For these past more than seventeen years he has made Charlotte his home, but one could hardly call him a retired minister. During the period of his so-called retirement, he was always active in pastoral work and constantly sought to render an even larger Christian service. For two years of this period he served as church visitor in the First Methodist Church of Charlotte, rendering a special ministry of love and service to the shut-ins of the congregation and to patients in the three hospitals of Charlotte. Many people learned to look for his regular visits and were inspired as he concluded each visit with a prayer and by leaving the UPPER ROOM or other devotional material. Long after he was unable to make personal visits, he carried on the ministry through the mail and over the telephone. This work was a great joy to Brother Hackney, as well as a Christian service to those on his visiting list, and became reflected in the depth and richness of his personal life. He was active in many of the organizations of his church, particularly the Wilson Smith Bible Class, until his death, and his regular participation in the communion services of the church was greatly appreciated by the congregation.

In May, 1909, he was married to Miss Nora Durham of Orange County. Theirs was a happy Christian home, blessed by seven children, four boys and three girls. He is survived by Mrs. Hackney and the following children: Mrs. Mary Rea and Mrs. Ruth Medlin, Wilson D. Hackney, and David M. Hackney of Charlotte; Raymond D. Hackney of Gastonia; the Reverend Edwin Hackney of Bakersville; and eight grandchildren. He was preceded in death by a daughter, Margaret Elizabeth Hackney.

He served the following appointments in Western North Carolina Conference over a period of twenty-one years: Micaville Circuit; Mill Spring Circuit, Table Rock Circuit, Danbury Circuit, Hudson Circuit, Marion Circuit, Bostic Circuit, Mt. Airy Circuit, Hayesville Circuit.

Brother Hackney's ministry might well have been influenced, as was the life of Edward Bok, by those words of Bok's grandmother, "Make ye the world a bit better and more beautiful because ye have lived in it." Mr. and Mrs. Hackney always tried to leave a parsonage more attractive and better equipped for the next minister's family than they found it for themselves.

Brother Hackney's spirit is the spirit of the great brotherhood of the Methodist itineracy, and he has abundantly earned the welcome plaudit of our Heavenly Father: "Well done, thou good and faithful servant; thou hast been faithful over a few things, behold I will make thee ruler over many things. Enter thou into the joy of thy Lord."

— Lee F. Tuttle  
*WNC Conference Journal*, 1955

#### THEODORE WEBB HAGER August 16, 1890-October 17, 1966

Theodore Webb Hager was born August 16, 1890, at Lowesville, Lincoln County. He was the son of the late William Julius Peter Hager and Annie McIntosh Hager.

During his entire life he was connected with the church. On August 22, 1902, he united with Hills Chapel Methodist Church. His desire to work and worship in the church was so great that he either walked, rode horseback, or went in the wagon to the church which was two and one-half miles from his home. He became a church school teacher early in life. At the age of eighteen he was elected a steward. Until he



entered the Methodist ministry at the age of twenty-seven, he continued to serve in these capacities.

Before entering the ministry he finished the public schools in his home community, worked on the farm, at the sawmill, planing mill, cotton gin, blacksmith shop, as a carpenter, and a building contractor.

On August 16, 1911, he was married to Essie Edwards. Five children were born to this union: Crosby (Mrs. Paul Morrow), of Mooresville; William Webb Hager of Albemarle; Rev. Parker Holmes Hager of Bridgeton; Clarence Mouzon Hager (deceased in 1966); and Theo (Mrs. Frank Crouch), of Greensboro. There are thirteen grandchildren and four great-grandchildren.

He was called to preach in 1909. For eight years he tried to "excuse" himself by rationalizing that he was doing all he could for God as a church school teacher and a steward. Realizing that this was not God's entire purpose for his life, he finally completely surrendered to God's call in 1917. That summer he was licensed to preach by the Shelby District Conference in which his home church was located. In the fall he and his family moved to Rutherford College to begin a life that was to lead many people to know God. He worked at various jobs at the college and in the community to support his family and pay for his education. He was assisted in this task by his loving and devoted wife. In 1918 he was appointed to his first pastorate at Enola in the Marion District. He finished Rutherford College in the spring of 1919.

He was admitted on trial into the Western North Carolina Conference in 1920. He was ordained Deacon and admitted into full connection in 1922. After completing his correspondence work with the Candler School of Theology, Emory University, he was ordained Elder in 1924. Other charges he served were Micaville, 1919-21; Hudson, 1921-22; Balls Creek, 1922-25; Hiddenite, 1925-28; Broad Street, Mooresville, 1928-33; East Gastonia (now Faith), 1933-34; Salem in Stanly County, 1934-37; Westford, Concord, 1937-43; Long Street, East Spencer, 1943-46; Carraway Memorial, Greensboro, 1946-50; Grace, Kings Mountain, 1950-51; Henrietta-Caroleen, 1951-53; Ogburn Memorial, Winston-Salem, 1953-55. He retired from Ogburn memorial in September 1955 and moved to his home in Mooresville.

A twofold purpose was evident during his life. One was the building of God's physical kingdom on earth. He rebuilt churches at Celso on the Micaville Charge, Pisgah on the Balls Creek Charge, Rocky Springs on the Hiddenite Charge, and Westford at Concord. During his pastorate at Broad Street, Mooresville, he finished a church building and built a parsonage. After his retirement he built a new sanctuary at Broad Street, Mooresville. He completed or repaired other church buildings and parsonages during his pastorates. He gave many hours of manual labor either drawing plans or as architect-foreman of the building pro-



grams. During two of his pastorates he was architect-foreman of the Cherokee Methodist Church. There are many parsonages and churches elsewhere in the Western North Carolina Conference for which he drew the plans.

The supreme purpose of his life, however, was the building of God's kingdom through spiritual and personal witness. It was in this capacity that he was instrumental in bringing several hundred into the kingdom of God. He sang with his choirs, taught with his instructors, and helped his people in times of sickness, bereavement, or need. He preached, taught, wrote, spoke, and practiced his extraordinary faith; but perhaps his greatest witness was in being a simple man, one who could be recognized as a Godly man through his influence upon his family, people, and community.

His was a faith that did not shrink though passed by every foe. It was so deep that he never doubted or said "no" to God even when the hours seemed the darkest. At times he had to walk as far as fourteen miles to reach his preaching appointments, but he was always there.

At his home in Mooresville on October 17, 1966, he passed to his heavenly home. Memorial services were conducted at Broad street Methodist Church, Mooresville, by L.E. Mabry, pastor; Cecil G. Hefner, superintendent of the Statesville District, and Horace R. McSwain, Conference Missionary Secretary. Interment was in the Glenwood Cemetery in Mooresville.

During the memorial service Mr. Mabry said, "One is not so much surprised by the many gifts, accomplishments, interests, and honors crowded into one life as by the quiet grace with which all were domesticated into a stalwart but unpretentious personality like Theodore W. Hager. He seemed to let the various elements of his life speak for themselves if only all of them spoke together as part of his proclamation of the Gospel of Jesus Christ. Such was the tenor of his life that these honors took their quiet place in the family of his unparaded virtues. Deep faith, honest humor, a philosophical reserve of thought, love of family, and a devotion to the people he served, all were elements of his character!"

He has fought a good fight,  
He has kept the faith,  
Henceforth, there is laid up for him  
a crown of righteousness.

— Parker H. Hager  
*WNC Conference Journal*, 1967



ERNEST JONES HARBISON  
August 7, 1887-February 12, 1977

Ernest Jones Harbison was an educator and a dedicated minister in The United Methodist Church. He was born August 7, 1887, in Burke County, North Carolina, at Morganton, the son of James Matthew and Mary Scott Harbison. At the time of his death in Concord on February 12, 1977, he was eighty-nine years, 6 months, and four days of age.

On July 31, 1918, he was united in marriage to Miss Kate Jerman Shaw. For approximately fifty-nine years she was his devoted and loyal companion in the active Christian ministry and the years of his retirement. In addition to his wife he is survived by his daughter, Miss Kathryn Holt Harbison of Concord.

E.J., as he was better known to his friends, joined the Western North Carolina Annual Conference in Charlotte on November 28, 1913. He was admitted into full connection in 1916, ordained a Deacon in the same year, and elected to Elder's Orders in 1918. For sixty-four years he was a dedicated member of his conference. He received his AB degree from Trinity College, now Duke University, and also attended Emory University.

His appointments were: 1913-14 Professor, Rutherford College; 1914-15 Student, Emory University; 1915-19 Professor, Davenport College; 1919-20 Junior Preacher, McDowell Circuit; 1920-22 Junior Preacher, Ramseur-Franklinville; 1922-26 East End, High Point; 1926-27 Murphy; 1927-29 Junior Preacher, Wesley Memorial, High Point; 1929-33 Race Street, Statesville; 1933-37 Mocksville; 1937-39 Burnsville; 1939-43 Biltmore, Asheville; 1943-45 Westford, Concord; 1945-49 Rocky Ridge-Mt. Carmel; 1949-51 Pfeiffer Charge; 1951-54 Concord Circuit. He retired in 1954. However, in 1962 he became the Retired Supply Pastor at Harrisburg and served in that capacity for two years. During this period of time he led the Harrisburg congregation in a new church education building program. This seemed to be one of the prides of his life.

In 1969 when the writer of this memoir was assigned as pastor at Central Church, Concord, E.J. was also assigned as Central Associate, Retired Supply. He was then eighty-one years of age, but served as an associate for four years. The excellent work he did at this advanced age in the area of visitation and in assisting with other needed pastoral duties was beyond measure. He endeared himself to all those touched by his ministry. For forty-seven years this "man of God" served The United Methodist Church as an educator, active pastor, and a retired supply. His years of service as an active and retired minister spanned a period of over sixty-three years.

During the years of his retirement E.J. was thrilled with the companionship of his wife and daughter. He loved The United Methodist Church and continued to be of service to his Lord through that Church. He was delighted to be living in Cabarrus County and the Concord area with his friends. The farm he owned was an important part of his life. Certainly the cattle and sheep on that farm were more to him than just a hobby. It was also an interest that kept him in touch with the great outdoors and the beauty of God's creation, of which he was an admirer.

Ernest Jones Harbison was a dedicated Christian gentleman and minister of the gospel of Jesus Christ. When death came on February 12, 1977, he was the resident of a nursing home in the Concord area.

Funeral services were conducted in the new sanctuary of Central United Methodist Church, Concord. Dr. Earle R. Haire, Superintendent of the Salisbury District; Dr. Harold E. Wright, Pastor of Central Church; and the Reverend Carl T. Daye, Pastor of the Trinity United Church (E-R), officiated at the funeral. Interment was in the Oakwood Cemetery.

In the words of Charles Wesley we say: "Servant of God, well done! Thy glorious warfare's past; The battle fought, the race is won, and thou art crowned at last."

— E. Paul Hamilton  
WNC Conference Journal, 1977



WHITELAW REID HARRIS  
July 5, 1892-October 31, 1967

On October 31, 1967, W. Reid Harris passed away in a Hickory hospital. He was born July 5, 1892, in Rutherford County, the son of the late E.C. Harris. He was married to the former Willie Kelly of Raleigh, who survives.

It was in 1957 that Mr. Harris retired and chose to live in Hickory, near Bethel Methodist Church, where he had been pastor from 1945-49. Other pastorates Mr. Harris served included Fairview, 1918-19; Acton, 1919-20; Peachland, 1922-24; Randolph Circuit, 1924-28; Wentworth, 1928-29; Ramseur-Franklinville, 1929-30; Spruce Pine, 1930-32; Polkton, 1932-36; Rural Hall, 1936-40; Walnut Cove, 1940-45; Mount Pleasant, 1949-54; and Stoneville, 1954-57.

During his retirement he kept busy with various activities and hobbies. He was interested in astronomy, and was an ardent gardener and a lover of flowers. He wanted to write a book in which he could express some of his homespun philosophy and faith. His book was entitled, *Reaching For the Highest*. He did not pretend to be a professional writer, but one cannot read this little volume without feeling something of the inner strength and character of W. Reid Harris.

He attended Rutherford College, Weaver College, and graduated from Trinity College (now Duke University) in 1922.

In addition to his wife, he is survived by two daughters, Miss Shirley Harris of Greensboro and Mrs. Robert Fry of Hickory; three sons, Dr. J. Braxton Harris, former dean of Brevard College; W. Reid Harris, Jr., of Gastonia; and Kenneth Harris of Greensboro. Another son, Joseph C. Harris, was killed in action in World War II.

For thirty-eight years he was an active member of the Western North Carolina Conference, giving of himself unstintingly to the cause of Christ. Even in his retirement he kept preaching. He was able to be of much service to Bethel Methodist Church which he and his wife attended.

In my early ministry I had the good fortune of coming under his influence. His love for his fellowmen, his total Christian commitment, his warm, genial and outgoing personality have been a source of inspiration to me.

Who can measure the influence of a man like W. Reid Harris? Only God can do this, yet we all know that it is men like him who have advanced the kingdom of God and built the church of Jesus Christ. The people he served so de-

votedly across the years knew that in their pastor they had a man who took their problems and sorrows to his heart, and when he stood up to preach, his one hope was that his people would see Christ. When he moved from one appointment to another his people could say "We are thankful that such a man as this came our way." Gratefully, we salute Brother Harris who loved his Lord and kindled in his people a desire to know Him as the Master of all men.

I think the words of the unknown poet speak appropriately of him:

"Here was a friend whose heart was good,  
He walked with men and understood;  
His was a voice that spoke to cheer  
And fell like music on the ear.  
His was a smile men loved to see  
His was a hand that asked no fee  
For friendliness or kindness done."

Somewhere I have read the words which we all declare today: "We give him back to God who gavest him to us. Since God did not lose him in giving him to us, we do not lose him in his return to God, for love is eternal and life is immortal, and death is but a horizon, and a horizon is but the limit of our sight."

Final rites for Brother Harris were held at the Bethel Methodist Church, Hickory, November 2, 1967, by the pastor, G. Roland Mullinix, and Cecil G. Hefner, district superintendent. He was laid to rest in the Bethel Methodist Church Cemetery.

— Cecil G. Hefner

WNC Conference Journal, 1968



LUTHER PAUL HEAFNER  
January 23, 1911-August 18, 1982

Luther Paul Heafner, after receiving the call to the ministry of the Gospel of Jesus Christ, was licensed to preach in 1948 and began serving as a Methodist minister in the Marion District of the Western North Carolina Conference. In 1952, he was ordained a deacon; in 1954, an elder. He continued to serve his Lord and to be faithful to his calling, although health reasons forced him to take a disability leave in 1975. During the course of his ministry, he served as a faithful pastor in the following charges: Gilkey, 1948-50; Green Valley, 1950-52; Hildebran-Mt. Harmony, 1952-54; Snow Hill-Iotla, 1956-58; North Macon (which was formed by adding Carson's Chapel to Snow Hill and Iotla), 1958-60; Flat Rock, 1960-62; Sunshine, 1962-66; Nebo-Pleasant Hill, 1966-68; Avery Circuit, 1968-70; Hot Springs, 1970-72; Mill



spring, 1972-73; and Harper's-Cedar Valley, 1973-75. Following a year of disability leave, he retired in 1976.

Brother Paul never won any awards for his preaching. He was not known throughout the conference as a great pulpiteer. But when one looks at the record, one must realize that his ministry was *effective*. During his ministry, he received 226 members into the church on profession of faith and 116 by transfer. Although God may not have given him a special talent of eloquence as an orator, he did give him a special talent to minister in a kind, gentle, loving way to the people he served. His specialty was reaching people one-on-one. The results of this talent are certainly reflected in the number of precious souls he led to Jesus Christ and His church.

Answering the call to the ministry did not make life easier for Brother Paul. Born January 23, 1911, in Gastonia, North Carolina, he entered the ministry late in life. At the beginning of his ministry, he pastored a charge, raised a family, and completed his education, all at the same time. Without doubt, there were many times he must have felt like giving up. But in spite of physical affliction, he continued in the work of the Lord until absolutely forced to retire. As his body began to fail, one wonders why he did not take a disability leave earlier than he did, but he was determined to work as long as possible.

God gave Paul Heafner a faithful, loving, and supportive family to aid him in his ministry. On June 7, 1936, he married Estelle Allran Heafner, who stood faithfully by his side down through the years. She never complained about the parsonages or the poor salaries, but did what she could to help. The last few months of Brother Paul's life were spent in the hospital. Seldom did Estelle leave his bedside. This was a witness to the closeness they shared through the years. To the very earthly end, Estelle was there, offering her support, comfort, and love, until death came to him on August 18, 1982.

Paul and Estelle were blessed with three wonderful children: Stephen, Ann, and Patricia. These children loved their father and stood by his side without complaining about the hardships and rigors of parsonage life. Even the stigma of being "preacher's kids" did not have a bad effect on them. They brought untold joy to this servant of God.

It was with a deep sense of a divine call and a commission by Almighty God that Paul Heafner fulfilled his ministry. Whenever he felt like giving up, he remembered who had called him, and he also remembered that it was not in his own personal strength that he ministered, but rather in the strength of the one who had called him. The presence of the living God was with him. Because of that presence, he was an effective minister of the Gospel of Jesus Christ.

Paul Heafner was a gentle, humble man. His ambition was not to impress people or to make a name for himself. He made no claim to greatness. But with gentleness, kindness, and humility, he ministered to people and shared with them personally the changed life he himself had experienced through Jesus Christ. He did not condemn people; he simply loved them to the Lord.

We offer our thanksgiving to God for the high privilege of having known this His humble servant. We rejoice now, because we know of this man of God, although he experienced much pain and suffering in his earthly body, that now "gladness and joy has overtaken him, sorrow and sighing has flown away."

His last move was not into a ramshackled parsonage but into a mansion where he hears the words of his Lord, "Well done, thou good and faithful servant; enter ye into the joys of the Lord."

— Donald R. Freshour  
*WNC Conference Journal*, 1983

## REV. JACOB HILL

The Rev. Jacob Hill died at his residence in Catawba county, N.C., on June 16, 1855, in the sixty-fifth year of his age. Of the time of his conversion and early religious training, we have no information. He was admitted on trial in the Conference held in Camden, S.C., December 21, 1811, and was appointed for 1812 to the Broad River Circuit, S.C.; in 1813, he rode Montgomery Circuit, N.C.; in 1814, Brunswick, N.C.; in 1815, Morganton; in 1816, Sparta, Ga.; in 1817, Reedy River, S.C.; in 1818, Orangeburg Circuit, S.C.; in 1819, Alcovi, Ga.; in 1820, Rocky River, N.C.; in 1821, Sugar Creek, N.C. In all these appointments he made full proof of his ministry and labored successfully and efficiently as an able minister of Jesus Christ. At the close of his tenth year in the itinerancy, he located, and for six successive years he sustained this relation to the Church. As a local preacher, he was not idle or indifferent to the spiritual wants of his dying fellow-men, but had regular appointments for preaching on the Sabbath: he also gave the travelling preachers all the assistance he could. In 1828 he was readmitted into the Conference, and for the next two years was in charge of the Wateree Circuit, S.C.: in 1830, he was on the Lincolnton Circuit. Here his health failed, and the next two years he was in a superannuated relation. In 1833 he again located, and continued to serve the Church, as far as he was able, for sixteen years, when, at the earnest desire of many of his brethren in the ministry and laity, he was a second time readmitted, and, by a vote of the Conference, placed in a superannuated relation, which relation he sustained to the close of his life. He was emphatically a lover of good men: a good man himself, he sought to make others good. He loved the Church, the ministry, and all Christian people, and he was loved in turn by all who knew him. His life was one of labor and suffering: his Christian experience deep and genuine: his example bright and free from reproach; and his death calm and happy.

*S. C. Conference Journal*, 1855



JAMES PINKNEY HORNBUCKLE  
April 7, 1878-November 22, 1948

Monday, November 22, 1948, the golden key that opens the palace door of Eternity turned in the lock of life and the soul of James Pinkney Hornbuckle gently passed to that "undiscovered country from whose shores no traveler has ever returned.

He was born in Caswell County April 7, 1878, the son of James P. Hornbuckle and Susan Summe's Hornbuckle. The family moved to Concord when he was a small boy and it was there that he was reared. He was educated at White Hall Academy and Trinity College.

In 1897 he was married to Miss Emma Means of Concord, who died eleven years later. In 1912 he was married to Miss Lula Pettigrew of Reidsville, N.C., who was his devoted wife and co-laborer through the years.

To this union were born four sons: James P., Joseph B., Ralph K., who died in infancy and Carl G. He professed faith in Christ at an early age and joined the Epworth Church, Concord, N.C. In 1908 he joined the Western North Carolina Conference of the Methodist Episcopal Church, South. During his ministry he served the following charges: Ruffin, Denton, Morganton Circuit, Hickory Circuit, Marshall, Lilesville, Bessemer City, Erlanger, Trinity Bethel-Thomasville, Kerr Street-Concord, Broad Street-Mooresville, Bethel Fairgrove-Hickory, and Highland Fairgrove-Hickory.

Due to ill health he retired in October, 1944 and lived in Newton until his death. Funeral services were conducted in First Methodist Church, Newton, N.C., by the pastor, Rev. Harold Groce, Rev. Clay Madison and the writer. The body was carried to Reidsville where it now rests in Green View Cemetery.

The greatest tribute that I can pay is to say, "Brother Hornbuckle was a good man." Goodness is an enduring virtue that never grows less or disappoints those who come in contact with it. He was a man of gentle spirit, one who was governed by conscientious principles in dealing with his fellow men, and like his Master he went about doing good. The only nobility that lasts is the nobility of usefulness and one is remembered by what he has done. His family was always a source of joy to him and his home was a gathering place for young and old.

As a minister, he was alert, sympathetic and kind and possessed a great pastoral heart. When he saw the multitude, he was "moved with great compassion toward them." He gave freely of his time, energy and service to the congregations he served. The people loved and trusted him and believed implicitly in the sincerity of his life.

One of his greatest joys was working with youth. For more than 25 years he served as a Scoutmaster.

He was a loyal member of the Masonic Lodge.

His going was unexpected but he was ready. The sun-set was clear, there were no clouds to dim the glory of his crossing. He lived well and died well. The following verses were written by him a short time before he crossed over into the other world.

"O Thou Good Shepherd of the sheep  
Thou Master of the fold;  
Watch o'er us Master while we sleep,  
And shelter us from cold.  
O keep us Lord thro-out the night,  
From danger from our foes;  
Protect us Lord by thy great might,  
From this dark world of ours.  
And then when night of death shall come,  
And we must leave this sphere,  
Trans-port us Lord to Thy great home,  
Where Thou ar't ever near.  
Where we may eat and ever live,  
Upon the living green,  
And slake our thirst and there revive,  
On things that are unseen."

— J.S. Hiatt  
*WNC Conference Journal, 1949*



JACOB EMANUEL BEUREGARD HOUSER  
January 4, 1884-June 20, 1973

Jacob Emanuel Beuregard Houser was born on a farm in Gaston County, North Carolina, January 4, 1884, the son of Logan Cotsworth and Mary Leonhardt Houser. he received his early education in Cherryville, Gaston County.

Following his graduation at Cherryville he went first to Rutherford College and then to Trinity College where he received an A.B. degree in 1916.

He was ordained Deacon in 1914 and in 1920 he received the order of Elder. He was admitted On Trial in Gastonia to the Western North Carolina Conference November 24, 1916 and into Full Connection in 1919.

In his long and useful ministry he served the following appointments: Baden (1916-1919), Crouse (1919-1923), Cherryville Circuit (1923-1927), Spruce Pine (1927-1928), Waxhaw (1928-1930), Jefferson (1930-1934), Hiddenite (1934-1935), Stokesdale (1935-1938), Liberty (1938-1939), Indian Trail-Stallings (1939-1940), Cherryville circuit (1940-1943), South Fork (1943-1945), Dellwood (1946-1949), Leicester (1949-1951), Weaverville Circuit (1951-1954).

In 1954 he retired and made his home in Weaverville and lived there until he moved to the Methodist Home some months before his death. In his retirement he served the following charges: Bald Creek Associate (1959-1961), Salem-Barnardsville Associate (1961-1962), Weaverville Circuit Associate (1962-1969).

He was married first to Mamie Hoover who died on January 23, 1925 while he was serving the Cherryville Circuit the first time. He was then married to Pantha Harrelson of Cherryville who died on November 7, 1968. His home was blessed by the birth of five children, three sons and two daughters. At the time of his death his children were as follows: Roland Houser, Charlotte, N.C.; David L. Houser, Eu-galle, Florida; J.E.B. Houser, Jr., West Palm Beach, Florida; Mrs. James Penley, Asheville, N.C.; and Mrs. Albert Allran, Hickory, N.C.

Brother Houser spent his last months at the Methodist Home in Charlotte, N.C. His funeral was held at Carpenter's Funeral Home in Cherryville by the writer and the Chaplain of the Home, the Rev. Ted. S. Hoffmann. His body was buried at Lincolnton, N.C.

Brother Houser, as most people called him, was a gentle man. He was one of the most courteous men I ever knew. His outlook was cheerful and optimistic and was born from a deep and abiding faith in the goodness and love of God. One of the things most remembered about him was his love for flowers. His garden was filled with them every year and he shared them with people whenever he could. Often he would



be seen walking with a sprightly gait taking some flowers to a sick person or to one he knew as lonely.

"By faith Abel offered to God a more acceptable sacrifice than Cain, through which he received approval as righteous, God bearing witness by accepting his gifts; he died, but through his faith he is still speaking." Hebrews 4:11. There is no doubt that God accepted Brother Houser's gifts of life with "Well done, good and faithful servant." Through his faith he still speaks to all who knew him—with a pleasant smile, a gentlemanly manner, a kind of rare dignity in appearance, he speaks of integrity, honesty, and above all loyalty to his Master Jesus Christ.

A mutual friend of ours wrote a poem at the time of the death of another minister that seems fitting even now. The poem is by the late Homer Casto.

"Death came so near to me today—  
Took a friend of many years away.  
Yet! Be not vain strong hand of death,  
Your subtle power only stilled his breath.

"The soul surviving, moved to a fairer clime,  
Beyond death's reach or tragedies of time  
To Paradise where the faithful rest  
By a radiant Presence forever blest.

"Goodnight laborer in earth's harvest field.  
The Father's assurance—a bounteous yield,  
That the soul is immortal, Jesus made plain  
Hail! Fellow traveler, we will see you again."

— John A. Lowder

*WNC Conference Journal, 1974*



GUY ARTHUR HOVIS

October 17, 1902-June 20, 1983

Guy Arthur Hovis was born on October 17, 1902, in Dallas, North Carolina, to the late Henry T. and Winnie Carpenter Hovis. The youngest of seven children, he was reared in a fine Christian home. He was educated in the Dallas schools, old Rutherford College, Brevard College, and Western Carolina University, from which he graduated in 1939. He also did correspondence work with Candler School of Theology at Emory University.

Brother Hovis was a member of the Western North Carolina Annual Conference for nearly forty-four years. His first appointment was as a supply pastor at Warrensville in 1925. He served as a supply pastor for eight years while he made his way through college and the conference Course of Study in preparation for ordination and full conference membership. He was ordained deacon in 1928, admitted on trial in 1939, admitted into full connection in 1941, and ordained elder in 1943. He retired in 1968 and moved to Winston-Salem, where he lived until his death on June 20, 1983. Funeral services were held in the First United Methodist

Church of Newton, North Carolina, by the pastor, Kenneth M. Johnson, assisted by Dallas M. Rush. His body was buried in Eastview Cemetery in Newton.

On November 7, 1925, Guy A. Hovis and Anne Kanipe, of Newton, were united in marriage, a union that lasted for fifty-seven years and to which was born a daughter, Kathryn Ann Hovis Peterson, born May 12, 1927, and now a resident of Kingsport, Tennessee. Brother Hovis is survived by his wife and daughter, four grandchildren, one sister, and three brothers.

During his active ministry, Brother Hovis served the following charges: Webster, 1939-40; East Bend, 1940-45; Bakersville, 1948-51; Morganton Circuit, 1951-55; Haw River, 1955-61; Denton Circuit, 1961-64; and Bethany-Cotton Grove, 1964-68. His first appointment paid less than \$1,000 per year, and he never received a salary of much over \$4,000. His many years of faithful ministry are a witness to the fact that he served for love of the Lord and for love of the church and not for material gain. His ministry also reminds us that wherever we serve, whether by choice or necessity, there is work to be done, and there are people who need the gospel of Christ. A congregation may be small, but its people still need a Sunday School for instruction, a church for worship, and a pastor who cares. Guy Hovis was such a pastor, and he endeared himself to those whom he served.

Reared in a period when the annual revival was the main thrust of evangelism in the local church, he used and magnified this type of evangelism throughout his ministry. Often serving large circuits where he could have contact with the local church only once or twice a month, he rejoiced in the revival season, which gave him an opportunity to give his time and efforts completely to one congregation for a whole week. Many of his summers were spent almost entirely in revival services, and no one can know the number of people, both young and old, whose lives were touched by his ministry in these meetings.

Many a preacher earns the reputation of being "a builder of churches." In a sense, such a title might be given to Guy Hovis. Although in the rural charges which he served he had few opportunities to build new churches, he took special pleasure in remodeling the old parsonages in which he and his family lived and in adding new Sunday School facilities to the churches which he served. In renovating one parsonage, he made the wood shingles and put on a new roof by himself. When a new appointment was in question, the family had a saying: "Go out and find an old parsonage that needs to be remodeled, and that is where we will go." In this, too, he used his unique talents to express his love for the church and its people.

Though death ends the earthly story of this life, as of every life, Guy Hovis still lives in the memory of those friends who survive him, and the gospel of our Lord which he proclaimed still works as a ferment in the lives of those to whom he ministered. Indeed, "Blessed are the dead who die in the Lord," for "they rest from their labors; and their works do follow them."

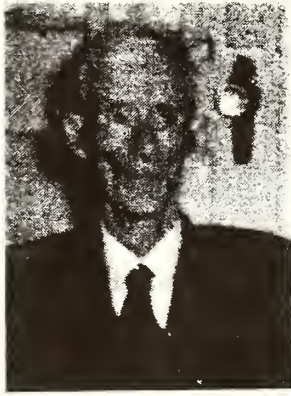
— J. Clay Madison

*WNC Conference Journal, 1984*

#### JAMES ARCHIBALD HOWELL

October 28, 1878-August 31, 1957

It has been so truthfully said that the most constant and enduring values of life are those that are spiritual. If we measure the worth of a man by such standards, the life and work of James Archibald Howell occupy a worthy place as a faithful minister of Jesus and His Church. Truly his dedica-



tion to God was expressed in true service to the kingdom and the spiritual enrichment of his fellowman.

James Archibald Howell, son of John Wesley and Sarah Frances Howell, was born in Robeson County, October 28, 1878. While still a child his parents moved to Randolph County where he attended school. After availing himself of that which the schools offered at that time, he felt the need of a higher education and enrolled at Liberty Normal Institute in Liberty. He was married to the former Miss Cora Rainwater who with two sons, C.C. and James, survive.

After completing his education, he became a school teacher and for the next few years held positions at Hoffman, Rockingham and Greensboro. It was while living in Greensboro that he answered the call to the ministry, and his first appointment was at Grace Greensboro. In 1920 he was admitted to the Western North Carolina Conference, and in the ensuing years served the following pastorates: Deep River Circuit, 1922-23; New Hope, 1924-25; Helton Circuit 1926; Stoneville-Mayodan, 1927; Pilot Mountain 1928-29; Farmer, 1930; Micaville, 1931; Marion: Cross Mills, 1932-33; Norwood Circuit, 1934-36; Balls Creek, 1937-38; Jefferson, 1939; Lowesville, 1940-41; Richland Circuit 1942-45.

Because of failing health Brother Howell was given the retired relationship and established his residence in Asheboro. Although weak in body he was always strong in spirit and ever ready to help someone along the way of life. This writer will ever be grateful for the words of encouragement and helpful suggestions he gave during the days of my first pastorate. Of him it may be truthfully said that he was like a "spiritual father" to me.

He was ever alert to the need of Church Extension, and it is wonderful that he lived to see two of his dreams become a reality in his retirement years. Often while the writer was pastor of the Richland Circuit he would point out to me the need of a church in North Asheboro and the Rushwood Park area. Both of these communities have erected Methodist churches, and in the latter community he was very instrumental in the organization of the church.

Many wonderful things might be said of our departed brother. Just as the light of the sun contains a variety of elements, so does the life of this good man shine with splendid characteristics. He was a good man, brotherly toward his fellowman, sincere in his convictions, earnest in his desire to further the Kingdom of God, and so consecrated to his calling that anything less than simple goodness was surely wrong for him. As a preacher he lived the gospel he preached, and his members and friends of other days will ever remember his wisdom and keen insight into things spiritual. Furthermore, he had a sense of humor that made him welcome among his friends.

Only a few days before the passing of Brother Howell the writer went by for a visit with him. He said, "I know that I am nearing the end, but the Christ who called me, and who has been with me through the years is most real to me now." As he had lived, so was he facing death—with calm assurance and perfect trust in his Master. Three days later, on August 31, the Golden Key that unlocks the door to Heaven turned, and the soul of James Archibald Howell entered into His Father's House. Patiently he had awaited his last appointment, and his gentle soul seemed to voice the words of the poet:

"How blessed it is to be old,  
To sit by the sunset gate,  
Ready with faith to enter,  
But willing with patience to wait.

"Knowing that safely garnered,  
Are all the sheaves of the years,  
That ahead are the glad reunions,  
And behind all sorrow and tears."

In Giles Chapel Methodist Church, Randolph County, on Sunday afternoon, September 1, the funeral was conducted by the pastor, B.S. Lyndon, assisted by Wilbur A. Jarrett and the writer. The host of friends in attendance and the profusion of floral designs bore evidence of the high esteem in which he was held.

These lines are not the finished story of his godly life, but in conclusion may we say with the poet:

"Let us not think of our departed dead  
As caught and cumbered in these graves of earth,  
But think of death as of another birth,  
As a new freedom for the wings outspread,  
A new adventure waiting on ahead,  
As a new joy of more ethereal mirth,  
As a new world with friends of nobler worth,  
Where all may taste a more immortal bread."

— P.A. Bruton  
*WNC Conference Journal*, 1958



WILLIAM IRVIN HUGHES  
April 28, 1871-January 2, 1949

The Reverend William Irvin Hughes, son of the late George Atkins Hughes and Mary Rebecca Greer Hughes of Jackson county, was born April 28, 1871, and passed from this life to his eternal reward on Sunday morning, January 2, 1949, at about 11:05 o'clock. Brother Hughes was born in Cocke County, Tennessee, from which place his parents moved to Asheville, North Carolina, and resided there for a number of years, and thence to Jackson county.

He joined the Western North Carolina Conference of the Methodist Church in 1909, at the session held in Hickory,



North Carolina. He served faithfully the following charges: Franklin Circuit; Whittier Circuit; Murphy Circuit; Canton Circuit; Bethel and Love's Chapel; Albemarle, First Street; Weaverville Circuit; Hot Spring-Marshall; Macon; Moravian Falls; Micaville; and Ivey. He was retired in 1929 at the High Point session of the Annual Conference, and moved to Rutherford College in November of that year, maintaining his home here, and serving as teacher of the Men's Bible class of Abernethy Memorial Methodist Church for more than 10 years, and filling appointments for his brethren, until two years ago he had to give that up because of failing health, but he kept in touch with his church, and continued a faithful minister of the gospel until his death.

On September 6, 1910, Brother Hughes was united in marriage with Miss Anna Dowdle of Macon County. This home was blessed with the following children: Mrs. Onnie Pons, of Valdese; Mrs. Ralph Cooke, Mrs. Preston Cannon, Mrs. Harry Cooke, of Rutherford College; Mrs. Wayne Lowman, of Radford, Va., and Greer and Miss Grace of the home. This was a congenial and happy home.

Funeral services were conducted at Abernethy Memorial Methodist Church in Rutherford College, Tuesday afternoon, at 4 o'clock, January 4, 1949, with the Reverend Edgar O. Peeler officiating. His body was laid to rest in a beautiful plot in Houck's Chapel Cemetery in Hickory beneath many gorgeous floral designs.

His formal education began in the public schools of his community, and Cullowhee College, and attending Summer sessions of Old Trinity College and Duke University Pastors' Schools.

Brother Hughes was the last of the Western North Carolina ministers to put aside his saddle-bags, as he was the last of the "circuit riders," having spent much of his ministry in the mountains of Western North Carolina.

An editorial in the Hickory Daily Record reads as follows: "In the passing of the Rev. William Irvin Hughes this area lost the last of the several superannuated pastors who moved to Rutherford College to spend the declining years. The Rev. Mr. Hughes, although a native of Tennessee, spent most of his life in the mountains of this state. Several of the early pastorates to which he was assigned were circuit-riding charges, that he covered on horseback. Many were the hardships and dangers which he experienced during those early years before good roads were built into the so-called "lost provinces" of Western North Carolina. Rain or shine in cold weather or in Summer's heat, this minister of the gospel carried on in the true spirit of evangelism that refused to let any obstacle interfere with his schedule. The Record recalls a number of contributions which he made to this newspaper, and we extend sincere condolences to his close friends and members of his family. He enjoyed a full life of service to humanity, and in view of the ill health which had befallen him the end came as a welcome assignment of a faithful servant to a new and more challenging charge."

The following letter written by Brother Hughes expresses something of the fine spirit that he possessed:

"To the Committee of the George Whitley Memorial Library  
Abernethy Memorial Methodist Church  
Brethren:

The church has been good to me for fifty-one years of my ministerial life. In gratitude for her benefits, and because of the patriotism of our fallen heroes and in the interest in the advancement of our Lord's Kingdom and His coming as a Prince of Peace, I hereby present a portion of my library in joyful memory of George Whitley . . . I thank you for the pleasure of donating these books

to such a noble cause. And I am not unmindful of the fact that so long as this library exists, I too shall have a monument excelling any stone erected, that will remind the coming generations that such a one has passed this way, doing what he could for the good of humanity. Therefore, the honor is all mine, and I thank you from the depths of my heart for this opportunity. May God preserve and bring us all to our eternal home.

—Humbly yours, W.I. Hughes."

One of the crowning events in his ministry came after his retirement when on a visit to his home community he inspired his people to rebuild his home church; and then to be asked by his resident bishop to return to his beloved mountains to hold the dedicatory service.

A great and faithful personality has passed from us, but his spirit will long be remembered by those who knew him because of his loyalty to Christ and His Church, and his great convictions. He loved his church, and stood by his pastor in the interest of the Kingdom of God.

— E.O. Peeler, J.H. Burrus  
*WNC Conference Journal*, 1949

### NATHAN JARRETT

Nathan Jarrett, a native of North Carolina. He was admitted into the travelling connexion in 1799, and departed triumphant in the faith of the gospel the 28th of October, 1803, by a short illness with an inflammatory billious fever, in New Kent County, State of Virginia. He was a man of great zeal, and a pleasing voice, affable in his manners, and greatly beloved by all who had any acquaintance with him. He travelled extensively for the time he was in the connexion, in North Carolina, in Swannino, Goshen, Newbern, Wilmington, and Bertie circuits; in Virginia, in Bedford, Williamsburg, and Hanover circuits. In him the Virginia conference has lost a worthy member, and the church a faithful servant. He was between 25 and 30 years of age. The loss of this servant of God was justly lamented, both by the conference, and all his acquaintance; but the will of the Lord is done, which demands our submission, believing he is taken from the church militant to the church triumphant.

The night before he departed, after lying in an apparent state of insensibility for some time, he broke out in a rapture of joy, and sung the following lines:

Arise and shine, O Zion fair,  
Behold thy light is come;  
The glorious conquering King is nigh,  
To take his exiles home.

And then in a few moments sweetly slept in Jesus.

*S.C. Conference Minutes* for 1804

### THOMAS CHANNCEY JORDAN

April 2. 1868-January 18, 1939

Thomas Channcey Jordan was born in Statesville, N.C., April 2nd, 1868, and died January 18th, 1939.

Educated in the Statesville schools and Trinity College, now Duke University. When a young man he served four years in the U.S. Army teaching a government post school part of that time. At the time he felt the call to preach he was engaged in the mercantile business in Phoebus, Va. He served two pastorates in the Virginia Conference, Manassas, Va., four years, and Newport News two years.

On June 12, 1901, he was married to Miss Etta Warfield Ingle of Maryland. To this union two children were born: Esther M. Jordan, now Mrs. Robert McRay Arledge of Hendersonville, N.C., and Thomas C. Jordan, Jr., of Marion, N.C.

Brother Jordan joined the Western N.C. Conference at Gastonia in 1901. He served the following charges: Andrews, 1901; Sylva, 1902-04; Summerfield, 1905-07; Spray, 1908-11; Lilesville, 1912-13; Reidsville, 1914-16; Rutherfordton, 1917-20; Mt. Zion, 1921-22; Bethel, Asheville, 1923-26; Spindale, 1927-28; Burnsville, 1929; Wilkesboro, 1930-32; Salem, 1933-34; Acton, 1935-36; Skyland, 1937. He was granted the superannuate relation in 1937.

Brother Jordan was a born gentleman. Modest in demeanor, gentle in manner, humble in spirit, sincere in heart, courageous in faith, consecrated to the work of the ministry. A preacher who loved the people and preached a gospel which they gladly heard. His gentle spirit was charged with true courage and wonderful energy. He was ready to defend the right at any time regardless of the cost. He took his appointment at the hand of his Bishop in the spirit of humility, and discharged his duty without bitterness or complaint. I never heard him make the least criticism of the church and he was always loyal to it, in a very marked degree. So ends a good life.

The funeral services were held in the Hendersonville Methodist Church and were in charge of his pastor, Reverend D.E. Camak, assisted by Dr. W.A. Lambeth and Reverend W.L. Hutchins. A large delegation of his brethren from the immediate vicinity and other parts of the Conference attended. The Interdenominational Ministerial Union of Asheville, of which Brother Jordan was for a number of years the faithful Secretary, was also well represented. His body rests in Oakdale Cemetery, Hendersonville, N.C.

"One by one we miss the voices of the preachers  
we loved so well to hear,  
One by one their kindly faces in the darkness disappear:  
No one knows the door that opens,  
Through which they pass beyond recall;  
Soft as loosened leaves of roses  
One by one we see our preachers fall."

— T.A. Groce

*WNC Conference Journal*, 1939



HOMER MAXWELL KEEVER

February 16, 1905. September 12, 1979

Homer Maxwell Keever, son of The Reverend John Calvin and Blanche Monroe Keever, was born in Albemarle, N.C., February 16, 1905. His father was of pioneer stock in Alexander County, N.C., and his mother came from a substantial Lutheran family in Salisbury, N.C. His mother's

brother was a prominent Lutheran minister and long-time president of Lenoir-Rhyne College.

Iredell County was his home in some of his formative years and most of his adult life. At the age of three, he spent a year in the parsonage at Olin, and during high school years he lived in Troutman, graduating there in 1919.

Homer's intellectual acumen was indicated by his getting his A.B. degree from Trinity College at the age of eighteen. He returned to Duke University in 1927 to study in the Divinity School. He received his M.A. degree in New Testament in 1930 and his B.D. degree in 1931.

He joined the Western North Carolina Conference in 1924 after teaching school in Cleveland County a year. His appointments were to Bald Creek, one year, and Jonathan, two years. After his graduation from the Divinity School, he withdrew from the "traveling" ministry but retained his ordination as a local elder.

In 1934 his ministry took a different direction as he became the teacher of the sixth grade in the Stony Point School. From then until 1968 he taught in the public schools of North Carolina, all but four in Iredell County.

He held an old "blanket" certificate that allowed him to teach any subject in the public elementary and high schools of North Carolina. He taught every high school subject except chemistry, shorthand, agriculture, and home economics. Biology and history became his favorites. There was a "plus" quality about his teaching that enriched the lives of his pupils and endeared him to them. He inspired in them the love of learning and personal aspiration for integrity and achievement.

One of his reasons for leaving the pastoral ministry was his distaste for administrative responsibility. In his school work he would never accept a principalship. Teaching, writing, and speaking were his forte.

Doing research for his Master's degree and later in North Carolina history led him to do much "in-depth" study of Iredell County. In 1949 he began publishing articles on local history and plant and animal life in the *Statesville Daily Record*. In this way he gained the unofficial title of Iredell County Historian. His research in church history resulted in numerous feature articles in the *North Carolina Christian Advocate*.

In 1957 he began publishing a twice-a-week column, "Out Of Our Past," with items gleaned from the files of Iredell newspapers. He made a substantial contribution of biographical sketches to the *Dictionary of North Carolina Biography* that is being published currently. He contributed to *So Proudly We Taught*, a bicentennial book issued by North Carolina Retired School Personnel. His crowning historical and literary work was the writing of *Iredell-Piedmont County*, commissioned by the Iredell County Bicentennial Commission. The book was received well and has had a gratifying sale.

It was in 1957 also that he began a fifteen-minute discussion of the International Sunday School Lesson over radio station WDBM in Statesville. This was continued until the Keevers moved to The Methodist Home in November, 1977. His theological positions were taken with such clear insights into the Scripture and with such charity of spirit that there was no room for controversy. His style was both interesting and convincing. For many years he taught the Men's Bible Class during the fall quarter at Broad Street Church. The lessons were broadcast over radio station WSIC. He was constantly in demand as a Sunday School teacher and as a speaker.

He became a member of the Conference Historical Society executive committee in 1960. In 1963 he was readmitted into



the Conference and appointed Director of Archives, or Conference Archivist, an appointment he held at the time of his death. Through his efforts vast amounts of valuable local church and other historical records were accessioned and catalogued. He retired in 1970.

Homer Kever had a good mind. It was amazingly retentive. His happy sense of humor was contagious. He was a perceptive observer of his times and a lucid interpreter of the past.

He was happily married to Miss Alta Allen of Mebane, N.C., on March 9, 1934. She and two daughters, Mrs. M.E. (Nancy) Anderson of Memphis, Tenn., and Mrs. C.T. (Mary) Pretlow of High Point, N.C., survive him. He and Alta taught together in Iredell County for more than thirty years, usually in the same school. In 1960 they began traveling to meetings of the National Education Association, he as a member of the state board of directors. Ultimately they visited all fifty states. After retirement in 1968 they expanded their travels to Europe and the Near East.

He died on September 12, 1979, after a period of impaired health. The funeral was held at Broad Street Church in Statesville two days later on Friday afternoon. A congregation that filled the church was present for the service, led by Donald W. Haynes, assisted by T.S. Hoffman and the writer. Interment was in Oakwood Cemetery in Statesville.

— Garland R. Stafford  
*WNC Conference Journal*, 1980



AYRES KINCAID  
April 17, 1849-August 31, 1917

Ayres Kincaid was born at Island Ford, Anderson County, Tenn., on the seventeenth of April, 1849. The home from which he sprang was a religious one. His godly mother at an early age brought him under religious influences and he gave his heart to God. In experience meetings, with streaming eyes and trembling lips, he gave thanks to God for this mother's prayers and faith. Brother Kincaid had no days of dissipation to mourn over, nor wild oats to reap. From a child he knew the Christ whose power was manifest in character of great beauty.

Having determined to give his life to the ministry our brother joined the Conference at Old Market Street Church in the city of Chattanooga in the year 1872. Quite a number of his class still survive him to mourn the loss of a loved friend and a devoted comrade. J.A. Bilderback, S.T.M. McPherson, D.S. Hearon, W.H. Price and J.W. Smith still bless the world with their presence and give testimony to the worth of their departed class-mate.

A preacher's wife makes or mars the preacher's usefulness. Brother Kincaid was fortunate in the choice of a help-mate. On October sixteenth, 1878; he was united in mar-

riage to Miss Sarah Elizabeth Paris with whom he lived in happy wedlock for thirty-nine years. Without murmur or complaint Sister Kincaid bore the hardships of the Methodist itinerancy and helped her husband with his hard tasks. Just two years ago this beloved wife was laid to rest in the cemetery at Cleveland, Tenn., leaving a richer heritage than gold or silver, the memory of a holy life. After her death our departed brother longed for the reunion. A glad day it must have been when these two souls were again united in the land of joy and light.

Our comrade loved the church and served her with an unselfish devotion. His works were usually hard but no man ever heard from him a syllable of complaint. Without a murmur he accepted his appointment and to the best of his ability did his work. He was utterly unselfish, and like his Lord, he had learned that the only true life is the sacrificial one. How he managed to educate his children and keep the wolf from the door is one of the mysteries of the parsonage.

As a pastor Brother Kincaid was faithful, as a preacher earnest and effective. Souls were born into the kingdom under his gentle and persuasive sermons. He was wont to say that he "tried to admonish and persuade people to a higher life rather than abuse them for doing the things that were not for their good." So trustworthy was he that to him the broken-hearted brought their secrets, knowing that they were in the keeping of one who was faithful to every trust. His character was a sermon more eloquent than any words. Souls were saved and saints edified wherever he ministered.

Superannuation did not spell the end to our brother's usefulness or faithfulness. He was always at prayer-meeting, rain or snow in no wise preventing him. He was present as a sympathetic hearer and not as a critic. His pastor never had occasion to doubt his love or friendship. he was faithful and now has entered into the joy of his Lord.

Some time before his death the Sabbath School lesson was on "Heaven." In Brother Bate's class Brother Kincaid began to talk about the home of the soul. As he talked his face began to glow and in his mind's eye "he saw the radiant form of his wife waiting him in the 'land of wonder.'" How happy the old saint became under the spell of his glorious vision.

A few months later God called him and he answered "ready." During his last days he suffered much, but pain could not obscure his spiritual vision. On the thirty-first day of August, 1917, in the city of Chattanooga the old soldier fell asleep to awake in heaven.

"Asleep in Jesus, blessed sleep,  
From which none ever wakes to weep  
A calm and undisturbed repose,  
Unbroken by the last of foes."

— J.W. Moore  
*Holston Annual*, 1917

#### EDWARD LOVE KIRK April 5, 1889-July 17, 1962

The influence of Christian parents in a country home across the road from Stony Hill Methodist Church near Albamarle, and the revival meetings of more than fifty years ago made a profound impression upon Edward Love Kirk until something stirred in his soul and he decided to be a Methodist preacher.

The decision was so powerful that he began at once to prepare himself for the Methodist ministry by attending school in his native county. He graduated from Emory and Henry College in 1916 and was sent to Marion Mills charge



that year. Following this appointment he served with great success Kings Mountain, and East End, Gastonia. He then transferred to the Southwest Missouri Conference. After serving there for five years he came back to the Western North Carolina Conference and served with distinction Cherryville, Salisbury: Park Avenue, Cliffside, Winston-Salem: Maple Springs, Charlotte: Brevard Street, Andrews, Salem, and Hiddenite.

He married Miss Cornelia Johnson at Morrisville, Missouri, on November 27, 1917. She proved to be a loving sympathetic and inspiring wife. Their only child, Miss Janella Kirk, lives at Chattanooga Tennessee.

Edward Love Kirk was born in Stanly County, April 5, 1889, and died July 17, 1962, at Chattanooga, Tennessee. His parents were Thomas Postell and Martha Jane (Parker) Kirk.

The funeral was conducted at Stony Hill Methodist Church, near Albemarle, on July 20, by the pastor, James R. Faggart, assisted by W. Harold Groce and the writer. A large number of friends and ministers were present to express their love and appreciation for one of the most beloved and successful ministers of our conference.

We miss him and hope to meet him again.

"He who on our earthly path  
Bids us help each other—  
Who his well-beloved hath  
Made our elder brother—  
Will but clasp the chain of love  
Closer, when we meet above."

— H.G. Allen

*WNC Conference Journal, 1963*



GAITHER LEE LOVETT  
April 4, 1892-April 21, 1977

The Reverend Gaither Lee Lovett was born in Madison County, North Carolina, April 4, 1892, and departed from this life on April 21, 1977, at the Veterans Administration Hospital, Oteen, North Carolina, at the age of eighty-five years.

A son of the late Mr. and Mrs. Timothy Lovett, he was preceded in death by his first wife, Pearl Pinnix Lovett, in 1932. From this union six children were born—four sons and two daughters: Gaither F. Lovett of Myrtle Beach, South Carolina and Blowing Rock, North Carolina; Edward W. and John W. Lovett, both of Burlington, North Carolina; Mrs. James (Helen) Weatherly of Charlotte, North Carolina; Miss Ruth Lovett of Lenoir, North Carolina; and Paul T. Lovett, who preceded Mr. Lovett in death. He was married in 1934 to Viola Frances Sawyer, who survives. To this union was born a daughter, Mrs. Johnny (Loretta) Weston, of Lenoir, North Carolina.

After serving in World War I, Mr. Lovett entered the ministry of The Methodist Church in 1925 and retired in 1964. During his ministry he served the following appointments in the Western North Carolina Conference: In the Salisbury District, Salisbury: North Main Street, 1925-1926, and Concord: Harmony, 1926-1927; Asheville District, Spring Creek, 1927-1929, Sandy Mush, 1929-1931, Fairview, 1931-1933, Laurel, 1933-1935; Waynesville District, Glenville, 1935-1936, Robbinsville, 1936-1938; Fines Creek, 1938-1940; Asheville District, Mills River, 1940-1941; Marion District, Bakersville, 1941-1943; Asheville District, Fairview, 1943-1947; Marion District, Red Hill-Tipton Hill, 1947-1951, Mill Spring, 1951-1954; Waynesville District, Whittier, 1954-1957, Haywood Circuit, 1957-1960; Statesville District, Harpers, 1960-1964, Retired and Harpers, 1964-1965, Retired 1965 to April 21, 1977. Brother Lovett served the Western North Carolina Conference well for forty-two years.

After his retirement, Mr. Lovett and his wife set up residence at 1264 Norwood Street in Lenoir, North Carolina. He attended Mount Zion Methodist Church and taught the Men's Bible Class.

What can one say that will adequately describe such a remarkable life? I can only say he was truly a man with the most "unforgettable character" I ever met. The mere facts about his life, important dates, appointments held, and churches erected, are nothing as compared to the wonderful influence of his life upon those who knew him well. I have never seen stronger and deeper devotion in any man's life. When one knows of his personal and private devotional habits, then it is easy to say why Gaither L. Lovett was so powerful in the pulpit and so strong in his faith. It was his daily habit to spend some time in the early morning reading and studying the Bible, the rituals, hymns, and great prayers of the church. Then, through personal communion with God, he received both strength and guidance for the day. His intimate fellowship with God gave him assurance in right and strong convictions as revealing the Christian's obligations to God, to church, to country, to self, and to others. He disciplined his own life and sought earnestly to bring it under the complete mastery of Christ. If he expected much of others in their devotion to the kingdom of God, he demanded even more of himself. His unique thirst for the truth, which never left him, made him a great student to the very end. He believed in the Bible as the inspired Word of God, and so shared it with his people. In so doing, he devoted almost all the time telling people the good news about Jesus Christ.

One of the most refreshing memories I have of Brother Gaither L. Lovett is his day-by-day efforts to be ready for that last journey should the call come while he was asleep. These efforts were not made in fear and apprehension but



with calm assurance, even anticipation, as if he planned a very pleasant journey. There was satisfaction and a note of victory in it all. Surely this is the fruit of a good and faithful life.

In every situation he did his best. When sorrow came to any of his people, he shared the faith he had in God as he demonstrated his love for people and tried to console those who were in sorrow. Whenever disappointment or ill-luck came his way, he was able to smile. He loved to sing the famed words of John Newton:

"Through many dangers, toils and snares,  
I have already come;  
'Tis grace hath bro't me safe thus far,  
And grace will lead me home!"

So, as I conclude this memorial, I find these verses of scripture most fitting for the life of Brother Gaither L. Lovett:

For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

And we know that all things work together for good to them that love God.

What shall we then say to these things? If God be for us, who can be against us? Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our lord.

The funeral service for Brother Lovett was conducted in Mount Zion United Methodist Church in Lenoir, where he had served during the last years of his ministry. Participating in the service were David C. Noyes, pastor, and William Edward Walker of Troutman, North Carolina.

— William E. Walker  
*WNC Conference Journal*, 1977



WILLIAM BROWNLOW LYDA  
September 15, 1836-July 4, 1913

William Brownlow Lyda was born in Henderson County, N.C., on September 15, 1836, and died at his home in Weaverville, N.C., July 4, 1913.

At the age of fifteen he was happily converted.

He was called to preach amidst difficulties almost insuperable. His father was dead and he was the oldest of nine

children. For a while he was a student at Sand Hill Academy.

On May 5, 1859, Brother Lyda was granted license to preach, and in the fall of the same year was admitted on trial into the Holston Conference. Two years after this the ominous war cloud burst in terrific fury, but during the war, and through the dark days of reconstruction, Brother Lyda continued to preach with heroic courage.

In 1863 he was happily married to Miss Martha Mackey, of McDowell County, N.C., but in little more than one year this union was severed by the death of his beloved wife. Several years later he was married to Miss Sarah Burgin, of the same county, who, through the years, has been a devoted helper and who, though sad, still lives in hope.

There were eight children, one by his first wife, and seven by the second marriage. Six are living, two of the daughters having preceded him to "that city which hath foundations."

For fifty-four years he was an ideal Methodist preacher. He loved to sing, preach, pray and work for the great cause that lay so near his heart. With great acceptability he served the following charges: Fifteen in the Holston Conference, one in the Indian Mission Conference, one in the Alabama Conference, and six in the Western North Carolina.

While Brother Lyda's early educational advantages were limited, he was, in no sense, an uneducated man. He acquired, through rigid discipline, the habit of study, and from every source within his reach gathered to himself useful information. His books were well selected and exhaustively studied, covering a wide range of subjects. He was a preacher of more than ordinary ability, and his sermons were delivered in demonstration of the Spirit, and with power.

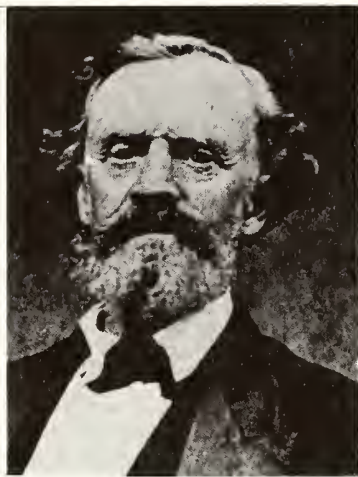
To all the churches which he served he could have appropriately written, "Our gospel came to you not in word only but in power, and in the Holy Ghost, and in much assurance." His ministry was blessed with gracious seasons of revival power. He won many stars for his crown, and greatly enriched his ministry by personally leading men to Christ, in the sick room, by the fireside and on the public highway. His religious experience was clear and steadfast, his character pure and strong, his influence wholesome, and his reputation, through more than a half century in the ministry, unblemished.

It was the privilege of the writer of these lines to be with him often during his last illness, and from those hours of loving fellowship he brings to you the assurance that to this faithful servant of our Lord there came the abundant fulfillment of that precious promise, "In the evening time it shall be light." His end came suddenly and peacefully in the midst of loving friends. His body sleeps in the beautiful little cemetery at Weaverville awaiting the resurrection call that shall at last bring all of us who are faithful to the complete and final inheritance of the saints in light.

— J. H. West  
*WNC Conference Journal*, 1913

REV. GEORGE W. MARTIN  
February 10, 1821-April 11, 1875

Rev. George W. Martin was born in Wythe county, Va., Feb. 10, 1821. He professed religion and joined the Methodist E. Church, in his eighth year, being the first one of the family to become pious. When about 16 years old he was appointed the leader of his class. His heart being divinely impressed that it was his duty to preach the Gospel, he was in his twenty-five year accordingly licensed by the now sainted Catlett.



In 1845 he married Miss Rebecca Perkins, daughter of Timothy Perkins, of Grayson county, Va. She died in 1857. In 1860 he was united in marriage with Miss N.J. Cox, daughter of Samuel Cox, of Sullivan County, Tennessee.

In 1863 he was admitted on trial in the Holston Annual Conference and appointed to the Mechanicsburg Circuit, which he traveled two years; 1865 and 1866, he traveled the Princeton Circuit; 1867 and 1868, he spent on the Watauga Circuit and the two following years on the Burnsville Circuit. In 1871 he was sent to the Asheville Circuit and remained three years. At our last session he was returned to the Bakersville Circuit, which had formed a part of the Burnsville Circuit while he traveled it. He entered upon his labors with the cheering prospect of being the honored instrument in the hands of God, of accomplishing great good among his old parishoners, loved and honored as he was, not only by them, but by all classes of the community. In his public ministrations he more than once gave utterance to a presentiment that he was nearing the end of his labors; that his life work was about to close. The land of Beulah, rose invitingly to the eye of faith and stray notes of melody from the bright beyond mingled as a sweet refrain with the soul's glad harmony.

His last public ministerial labor was performed in our church in Bakersville, on Tuesday night, March 30, 1875. On Wednesday afternoon while passing by Captain J.W. Bowman's saw mill, he kindly stopped to assist in adjusting a band, which had been thrown from a wheel, but by some misstep he was thrown among the wheels and his head crushed mortally. He remained in an unconscious state until Friday morning, when reason was once more enthroned and he fully realized the fatal nature of his injuries. Tranquil and silent he lay for a time on the bed of death in prayerful and solemn self-examination, the result of which assured him that had he been instantly killed he was ready to go. Said he loved God amid pain and affliction better than he had ever done before and that he had no desire to recover unless he could preach and be useful to his fellowmen. On Sabbath morning he requested that Prof. W.C. Bowman and Miss Mollie K., should sing for him and accompany the music on the organ, and during the melody he became exultantly happy. On Tuesday he called for singing again, when the "Footsteps of Jesus" was sung. Deep and joyous emotions stirred in his heart and with face beaming with the light of heaven he spoke of the sweet melody which he would soon join in the skies. And one by one he let go the objects of his heart's affection; last he came to his wife and daughter, whom he bade an affectionate farewell, telling them that if

the Lord would permit he would be their guardian angel along life's thorny way. On April 11th, twelve days after his fatal hurt, the pure spirit of this devoted man of God left its pain-riven tenement to join the host above. Brother Martin, as a preacher, was considerably above mediocrity, possessing as he did, the elements of popular oratory. The Master owned his labors and more or less of success crowned his efforts, in every field where he labored. His body rests in the grave-yard at Bakersville, N.C., where he died. The large weeping throng which followed his remains to the grave, was no mean living testimony to his worth, while his Masonic brethren joined in this last sad service. His name is as ointment poured forth and long will the spell of his holy life linger upon our hearts.

"Servant of God, well done;  
Praise be thy new employ,  
The battle fought, the victory won,  
Rest in thy Saviour's joy."

— W. Hicks, Chairman  
*Holston Annual, 1875*

### SAMUEL MILLS

Samuel Mills was born in Northampton County, North Carolina, 1780. His parents were pious; and he was awakened, converted, and joined society in 1800. In 1801 he was a class-leader and exhorter. He was received on trial in 1802, but his father's death, which happened immediately after, prevented his setting out at that time.

In 1804 he left all, and entered the Lord's vineyard, and was stationed in Ogechee circuit; 1805, Little PeeDee; 1806, Columbia; 1807, Buncombe; 1808, Lincoln; 1809, Charleston; 1810, Milledgeville; 1811, Camden; where he died at the house of Absalom Blanchard, the 8th of June, of a billious complaint, which continued about 11 or 12 days. His confidence in God was strong, and he would frequently shout forth his praise; and though frequently delirious, his mind seemed fixed on the great work in which he had been employed; and the whole night before he died, he was as if engaged in prayer and preaching, rising on his feet and dismissing congregations. His last words were a quotation from Luke xxii, 28, 29.

He was grave, with plainness in dress and diet; never trifling in conversation; a strict disciplinarian, visiting his flock from house to house, reproving and admonishing them: of course, he was not among the most popular; but he sought not the praise that cometh from man. He was a witness of sanctification, which he frequently pressed on his hearers. In Camden he ardently wished for the prosperity of Zion, and the fruit of his labours began to be very visible. Immediately after a revival commenced, and numbers professed to have been awakened by him. Thus, though dead, he yet speaketh.

*S.C. Conference Minutes for 1812*

REV. ROBERT FRANKLIN MOCK  
August 18, 1886-October 15, 1930

Robert Franklin Mock, son of the late L.N. and Mrs. Jane Kamouse Mock, was born in Davidson County, August 18, 1886; died October 15, 1930. He was converted about the age of twelve and joined Mount Olivet Church. At fourteen he felt the call to preach which he interpreted as a call, first of all, to get ready to preach. He attended Arcadia High School, Rutherford College, and Mars Hill College. His theological work was done by correspondence with Vanderbilt and Emory Universities. He was married to Miss Eugenia Roberts, April 23, 1912.



He joined the Western North Carolina Conference at High Point in the year 1912. He was ordained Deacon by Bishop Waterhouse at Shelby in 1914, and Elder by Bishop Kilgo at Gastonia in 1916.

His appointments were as follows: Hunt Dale Circuit (now Micaville Circuit), 1913-15; Old Fort, 1916-20; Bryson City, 1921-22; Harmony, Concord, 1923; Cherryville, 1924-27; Franklin, 1928-30. Eighteen busy, fruitful years.

He leaves his wife, Mrs. Eugenia L. Mock; two daughters, Mrs. C.G. Clapp and Robbie Gay Mock.

On a lovely autumn afternoon, October 17, 1930, a host of friends and old neighbors, former parishioners, and brethren of the ministry assembled at Mount Olivet Church to pay respect to his memory. Delegations were present from Cherryville and Franklin, friends who had profited by his helpful ministry. Here he had attended Sunday School and church as a barefoot boy. Here he was converted and joined the church. From this spot he had gone out to college and then to preach the gospel. And now his body is laid tenderly to rest near the church which gave him spiritual birth. Rev. C.M. Pickens, his Presiding Elder, was in charge of the services, being assisted by Revs. S.M. Needham, J.A. Flanagan, pastor of the Presbyterian Church of Franklin, A.W. Plyler of Greensboro, and the writer. Warm words of appreciation were spoken of his life of service.

Just as the white light of the sun is made up of a number of constituent elements, so this good life shines with a number of splendid characteristics and virtues. First of all, like Stephen of old, he was a good man—warm-hearted, tender, sincere, sympathetic, a man to be trusted implicitly. In his home these sterling traits of character shone to fine advantage.

He was a strong, helpful preacher. There was a warmth and glow about his messages that rendered him most effective. He was genuinely evangelistic and much in demand to assist his brethren in revival meetings. He believed in the necessity for better preparation for church workers. The Efficiency Institute and the Standard Training School found him studying side by side with his leading church workers.

No more faithful pastor has labored among us. During the terrible flu epidemic of 1918 he rendered such signal service to his stricken people at Old Fort that nothing would satisfy them but his return for the fifth year.

Brother Mock possessed executive ability to a large degree, and was at home when facing a business proposition. Two of his appointments grew out of the need for a pastor with just these gifts. At the time of his death he held membership on the Conference Budget Commission.

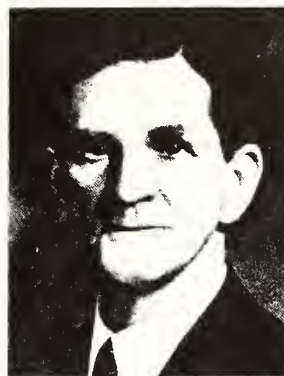
He was a versatile and resourceful preacher and church leader. His power of adaptability was unusual. The three charges which he served longest are each in a class by itself, the country circuit, the situation part town and part textile, and the cultured and conservative county town. On each of these charges he made good.

We thought of him as one of our younger men, and his going comes with a distinct shock. His health had been poor for nearly a year. He knew that the end was just ahead, and so announced to loved ones and friends. As this soldier of the Cross came to stack arms it was no doubt with the consciousness of having fought a good fight.

The following words of appreciation are by a member of this Conference and a close friend: "If forgetfulness of self in loving service to others is a virtue, R.F. Mock excelled us all. He never knew when he had done enough. The night was never too dark for him to respond to the call of need. Just before going away to the hospital, after walking the floor one night till three a.m., because unable to sleep, he

went to the bedside of a dying man and spent the remainder of the night, praying with him and helping him find the sinner's Friend. A purer, cleaner, or more conscientious man never walked within our ranks."

— C.S. Kirkpatrick  
*WNC Conference Journal*, 1930



JOHN WILLIAM MOORE  
April 20, 1876-September 11, 1958

My initial impression of Dr. John W. Moore, gained at the first session of the Western North Carolina Conference which I attended, was this: a godly man, marked by conviction, yet tender-hearted and very gracious. Such an impression was not only confirmed through the years, but was magnified as I came to know him and to work with him in the many relationships of the ministry.

Born in Clover, South Carolina, April 20, 1876, second son of William Andrew and Mary Jane Ferguson Moore, after his mother's death in 1881 he lived in the home of a dear neighbor, T.G. Falls, in Gaston County, North Carolina, until he was twenty-two years of age. Converted, he joined Olney Presbyterian Church near Gastonia, North Carolina, on July 10, 1882. He became assistant superintendent of the Sunday School and had been serving in that capacity several months when he was asked to teach in a small, new Methodist chapel in a near-by community. After filling that need for about one year, he was requested to become superintendent and he agreed to do so, not knowing that the law of the Methodist Church required one to be a member before he could be elected to the office of superintendent. Since workers in that little church were so scarce and the call so urgent, he decided to transfer his membership and undertake the work, and this is how he became a Methodist. He had also been reading the "North Carolina Christian Advocate," and had thereby learned to like and to understand the Methodist Church—its doctrines, organization, and spirit. He filled, in order, all offices in the local church: steward, exhorter, and local preacher. As a local preacher he assisted his pastor the Reverend John W. Roberts (of sainted memory) and other pastors in revival meetings and other services. He greatly enjoyed trying to preach, as a young business man. He was educated at the Oakland Institute in Gastonia and in Emory University.

Having moved to Gastonia in 1898, he joined Main Street Church, from which he was recommended to the District Conference as a candidate for membership in the Annual Conference in the fall of 1900. He was received on trial at Greensboro in November of that year, Bishop H.C. Morrisson, presiding.

On April 26, 1899, he was married to Miss Daisy Eury of Gastonia, who faithfully accompanied and genuinely assisted him through the fifty-nine years of his active, faithful,

and rich ministry. To them were born two children, May Evangeline, now Mrs. Hoke V. Bullard of Charlotte; and John Wilbur, now deceased. Survivors are his widow; the daughter; and four grandchildren, Dr. Hoke Bullard, Jr., of Wilson, Miss Betty Bullard of Asheville, the Reverend John Moore Bullard, Instructor in Yale Divinity School, New Haven, Connecticut, John Moore, III, of Atlanta, Georgia; and two great-grandchildren, Graham Bullard and Margaret Hayden Bullard of Wilson.

Funeral services were conducted on Saturday, September 13, in Dilworth Methodist Church, Charlotte. The Reverend Harlan Creech was in charge, assisted by Dr. Loy D. Thompson (who had served as best man in his wedding), Bishop Nolan B. Harmon of the Charlotte Area, and the writer. Burial was in the Evergreen Cemetery of Charlotte.

Before joining the Annual Conference he was assistant at Main Street Church, Gastonia, for one year. His pastoral appointments were these: 1900-1901 Burnsville Circuit; 1901-1905 Bethel, Asheville; 1905-1907 Proximity, Greensboro; 1907-1911 First, Hendersonville; 1911-1915 First, Salisbury; 1915-1919 Trinity, Charlotte; 1919-1920 Central, Monroe; 1920-1924 Broad Street, Statesville; 1924-1926 West End, Winston-Salem; 1926-1930 Wesley Memorial, High Point; 1930-1931 Dilworth, Charlotte; 1931-1933 Presiding Elder of the Charlotte District; 1933-1935 Main Street, Gastonia; 1935-1937 First, Marion; 1937-1938 Presiding Elder of the Marion District; 1938-1939 Sabbatical Leave, while he went to Europe on the Commission of Missions; 1939-1946, Central, Mooresville.

His brethren of the Annual Conference elected him as a delegate to the General Conference in 1930 when it met in Dallas, Texas. He was also asked to attend several Annual Conferences to speak in the cause of Christian Missions. While minister of Wesley Memorial Church, High Point, that church became the leader in all of Southern Methodism in annual contributions to missions.

One of his major interests was the reaching of the unsaved. Evangelism characterized his ministry, giving as he did on an average of four revivals each year outside his own congregation during the fifty-nine years. In 1946, the year of his retirement, he organized the "Circle of Prayer for the Ministry of Evangelism;" 1,365 members were enrolled under his leadership, each promising to pray often for his evangelistic services throughout the Conference and elsewhere.

Believing that the local church needed adequate housing for purposes of worship and education, he urged the people to build new churches, expand educational facilities and provide adequate parsonages for the ministers.

John Moore loved Lake Junaluska. He was among the early investors in property and promoted the Assembly in every possible manner, making it his home in the years of his retirement.

For many years he was a member of the Board of Publication of the "North Carolina Christian Advocate." He was also a trustee of the Children's Home in Winston-Salem; was a member of the Historical Commission; and served on Missions to Cuba in 1904 and to Europe in 1939.

One of the distinctive characteristics of "Brother John Moore," as many of his brethren affectionately called him, was his "faithfulness." This was registered in the fact that he never missed a roll call at any District Conference or Annual Conference during all the forty-six years of his active ministry. Furthermore, the total program of the Church elicited his faithful support. Wherever he was appointed, the total causes of the Church were lifted up and enhanced.

Another beautiful characteristic of this soldier of the Cross was his eloquent preaching which was nurtured in his study of the Holy Scriptures. Early in life he developed the habit of memorizing portions of the Bible, and quoting these words added to the effectiveness of his preaching. In every sermon there was the basic conviction of his understanding of God's will through the Bible. No one ever doubted the faith of John Moore! Everyone was convinced of not only his sincerity, but of his integrity!

The last sermon preached by this stalwart man of God was on Easter before he became ill. How fittingly appropriate that he should proclaim the verities and the joys of life everlasting before entering into that Heavenly Home, where even now, I am confident, he adds to the joys and the grandeur of the blessed fellowship.

While serving as minister of Main Street—First Church—in Gastonia, where Dr. Moore was one of my predecessors, I found many evidences of the love and esteem which the people of that Church held him. I was privileged to be associated with him in a series of revival services in Central Church, Mooresville, and there observed the effectiveness of his faithful ministry. Thousands of persons, both young and old, were blessed by the constructive ministry and the wise counsel of this good man. North Carolina Methodism is distinctively stronger and inherently more spiritual because John W. Moore has walked our way and has shouldered the burdens of the heat of the summer and in the cold of the winter. God bless his soul as we cherish his dear memory!

— Wilson O. Weldon  
*WNC Conference Journal, 1959*

#### JAMES P. MORRIS

James P. Morris, son of George W. and Nancy Geer Morris, was born in Rutherford County, North Carolina, April 5, 1873. He was educated in the schools of his native county, and at Rutherford College. He studied law at Wake Forest College and practiced his profession at Rutherford for a number of years. During this time he represented his county in the Legislature one term.

In 1912 Brother Morris definitely decided to answer a long-felt call to the ministry. He was licensed to preach by the Morganton District Conference, and that fall was appointed as supply pastor on the Spruce Pine-Bakersville Charge. At Charlotte, in 1913, he was admitted on trial into the Western North Carolina Conference, and returned to the Spruce Pine-Bakersville Charge, where he finished out the quadrennium. The other charges served were, in the order named: Marion Circuit, Spruce Pine (the second time), Watauga Circuit, Madison, Draper, Walnut Cove, Hickory Grove, Cramerton, Gold Hill, Dudley Shoals and Rutherford College. He was finishing up the third year of, possibly, his most successful pastorate when God called him home October 7, 1939. His death was the result of a fall nearly three weeks before. Loved ones and friends did all they could for him, and he seemed to respond to treatment, but the shock was too great for his frail body, and gradually he slipped away.

As evidence of the satisfactory work done on this, his last charge, the official board had unanimously asked for his return for the fourth year, and, realizing the possibility of physical handicap, the group of superannuates located at Rutherford College, had offered to take over his work if he were not able to do it.

Brother Morris was a good gospel preacher. His legal training caused him to be a bit tedious, in the estimation of



some, as he laid the foundation for his message, but his careful preparation of his "case for the jury" got results as is indicated by the number of people received on profession of faith on every charge he served. One of the chief joys of his ministry was his work among the young people. Wherever he went he devoted his best talent to the solution of their problems. He won many of them for his Master, inspired them by his devoted example, and sent them out into lives of service. Many among us made a larger number of friends than did Jim Morris, but none made friends that were more devoted.

Brother Morris had suffered much for many years, and many times he had to draw on a depleted stock of reserve strength in order that his work might be done. He was never satisfied until he had done his best. He would have lasted longer had he thought of self more.

Like so many Methodist preachers Jim was most fortunate in the woman he chose as his life's companion, for Mary McFarland, to whom he was married December 24, 1902, not only proved to be a faithful wife and helpmeet, but an inspiration through all the years. Many lives have been cheered and transformed, and many communities have been blessed because these two servants of God passed their way. He has answered the roll call in the conference of the saints. She, with the habit of scattering sunshine, is left to carry on, leaning on the personally tested promise, "My grace shall be sufficient."

The funeral, attended by a great host, was conducted at Rutherford College by the writer of this memoir, assisted by Rev. J.C. Cornet, district superintendent of the Marion District, and Dr. A.T. Abernethy, one of his former teachers. His body was laid to rest in a crypt of the mausoleum in Woodlawn Cemetery, Charlotte, N.C. — Robert E. Hunt

*WNC Conference Journal, 1939*



MOFFAT ALEXANDER OSBORNE  
January 30, 1881-November 14, 1950

The Reverend Moffat Alexander Osborne was born in Union County, North Carolina, on January 30, 1881, being the son of Alexander and Patsy Osborne.

On May the fifth, 1910, he was married to Miss Fannie Griffin, of Unionville, North Carolina. Eight children were born into their home with five of them now surviving: Mrs. R.J. Starling, Advance, N.C.; Mrs. Glenn Morris, Siler City, N.C.; Mrs. Bill Bingham, Vilas, N.C.; Prof. Sam Osborne, Millers Creek, N.C.; and James, of the home. Three children died in infancy.

In 1909 Brother Osborne graduated from Rutherford College, and that fall was sent to the Bakersville charge in

Mitchell County, as a supply pastor. In the fall of 1910 he was assigned to the Old Fort Circuit where he remained one year. In the fall of 1911 he entered Trinity College and graduated in the class of 1915.

In the fall of 1915 he joined the Western North Carolina Conference in session at Reidsville, N.C., and served the following charges very effectively: Prospect Charge four years; Alexander Circuit, two years; Epworth, Concord, two years; Mount Pleasant, two years; Waxhaw, three years; Glen Alpine, three years; Linwood, four years; Rock Springs, four years; South Fork, one year; Watauga Circuit, three years; Statesville Circuit, two years; Shepherds, four years.

This long list of appointments tells the story of the life and work of Moffat Alexander Osborne. As a preacher, Brother Osborne was known for his fearless attitude on all moral issues. He was considered a great revivalist. While Brother Osborne was a good and earnest preacher, he was also a builder of churches. One of his outstanding accomplishments seems to have been raising church debts. Epworth, Waxhaw, Glen Alpine, and Henson's Chapel on the Watauga Circuit were all freed of debt and dedicated under his ministry. While serving the Shepherds Charge, Wesley's Chapel was built under his ministry, and several other churches at different places were remodeled. In all, his was a long and fruitful ministry.

"Servant of God, well done;  
Thy glorious warfare's past;  
The battle's fought, the race is won,  
And thou are crowned at last."

— James M. Barber  
*WNC Conference Journal, 1951*



SEWELL PHILLIPS

Rev. Sewell Phillips was born in Haywood county, N.C., Aug. 20, 1830. His parents were plain, old-fashioned Methodists. His father was a farmer, and in his day was looked upon as one of the leading men in the community where he lived, both in the church as a layman, and in the county as a citizen.

In his early youth he was converted to God and joined the Methodist Church and at once began to show signs of promise—was even then a power for good in the community where he was reared. Many persons were moved to a better life by his invincible oratory. He was licensed to exhort April 23, 1851, and licensed to preach July 12, of the same year, by Rev. Wm. Hicks, who was at that time presiding elder of the Asheville District. The same year he was admitted on trial in the Holston Conference. He was ordained deacon by Bishop Paine at Wytheville, Va., October 15, 1853, and ordained elder by the same at Jonesboro, Tenn., November 18, 1855. He soon took rank among his brethren as a preach-

er of more than ordinary ability. As presiding elder, station and circuit preacher, he was equal to every demand, and in the lower end of the Conference, more particularly, he did more to mould and shape the church to which he belonged than any other man.

He was married to Miss Ada A., daughter of R.A. and Hannah Gillespie, August 1, 1856. In his last years he sustained only a nominal relation to the traveling ministry, having been on the supernumerary list, the state of his health being such as to render it impracticable for him to do pastoral work, yet he did almost as much preaching as a regular pastor. No other man of modern times possessed of sufficient ability to have filled the most lucrative pulpits in the church, preached as much as did he with so little remuneration. Like that of our Lord, his ministry was to the poor. No school-house was too humble for him to enter and preach the gospel, and no home was too lowly for him to enter and pray with the sick. Being somewhat secularized, his great soul was hampered for many years. His heart was with his brethren in all their spiritual conflicts, while his body was on his farm. The upraising of conscience and the chidings of the spirit of God, emphasizing the sentiment, "Woe is me if I preach not the gospel," and this in full knowledge of his own native endowments and acquired qualifications to outrank many of his brethren, produced what was often uncharitably judged by others to be irritableness and high temper. Such localizing influences confined him to a smaller compass than the Master designed him to fill. Had he been a man of one work, the highest positions of honor among his brethren would have been within easy reach of his great gifts. He, however, had his faults and made mistakes, but he was always ready to confess the same, and to make all necessary amends. He was a man of marked sincerity—was pre-eminently a positive man. No individual possessed of a high temper and indomitable energy, and who is ambitious to succeed, will fail to provoke opposition. He was always true to his friends, loved righteousness and hated sin of every kind and everywhere. His preaching was in demonstration of the spirit and power of the gospel. He was a real orator.

As a monument to his energy and liberality a beautiful new church stands at Asbury camp ground, in the bounds of Rockwood circuit, built almost entirely with his own means. This was the last public enterprise of his life. A fitting monument to perpetuate the name and liberality of a good man. Numerous acts of kindness were bestowed by him upon worthy subjects that the world knows nothing of. Just a few days before his death, which occurred February 27, 1896, a few friends were in his room. We found him rational, and he conversed freely with us. He said, "I know it is only a matter of a few days with me, and at first I was a little rebellious at the thought of physical suffering, and there appeared to be clouds in the way, but they have all disappeared. My way is clear and my soul is in an ecstasy of joy." He then said to the writer: "Tell my brethren at Conference next fall that I had looked forward to that time when I would meet with them again, but God has ordered otherwise. Tell them that I shall pass away in the faith of the same gospel that I have preached all these years to others." And then with much earnestness he said, "Would that I had strength now to preach it to a thousand people!" We had prayer with him and at his request we sang a few songs, and he being too much exhausted to speak further, in an audible whisper he shouted "Hallelujah!" We then parted with him, but not forever, for we shall see him again in our Father's house.

— R.A. Owen.

*Holston Annual, 1896*



ROBERT WESLEY PICKENS

Robert Wesley Pickens was born near Weaverville, N.C., November 21, 1824. His father was Rev. Andrew Pickens, who joined the South Carolina Conference in 1810 and in the year 1814 was appointed to the Black Mountain circuit, which at that time embraced the greater part of the mountain region of North Carolina. Andrew Pickens was one of the pioneer Methodist preachers in the state and bore no small part in laying the foundations for what has become a numerous and vigorous Methodist population. Robert Pickens' mother was Catharine Weaver, a sister of Jacob and Montraville Weaver, who were among the first settlers and the first Methodists in the western part of the state. They were strong and influential men and their posterity are a vigorous, enterprising and godly people, who have taken high rank in the civic and religious movements of the community in which they live.

With such ancestry and surrounded with the very best influences it was in the order of nature that Brother Pickens should be well endowed and that the trend of his life from the beginning should be toward righteousness and high and useful service. He was educated in the best common schools of the country and in the High School at New Market, Tenn. He had an alert and retentive mind and made the best use of his opportunities. He was a life long student of books and men.

Brother Pickens became a Christian early in life and was licensed to preach while a very young man. He was admitted on trial into the Holston Conference at Athens, Tenn., in 1845 and served the following charges: 1845, Elizabeth circuit and Johnson mission, with G.T. Snapp; 1846, Waynesville circuit and Echota Mission, with J.W. Thompson; 1847, Jamestown circuit; 1848, Cumberland circuit; 1849, Estellville circuit; 1850, Hillsville circuit. His work this year was very heavy, his health became impaired and the next year he was left with a nominal appointment. In 1852, not having regained his health sufficiently for active service, he took the superannuate relation, which he held for three years. In 1855 he was made supernumerary and held this relation for ten years. During this time he went to Weaverville that he might care for his aged father, who died in 1860. 1865-66, Catawba circuit; 1867, Burnsville circuit, embracing Mitchell and Yancey counties; 1868, nominal appointment; 1869-78, supernumerary. During this time he served three years as financial agent of Weaverville College and also did pastoral work on Henderson circuit. 1879, Leicester circuit; 1880, Marshall circuit; 1881-83, Cranberry and Toe River



circuit; 1884, Pigeon River circuit; 1885, Blue Ridge circuit; 1886-88, Spring Creek and Hot Springs circuit; 1889, Eleazer circuit; 1890, Andersonville circuit; 1891, transferred to Western North Carolina Conference and appointed to Polkton circuit; 1892, superannuated and held this relation until his death.

Brother Pickens was married three times. His first wife was Miss Caroline Bickley, of Russell county, Va. His second wife was Miss Sue M. Forgey, of Tennessee, who was the mother of three sons and one daughter. One of the sons is Rev. C.M. Pickens, of this Conference. His third wife was Miss Taletha White, with whom he lived happily for forty years. He was an affectionate husband and kind father. His was a happy home. His children loved him and delighted to do him honor.

To make an estimate of the character of Brother Pickens is not a difficult task, for his characteristics were well defined and strong and such as enter into the making of a noble life.

He was a man of great faith. To him the unseen was as real as the seen. He accepted all the great facts and truths of the Bible without question and the principles of the gospel were the rule and motive of his life. His conversion was clear and he had the constant witness of the Spirit to his sonship. He lived in the atmosphere of prayer and fellowship with God. His preaching was clear and strong. He never compromised the truth, appealed to the conscience and enforced high moral standards. He did not know fear of man, but in face of opposition, with the spirit of the martyr in times that tried men's souls he stood for the cause he represented and endured as seeing him who is invisible. He worked in hard fields but to him no field was hard, and never a murmur escaped his lips.

He was a companionable man, everybody's friend, hospitable and charitable. He loved his brethren of the Conference, greatly enjoyed their visits to his home. His conversation was instructive and entertaining, rich in incident from his varied fields of labor. He loved sincerity and hated shams, was without malice and guile, a friend of humanity. He was successful as a pastor, loved the old time revival and the class meeting, was strict and firm in discipline, and his ministry everywhere bore abundant fruit.

Brother Pickens was for many years a trustee of Weaver College and was eminently true to this trust, safe in judgment and wise in counsel. He loved the Conference and while able to go never missed a session. For several years he had been in feeble health, constantly growing weaker, until at last the worn and weary wheels of life stood still on January 20th, 1918, being a little more than ninety-three years of age. His death was peaceful and triumphant. Like the setting of a summer sun in a cloudless sky, the happy soul passed from the crumbling tenement of clay into the house of glory not made with hands, from labor to rest, from feebleness and pain to eternal youth.

— D. Atkins

*WNC Conference Journal, 1918*

#### REV. J.C. POSTELLE

October 21, 1854-June 23, 1930

Rev. James Coachman Postelle was born in York, S.C., October 21, 1854, and died in Lenoir, N.C., June 23, 1930. His early life was spent in Lincolnton. Later the family removed to Asheville, and in 1886 Brother Postelle was received on trial into the Holston Conference and helped pastorate at Marshall, Franklin Circuit, Coke Creek, Clear Fork and Cedar Bluff until 1892, when he transferred to the Western North Carolina Conference, where he served as

pastor on Monroe Circuit, South Fork, McAdenville, Lilesville, Rock Springs, Table Rock, Fairview, Franklin Circuit, Macon and Gold Hill in the order mentioned until 1906, when he transferred to South Georgia Conference and there served Oglethorpe, Ocilla, Richland, Statenville, Valdosta and Mill Town until 1912, when he returned to his Conference, where he served in the following fields: Mills River, Prospect, Lenoir Circuit, Olin, Sulphur springs, Spruce Pine, Burnsville, Henrietta, Gilkey and Old Fort until 1926, when after forty years of constant service, he was granted the superannuate relation.

His father, the late Rev. James H. Postelle, was one time member of the South Carolina Conference, as was his grandfather, Rev. Jehu Postelle, and the ministry of these three covered the period from 1811 to 1930. His great-grandfather, Captain Jehu Postelle, was in the brigade of Francis Marion in the war of the Revolution. The Postelles were of Huguenot stock and the first of that name coming to America landed in Charleston in 1680 and our Brother Postelle was the eighth in the line from this pioneer. His mother, Mrs. Cornelia Wilson Postelle, was a sister of the sainted Jethro Wilson, late of Lenoir, and a niece of the late Joseph Wilson, the brilliant lawyer and distinguished citizen who was state solicitor in the old Salisbury District in the early half of the last century.

But Brother Postelle with every right to be proud of his forbears never boasted of his ancestry, but rejoiced rather of the spiritual birth which assured him of sonship to God through faith in Jesus Christ, for he had a rich Christian experience, and those who heard him preach knew that he felt in his own heart the mighty truths he uttered.

He was a good preacher, earnest, consecrated, aggressive and evangelistic. He was uncompromising for the truth as he believed it; he denounced wickedness in high and low places but always appealed tenderly to the sinner to turn to Christ. He wore no man's collar, thought his own thoughts, preached his own convictions without fear or favor, believed the Apostles' Creed as literally interpreted and was generally successful in winning souls to Christ. He was not regarded as a popular preacher, but all believed he was a conscientious and good man and he thus commanded the high respect of the people. An examination of his record shows that most of his work was on circuits and that his salary was generally small, but his reports indicated good revivals, for during the twenty-five years he served in this Conference his average salary was hardly \$750, but during that period he added fully one thousand members to the church on profession of faith. The records are not available to estimate results of his work in the Holston and South Georgia Conferences. He was fortunate in his marriage in 1889 to Miss Martha Frances Cook of Surry County, who was his devoted helpmeet through the long years of his ministry. They were both happy with each other and their home life was beautiful. "Plain living and high thinking" was the rule in their parsonage, and by economy and faith they reared three sons and two daughters, all of whom reflect credit upon their parsonage training. These with the widow still abide.

When superannuation came he settled in Lenoir, surrounded by friends and neighbors who appreciated and loved him.

He suffered much during the last days for he had a lingering malady, and when the pain was tense he would often exclaim: "Though he slay me yet will I trust him," and then sometimes when semi-conscious he would preach to those about him with all the fervor of former days. His wife and children nursed him with beautiful devotion and when the end came there was no fear, but unfaltering faith, as he

passed from earthly suffering to the joys of that better country.

The funeral service, held in the Lenoir Methodist Church, was conducted by R.G. Tuttle, J.M. Downum, J.S. Hiatt, W.E. Poovey, R.M. Courtney, W.M. Smith and the writer, after which the body was laid to rest in the Lenoir cemetery.

He was my boyhood friend and the friendship of the early days grew steadily with the years and was mutually tender to the end. May comforting grace sustain those upon whom this stroke falls most heavily.

— William L. Sherrill

*WNC Conference Journal*, 1930

REV. JOHN McCOLLUM PRICE  
December 14, 1863-January 18, 1924

John McCollum Price, son of J.M. and Sarah McNeeley Price, was born in Sandy Ridge Township, Union County, North Carolina, December 14, 1863.

At the age of fifteen he became a member of the Methodist Episcopal Church, South, on profession of faith. But in his experience the age of eighteen was fixed as the time when he was "soundly converted." This date, to him, was the religious crisis of his life and he met it by unequivocal consecration to the work of his Lord.

He was educated at the Wesley Chapel school in Union County, at the Monroe High School and at Rutherford College. At all these places he applied himself diligently to his studies and in 1886, being thoroughly convinced of a call to the ministry, he was admitted on trial into the North Carolina Conference and appointed to Dobson Circuit. Ready always to listen to an appeal for service he volunteered, when a call was made in 1889 for preachers on the Pacific Coast and spent one year on an appointment in Oregon. Conditions there were not suited to a man of his temperament and ill health resulted in two years of cessation from the pastorate. At the Conference held in Winston-Salem in 1892 he was re-admitted and appointed to McAdenville.

On May 10, 1893, he was married to Miss Mollie E. Walker of Mecklenburg County. Through a period of nearly thirty years this good woman struggled with him through the hardships of the itinerancy. To them were born two sons: Robert McCollum, now a student in Yale Divinity School and Walker McNeely who lives with his mother.

Following his work at McAdenville, Brother Price served these appointments: Charlotte Circuit, 1893-95; Wentworth Circuit, 1895-99; Randolph Circuit, 1899-1901; Mooresville Circuit, 1901-03; Davie Circuit, 1903-05; Monroe Circuit, 1905-06; Caldwell Circuit, 1906-07; Catawba Circuit, 1907-10; Lenoir Circuit, 1910-11; Salem, 1911-12; Dobson Circuit, 1912-13; Gold Hill, 1913-15; Kernersville, 1915-17; North Lenoir Circuit, 1917-19.

In 1919 Brother Price was superannuated but in 1920 being always anxious to do all he was capable of doing for his church, he served the Bald Creek Circuit and in 1921 was appointed Junior Preacher on the Morganton Circuit where he labored most effectively for two years. He was re-appointed to this charge at the last session of our Conference but later was transferred to the McDowell Circuit and it was here in Nebo that he was stricken with paralysis on the morning of January 17, and sinking into unconsciousness, from which he never rallied, died in the afternoon of January 18, 1924. On the preceding Sunday he preached three times and hence died as he had often expressed a hope, "In harness." Thus ended a life of bravery and devotion to the Methodist ministry, which, though oft repeated, and of common occurrence never grows old nor loses in the charm of its heroism and unfaltering faith in a holy task.

On Sunday, January 20, 1924, the funeral service was conducted at his old home church, Wesley Chapel, by Reverends Zadok Paris, T.J. Huggins, E.N. Crowder, C.C. Weaver, and J.B. Craven, and his body was laid to rest in the Wesley Chapel Cemetery.

— J.B. Craven

*WNC Conference Journal*, 1924



RICHARD N. PRICE  
July 30, 1830-February 7, 1923

Nearly a century of eventful years ran their course between the birth and the death of this distinguished man. Richard Nye Price was born in Elk Garden, Va., July 30, 1830, and passed to his reward at Morristown, Tenn., February 7, 1923. Thus came to its close a life oldest in years and longest in ministerial service in all the annals of Holston Methodism. It is also true, perhaps that he served in a larger number of relationships than any other member of this body, past or present. Almost none were the Conference activities in which he did not engage, and every kind of appointment in the list he was called upon, at one time or another, to fill. Besides being a local preacher, he served as junior preacher, circuit rider, station pastor, presiding elder, Conference secretary, General Conference delegate, college professor, college president, editor of the Conference organ, chaplain in two wars thirty years apart, and finally as Conference historian and author. In each of these, by all accounts, he acquitted himself with credit, the officer was equal to his office. In some of them he displayed a talent that was conceded without a question.

In the background of his career are to be found a series of facts full of interest and by no means unimportant. The first was his conversion at the age of eleven. This occurred at Lebanon Camp Ground, Washington County, Virginia, whither his father had moved. Four years later he entered Emory and Henry College as a student. In 1849 came the great revival among the students, led by President Collins and the sainted Gannaway. Practically every unsaved boy in the institution was swept into the kingdom, and a group afterwards to become outstanding men were led by a definite call into the ministry. In this group was R.N. Price. The following autumn he was received on trial into this Conference and set out horseback, in true itinerant fashion, for the Asheville circuit in company with James A. Reagan, his senior, David Sullins, his college friend, and George W. Alexander.

It was in North Carolina that his marriage occurred, in May, 1855. He writes: "On Tuesday evening the 8th, Rev. Wm. M. Kerr will unite me to Miss Ann Edgeworth Vance in the holy bonds of wedlock. In selecting her for a companion, I have endeavored to have God's glory in view." One may easily fancy a divine leading in the choice he made. Holding family connections of national distinction and graced with the ornamentation of the best in Christian womanhood, his companion proved to be everything he could have wished. Indeed, the name of Mrs. Ann Vance Price



kept pace with his own in winning its way into popular esteem. Of the ten children, composing with them the family group, only four remain: Rev. D. Vance Price, of Mount Airy, N.C.; Prof. R.N. Price of Batesville, Miss.; Mrs. F.V. Hardy, and Miss Annie Laurie Price, of Memphis, Tenn.

His public service found expression, as these chronicles reveal, both by voice and pen. Of this twofold ministry, it is difficult to affirm which proved the more useful, or which harmonized better with his gifts. As a pastor and instructor of the people he leaves behind him a worthy record. No flock committed to his keeping suffered either from pangs of hunger or peril of wolves. Thirty-one years of pastoral service, diligent, painstaking and fruitful, are in themselves a meritorious, if not a sufficient, legacy. But along with this are to be reckoned his labor as editor and historian, covering approximately a quarter of a century, labors which embraced multitudes of contributions to the press and five octavo volumes of carefully written books. It is as though two busy lives were blended into one.

Dr. Price was a preacher of ability. He was positive in his assertions, deliberate in his manner, and never obscured his ideas with a barrage of mere words. Didactic rather than hortatory, composed rather than impassioned, he made his appeal to the will through the mind more than through the emotions. Though well acquainted with him as far back as I can remember, I confess to somewhat of wonder at the marked results that followed his ministry, particularly in the earlier years. Evidently he was a man of power in the pulpit. All over his large circuits, and in a number of the stations, he had the evangelistic fires ablaze, and the church rolls were constantly growing by the addition of new-born souls. The names of this multitude are not known to us now, of course, but there are two which found their way to the roll of the Holston Conference—Mitchell P. Swaim, of precious memory, and Absalom D. Stewart, whose name will be called today by the Committee on Memoirs. His sermons were not restricted in number, nor did he confine himself to favorite texts and familiar themes. He left record of a resolve he made at the beginning, viz., to analyze one text each day. To these texts he applied the powers of his mind, and from them evolved a range of discourses applying to every variety of occasion, and developed and multiplied sermons that rarely failed to interest minds of the thoughtful type.

A mental problem interested him intensely. It appealed to him as a sort of challenge, and he promptly accepted the gage of battle. He was little disposed to follow the beaten paths in his mental exercises. Whether in the realm of science, metaphysics or interpretation, he chose his direction, blazed his way and arrived at his conclusions by process of original, and at times unique, thinking. He was an accomplished mathematician, and occupied the chair of Mathematics in Emory and Henry College for a number of years.

It is as an author that Dr. Price will be longest remembered. Despite the fact that he began the History of Holston Methodism after reaching his three score and tenth year and completed it after the four score years had passed, it proved to be his most virile and difficult achievement. He had had no previous experience in bookmaking, but his pen had been busy with his Conference organ. His writings there varied from descriptive travel to the weightier discussion of issues and doctrine. In addition to this, he had lived into the third generation of his times, and knew by personal contact what others knew, if at all, only by tradition. Thus furnished, he entered the field of authorship. It became apparent at once that his production was to take its place among the best in church literature. He assembled a wealth of facts and speech

and deeds of persistent men, many of them endowed in mind, all of them possessed of great souls, and set them forth in narrative, picturesque, vivid, affecting. How much of event and inspiration he has rescued from the shadows of forgetfulness, how many heroes of the faith, great in their goodness, he has made to live again among us we cannot assess; Axley and Wexler and Sevier with their eloquence, Stevens and Haskew with their consecration, John Adam Granade with his amazing zeal, Patton and Stringfield, defenders of the faith of the Wesleys. These are but a tithe of them, apostles of the past, who being dead yet continue to speak through this product of his brain and heart.

In the opinion of Macaulay, "to be a great historian is the rarest of intellectual distinctions." The observation is a just one in the light of his discriminating review of the historians and the histories. Their emphasis is misplaced. They dilate upon war and only hint at religion; they make much of councils and dynasties and diplomacy, and pass by the prophet who sees a vision and delivers himself of a burden. Precisely here has Dr. Price measured up to the standard of the brilliant English essayist. His facts support his theme and his theme accounts for the progress and development of the people concerning whom he writes. One may safely venture that future judgment will accord to him a place of rank in that field of endeavor.

Shall I speak of him as a Christian, the man apart from an office, the soul face to face with God? There recently came into my hand the personal journal kept by him for many years. Men, measures and incidents have their place in these autograph volumes, to be sure, but they are quite incidental. The moods of his soul, the unpreaching of his aspirations, the intimacies of the hidden fellowships, these are their theme. Let it be remembered that he did not make this record for the eye of the world. He was tracing the biography of his heart for himself alone. And yet how exalting to those of us who knew and loved him! Its notes ranged from the minor chord of confession to the joyous paean of praise. So slight a thing as levity at times brought him remorse, and neglect of some duty was the occasion of the most genuine contrition. On the other hand, the spiritual tides were often at their flood, as, for example, when he notes: "On Tuesday, the 13th of November, in the morning, I received a great blessing. It appeared to be the blessing of perfect love. Oh, the sweetness I enjoyed! I desired to see those that feared God to tell them what had been done for my soul." One cannot trace these pages, stained with age, but untarnished by a solitary unworthy sentence, without being made sure that the streams of the Spirit flowed within him. In later years he spoke now and then of the joys which came to him alone at his home; and familiar indeed was the picture in his home church, the church he served as pastor for two full terms, of this venerable man, with bent form, trudging to his seat at the chancel to join in a service of worship. His absence there, and here, makes a difference.

The close of his life came without the jar and shock of tragedy. There was no disease, with its stroke, no malady with its pain. The hour had simply come in the order of providence when God would take up his servant into heaven, and the journey from Gilgal to Jordan was ended. I stood with the family at eventide as the time of his translation drew near. A glint of heaven's light relieved the darkness and on his face I noted the expression of serene expectancy, an expectancy now to be rewarded by the unfolding of the mysteries hid in God. How often had he contemplated these in the long years ago. The note of grief changed to that of exalted wonder in that hallowed hour and one's heart could scarce suppress the cry, "My father, my father, the chariot

of Israel and the horsemen thereof." And we pause here today with eyes uplifted whither our ascended father has gone, uncertain which sentiment outweighs the other—our poverty in having lost him, or our riches in having possessed him.

— E.E. Wiley

*Holston Annual, 1923*



ELLARD ODELL QUEEN

September 22, 1914-May 13, 1982

After a serious illness of about three and a half months, Brother E.O. Queen passed away at his home in Belmont on Thursday, May 13, 1982. Funeral services were held in his home church, South Point United Methodist Church, on Saturday, May 15, conducted by the pastor, D.H. Lutz, and Norman Hull-Ryde. He was buried in the cemetery at South Point.

He was born in Spartanburg, South Carolina, on September 22, 1914, and was married to Alma Wilson on May 24, 1935. To this union were born five children: Tommy, Martha, Larry, Jerry, and Charles. E.O. Queen loved his family and was devoted to them. His lovely wife, Alma, proved not only to be a faithful wife and helpmeet, but an inspiration through the years. I was a guest in their home many times and enjoyed their friendship and hospitality.

Prior to entering the ministry, Brother Queen was employed at Burlington Mills, and he and his family made their home in Belmont. After serving appointments in our Conference for twenty years, they returned to Belmont in 1978.

Brother Queen loved the Lord and gave expression to that love by his loyalty and faithfulness to the church. He felt the call to preach and was licensed to preach by the Gastonia District in 1948. He completed the Course of Study for local pastors and was ordained a deacon in 1962 and an elder in 1964. His appointments include the following: 1958, Mount Holly; Aldersgate; 1960, Bessemer City; Betha; 1963, Betha-Puett-York Road; 1964, Bakersville; 1965, Burke-McDowell; 1966, Watauga; 1968, Moravian Falls; 1969, Bethany-Tweeds; 1974, Sandy; 1977, Hot Springs; 1978, Disability Leave; and 1980, Retired.

E.O. Queen was a preacher sure of his call and sure of his message. He used the pulpit to announce his faith in a living Christ and Christ's adequacy to save even the lowest. He felt there was an inescapable obligation on his part to persuade people to accept the life of righteousness, and to warn that any other life was futile and foolish.

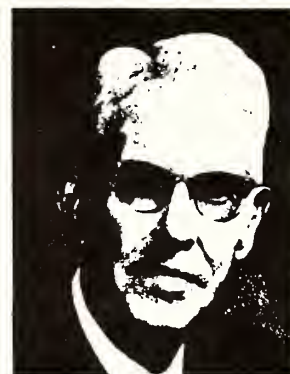
He was an itinerant preacher. When he promised to go where he was sent, he meant it. He was a good shepherd of the flock, traveling the roads of his parishes in all kinds of weather, visiting his members and calling on the unchurched of the community.

It is my privilege to be associated with him during the last two appointments he served. I found him to be a brother beloved, with an understanding heart, a friend whose loyalty never failed, and a man of God who found his chief joy in going about doing good. His Christian character, his faithfulness to those he loved and served, and his friendliness and warmth of personality leave a tremendous void for those who knew and loved him.

Truly he was a man who had the qualities spoken of by Micah. He was a just man, he loved mercy, and he walked humbly with his God. He knew that there was a job to do and somehow in a great over-all plan, he had a part in it, and he thanked God for it.

— Gene H. Little

*WNC Conference Journal, 1982*



ARTHUR PINCKNEY RATLEDGE

April 13, 1880-July 25, 1974

One of the most truly genuine Christlike ministers I've been privileged to know was A.P. Ratledge. He was born in Davie County, North Carolina, April 13, 1880, the son of Daniel Jacob and Martha Anne Heath Ratledge. Very early he sensed his longing to become a preacher and minister, having been heard to say many times, "I cannot remember when I did not want to be a preacher and serve my God." His academic training was gained in Vanderbilt University and in the Candler School of Theology of Emory University.

In 1909 he was admitted on trial into the Western North Carolina Conference; ordained a Deacon and received into Full connection in 1912, and ordained Elder in 1914. His appointments were these: 1909 Burnsville; 1910 Student in Vanderbilt University; 1911 Pomona; 1912-13 Wilkesboro; 1914 Student in Emory University; 1915-17 Belmont; 1918-1919 Gibsonville; 1920-23 Elkin; 1924-25 Charlotte: Brevard Street; 1926 Franklin; 1927 Cherryville; 1928-31 Weaver-ville; 1932 Mount Holly; 1933 Asheville: Asbury Memorial; 1934-36 Norwood; 1937-40 Sylva; 1941 Walkertown: Love's; 1945-46 Biltmore; 1947-50 Thomasville: First.

He served on several Annual Conference committees, including membership on the Board of Ministry and the Board of Education.

On January 31, 1929 he and Anne Howell were married in Cherryville, N.C., beginning a life together of love and devotion through the years. When he retired in 1951 it was my privilege to minister to the Ratledges in Memorial Church, Thomasville. In this church he not only became one of the teachers of the R.L. Pope Men's Bible Class, but manifested



a continuing support of those high values which he had proclaimed and incarnated during the years of his active ministry. After 22 years of retirement the Father summoned him to his eternal home on July 25, 1973. The Funeral Service was conducted in Memorial Church, Thomasville by the Reverend H. Claude Young, Jr. and the Reverend W. George Rudisill. Burial was in the Holy Hills Cemetery of Thomasville.

Before coming to Thomasville where our lives were closely related, I had been impressed by his faithful attendance upon and keen attention to the proceedings of the Annual conference sessions, which enabled him to analyze with pointed perception the discussions, debates and decisions. When I was privileged to visit with him, his carefully chosen books in his library impressed me. Soon I knew that I was in the presence of a true "preacher-scholar." Often he allowed me to borrow books, and when I returned them it was always a time of spiritual discovery and refreshment to share some of the insights of the authors. His avid reading and studying continued on until his death in his ninety-fourth year!

A.P. Ratledge was blessed with long years, and the people he touched and influenced were the beneficiaries of his authentic goodness, his keen mind, and his genuine loveliness. The Father will bless the cherished memory of this gentle, gracious godlike gentleman of the Christian ministry.

— Wilson O. Weldon

*WNC Conference Journal, 1974*



JOHN LEONARD RAYLE

February 2, 1900-April 6, 1966

Leonard Rayle made no pretense at being any better than anybody else. You knew him to be a man like other men, made of the same stuff, shaped by the same mold. Preachers are tempted to believe themselves to some degree set apart from the rank and file of ordinary sons of Adam, with not quite so wide a streak of original sin. St. Paul called this thinking of oneself more highly than one ought to think. Leonard Rayle, if he ever gave it a thought, would have agreed with Paul up to the hilt, but I doubt if he ever thought about it. He knew he was one with all humanity—same temptations, same weaknesses, same urge to noble living.

That meant to him that other people could know the same miracle of redemption he knew, and so he went along seeing folk in shops and stores and offices and homes as well as at church, and saying to them one way and another, "Look, brother, here is a better way than the one you are travelling. Come, let's walk it together." And people felt that somehow this was the Lord God's invitation they heard in Leonard Rayle's words and life. I do not know of any better Christian ministry than that.

Out in the Gethsemane Church community of Guilford County J. Leonard Rayle was born, February 2, 1900, one of three brothers to enter the ministry. The other two, A. Layton and Paul R., preceded him in death. On May 18, 1924, he married Annie Dillard who survives him. They reared a daughter, Agnes, now Mrs. Frank Etter of Charlotte.

Brother Rayle joined the Western North Carolina Conference in 1928, was received into full connection and ordained deacon in 1931 and was ordained elder in 1933. For the thirty-seven years of his active ministry he served the following charges: Rhodhiss, Table Rock, 1929-30; Old Fort, 1930-32; Spruce Pine-Bakersville, 1932-34; Gastonia: Maylo, 1934-38; Shelby Circuit, 1938-40; Pineville, 1940-44; Homestead-Pleasant Grove, 1944-48; High Point: Calvary, 1948-51; Boger City, 1951-55; Stanley, 1955-60; Concord: Kerr Street, 1960-61 and Gastonia: Faith, 1961-65. He retired at the 1965 Conference and settled in Stanley. The call to his eternal home came April 6, 1966.

"O sweet and blessed country,  
The home of God's elect!  
O sweet and blessed country  
That eager hearts expect!  
Jesus, in mercy bring us  
To that dear land of rest;  
Who art, with God the Father,  
And Spirit, ever blest."

— James G. Huggin

*WNC Conference Journal, 1966*



JOSEPH LETCHER REYNOLDS

January 26, 1879-February 20, 1941

Joseph Letcher Reynolds was born in Buncombe County, North Carolina, January 26, 1879. On the morning of February 20, 1941, death invaded our active ranks and claimed another of our faithful and beloved ministers. When the news of his going broke upon our ears, we knew that while a strong body had failed and finally fallen, a brave and noble spirit had returned unto God who gave it.

His entire life was given to service; first in the teaching profession where he labored for a number of years. But he felt somewhat as Paul, the Apostle, "Woe is me if I preach not the Gospel." So he started preaching and received his local preacher's license in Asheville, North Carolina, March 24, 1921; he was admitted on trial into the W.N.C. Conference the same year. He was ordained deacon by Bishop Denny in Statesville, October 18, 1923, and ordained elder by Bishop Denny in Winston-Salem, October 21, 1925.

During his fruitful ministry of twenty years in our conference he served the following pastoral charges: Sandy Mush, Jefferson, Wilkesboro, Burnsville, and he was in his fifth year on the Acton Charge when he was called to his heaven-

ly home. He was a man who was popular with his people, and served long pastorates. His preaching was evangelistic and effective, and he was in great demand as an evangelist. His appeal to the unsaved was almost irresistible, and hundreds of people were converted under his preaching.

Brother Reynolds was married to Miss Sue Mackey of Old Fort, N.C., December 29, 1910, who, "hand in hand and heart with heart" labored with him in the service of Christ until his work was done. To this union were born six children—Helen, Sarah, John, Lucille, Ruth, and Joe, who, with the widowed mother, survive.

The funeral service was conducted in West Asheville Methodist Church on Saturday, February 22, by Dr. M.T. Smathers, District Superintendent, assisted by Rev. T.A. Groce, Rev. A.C. Tippet and Rev. L.V. Hall. The church was filled to capacity with friends, including a large number of ministers, gathered to pay their tribute of love and esteem in memory of a brother and pastor who had wrought long and well in the service of his Lord. His body was laid to rest in Riverside Cemetery, Asheville, N.C., not far from the home of his childhood.

He was a man of God who found his chief joy in going about doing good. No home was ever too poor and humble for him to enter in the name of his Christ. Truly a good man has gone from us, but we shall be comforted by our faith in Him who is the resurrection and the life, and in whom we have life everlasting.

These words of Edgar A. Guest represent the spirit of our departed brother:

#### MY CREED

"To live as gently as I can;  
To be, no matter where, a man;  
To take what comes of good or ill  
And cling to faith and honor still;

*WNC Conference Journal, 1941*

#### REV. JOSEPH P. REYNOLDS

May 23, 1838-December 3, 1923

Joseph P. Reynolds was born in Buncombe County, North Carolina, May 23, 1838, and died in Fincastle, Virginia, December 3, 1923. He was reared on a farm under the best of moral and religious influences and early in life established a character for deep piety which he maintained with increasing fervor through a long and useful life. He became a member of the Methodist church early in life and was a useful and consistent member until thirty-seven years old, when he received license to preach and joined the Holston Conference of the Methodist Episcopal Church, South, where he did faithful work for fourteen years. In the year 1889; on account of impaired health, he retired from the active work of the ministry, until 1896, when he took up again the work of his love and pursued it again in the Western North Carolina Conference until 1902, when he retired permanently from the active ministry, and spent the rest of his life in Sunday school and such other work in his local church as his hand found to do.

Brother Reynolds was married twice. First, to Miss Anna E. Perkins, of Cleveland, Tennessee, in 1878. Of this union there were four children. He was married the second time to Miss Sarah A. Ingle, of Asheville, N.C., in 1892. His death came after a brief illness of only three days. He died as he had lived, at peace with God, and a friend of man. His body was brought to Bryson City for burial. The funeral service was conducted by Rev. L.T. Cordell assisted by Rev. Jesse Gillespie.

Brother Reynolds belonged to one of the prominent and highly respected families of Western North Carolina. He was a kind husband, a good father, a good citizen, a faithful minister, a workman who needed not to be ashamed. He rests from his labors and his works follow. — D. Atkins

*WNC Conference Journal, 1924*

#### REV. JOHN REYNOLDS

The subject of this memoir was born in Rowan county, North Carolina, June 4, 1797. He was a son of religious parents, and early had religious impressions. Of his conversion he says: "Although at a distance of more than sixty years, I delight to go back to the very spot where God, for Christ's sake, spoke peace to my troubled soul.

"The gladness of that happy day,  
Oh may it ever, ever stay."

"Having found the pearl of great price, I ran with eagerness to tell of the power of saving Grace."

Soon after his conversion he was appointed class-leader, a cross to him almost unbearable.

In 1818 he was licensed to exhort by Taccheus Dowling, and with him traveled a few rounds on Sugar Creek Circuit, South Carolina Conference.

Deeply impressed that it was his duty to preach, he passed many days and nights in a painful struggle between a sense of duty and his natural disinclination to enter upon a work for which he felt so poorly qualified on account of his extreme youth and want of education.

He was admitted on trial into the South Carolina Conference at Augusta, Georgia, in January, 1819, received into full connection in January, 1821, and ordained deacon by Bishop George. He was ordained elder by Bishop Roberts in 1825.

His health failing, he located in 1826, and moved to the mountains of North Carolina. In 1855 he was re-admitted into the traveling connection in the Holston Annual Conference. He sustained this relation until his death.

He was a man of fine common sense, and turned to good account the many valuable lessons learned in the great school of association. Modest, upright, candid, gentlemanly, gentle and yet firmly fixed in his convictions—he won the confidence and Christian respect of all who knew him.

As a preacher he was earnest and practical, pungent, terse, impressive and successful. He aimed at results and achieved them. He was dauntless in his devotion to truth and righteousness. Persecution and reproach did not deter or swerve him from the path of duty.

He was a pioneer, and rejoiced that he was called to share the toils and privations and Christian companionship of such men as James O. Andrew, Jesse Richardson, Daniel Asbury, Lewis Myers and Joseph Travis. He was a personal witness of many extraordinary "bodily exercises," as he was wont to call them, in his early ministry, in which scores and hundreds fell prostrate under his powerful sermons—stiff and cold, as if they were dead.

Ardently attached to the old usages of the Church, he feared he might be denounced as unprogressive; still such was his uniform kindness and gentleness of manner, that every one loved and respected him. In his declining years he often referred to the marked contrast between the present time and the early years of his ministry, in which he and others of his contemporaries encountered peltings by stones, pistol shots from furious wretches, and other deeds of violence. Denuded of hat, coat and shoes, he was compelled to walk many miles, barefoot. And, with uncovered



head, exposed to the scorching sun, and now and then forced to sleep in the jungles of the woods to escape the violence of drunken desperadoes. With courage and faith he patiently bore all for the Master's sake. He spent his closing years on the Asheville District. They were among his most useful and happy days, among his children and friends. His life was remarkably exemplary, and always influential for good.

He died as he lived, full of faith and the Holy Ghost, testifying to all who were privileged to witness the closing scenes of his earthly pilgrimage, that the Lord was with him, that heaven was his home, and that the angels were present waiting to convey him to his final and everlasting rest. The old veteran of the Cross fell asleep April 11, 1876, and peacefully rests from labor on earth. He awaits the resurrection of the just.

— James S. Kennedy, Chairman  
*The Holston Annual, 1876*



E. B. ROBERTSON  
August 15, 1855-May 8, 1894

Emory B. Robertson was born in Habersham county, Ga., August 15, 1855, and died in Johnson City, Tenn., May 8th, 1894.

He was converted to God in his thirteenth year.

He was licensed to preach by J.H. Keith, at Chatata, Tenn., 1878, T.R. Handy being his pastor.

The same year in which he was licensed to preach, 1878, he was admitted on trial into Holston Conference at Knoxville; ordained Deacon by Bishop McTyeire, 1880, at Morristown; ordained Elder by Bishop Wilson, 1882, at Asheville.

He served the following charges: 1878, Trenton Circuit, a junior under W.H. Dawn; 1879-80, Ooltewah Circuit; 1881, Hendersonville Station; 1882, Johnson City Station; 1883-4, Bakersville Station; 1885, Rheatown Circuit. On Rheatown charge, his health gave way, and at next session of conference he was superannuated, which relation he held till 1887, when he was made effective and sent again to Johnson City Station 1887-8. His health giving way the second time, he was again superannuated till October, 1892, when he was made effective and sent to Jonesboro Station. After a few months service at Jonesboro, his health failed him again; and last October he was for the third time superannuated, which relation he held till May 8th, 1894, when God made him effective forever, transferred him to the Conference above, and stationed him in the City of the Redeemed.

In 1883, I think, he was married to Georgia Bell, daughter of Capt. Bell, of Dalton, Ga. And that she proved worthy of being his wife, all who knew her patient devotion to him through his long and sore affliction can attest. May God be with her and her two little girls.

Personally, I knew Brother Robertson only a few months, not at all as a preacher. But those who knew him in his active ministry say that he was a man of varied power—one of the best of pastors, able in prayer, a good preacher, so far as head and heart are concerned, and could have filled any pastoral charge in our Conference.

#### The Closing Scenes

Three weeks before he died, I said to him, "Have you any fears?" "Little afraid of my mind, so much suffering has made it shaky; if it is God's will, I would like to be clear when the end comes." God willed it otherwise. Ten days before he died, he went into a semi-conscious or delirious state. It is said that one in this condition exhibits every trait of character, good and bad. If this be true, Brother Robertson's character was as pure as an angel's; he reviewed his own life, men and measures, but the language used, and the disposition set forth were chaste and pure.

#### Life Narrowed to Two Points

In this delirious state, his mind eventually narrowed down to two points: *Christ the Savior of man, and his family*. Upon these two themes, he was clear and logical to the very last day. He planned his pastoral charges, held protracted meetings, talked to penitents, prayed, preached, made his report to Annual Conference, and planned for his family with a clearness and force that led me to believe that it was not so much delirium as that of the real life and heart of the man, coming forth in such power as to crowd out all other considerations.

From the first time I met Brother Robertson (six months before his death), I found that personally all was well; he desired to live to go on with his work, but he was ready "to depart and be with Christ, which is far better." He could have said with as much truth as Paul: "For me to live is Christ, and to die is gain." But there was one care that bore upon his mind and shadowed him to the end: *his wife and children*. I think I am not putting it too strong to say that, notwithstanding his extreme sufferings at times, there was hardly a day within the last six months of his life that he would not have been an exceedingly happy man if our widow and orphan institution (real and prospective) had been in such shape as to assure him that his family would be well cared for. This is not an exceptional case. Our slow progress and delays along these lines have shadowed many a servant of God in his last days.

Brother Robertson's spirit has gone to God who gave it, his body laid to rest by the side of his people at Tunnel Hill, Ga. We usually say that the last duty is performed at the grave. This is not true. His loved ones remain in our care, and our last duty to him was not performed at the grave.

— W.S. Neighbors  
*The Holston Annual, 1894*

#### OTHOR LOWE ROBINSON

February 3, 1892-November 18, 1981

Othor Lowe Robinson was born in Turtle Town, Tennessee, February 3, 1892, to Lee and Martha J. White Robinson. He attended Hiawasse College and Emory University, graduating from Emory with a Bachelor of Arts, cum laude, in 1920. In 1921 he did post-graduate work at Columbia.

While serving as principal of a high school in south Georgia, he made a decision that his calling was the Methodist ministry. Jesus' call to His disciples became his call: "If any man will come after me, let him deny himself, and take up his cross and follow me. For whosoever will save his life shall lose it; and whosoever will lose his life for my sake



shall find it." O.L. Robinson found Christ and his life in the ministry. He entered Emory's Candler School of Theology for his theological education, graduating with the Bachelor of Divinity degree in 1926. During his senior year in seminary, he served as an instructor in Greek.

While serving the Saluda-Tryon charge, he met Eula Edna Fisher, and they were married on January 10, 1934. Mrs. Robinson was an able church leader. Two children, Patricia Lee and Harold Marcus, blessed the union. When the children, Patricia and Marcus, were at home, they were active in all the work of the church. After retirement, it was the writer's privilege to serve Saluda for two years as a retired supply. The Robinson family were members of the church and were held in high esteem by the entire community. The poet caught O.L. Robinson's spirit when he wrote:

The bread that bringeth strength I want to give;  
The water pure that bids the thirsty live;  
I want to help the fainting day by day;  
I'm sure I shall not pass again this way.  
I want to give to others hope and faith;  
I want to live aright from day to day;  
I'm sure I shall not pass again this way.

O.L. Robinson counted it a privilege to be a minister of the gospel, and wherever the church appointed him, he was ready and willing to go. He had the heart of a pastor. One of his great joys was to visit the membership of the church. When a family had illness or trouble, they always had a friend in their pastor. A friend, who was a teenage boy at Frist Methodist Church in Canton, remembers Brother Robinson well. His father had had a stroke. He recalls with deep appreciation the continued visits Brother Robinson paid to his father.

In addition, he took seriously the pastor's role as Christian educator. He was convinced that one of the great opportunities of the church was to bring children to Sunday School, touch their lives with the ministry of the church, and help them to know they had a part in the work. To read Bishop Ralph S. Cushman's "The Parson's Prayer," is to remember O.L. Robinson:

I do not ask  
That crowds may throng the temple,  
That standing room be priced;  
I only ask that as I voice the message  
They may see Christ!  
I do not ask  
For Churchly pomp or pageant,  
Or music such as wealth alone can buy;

I only ask that as I voice the message  
He might be nigh!  
I do not ask  
That men may sound my praises  
Or headlines spread my name abroad;  
I only pray that as I voice the message  
Hearts may find God!  
I do not ask  
For earthly place or laurel,  
Or of this world's distinctions any part;  
I only ask, when I have voiced the message,  
My Saviour's heart!

Even in retirement he maintained an active ministry of visitation to the sick, shut-ins, and nursing home patients. He taught the adult Sunday School class at Saluda United Methodist Church. Many things continued to keep him active. He was an avid reader in theology and literature. Mathematics had always been a great love all of his life. Hobbies such as music and wood carving never lost their appeal. He never lost his affection for children or his continuous sense of humor.

Brother Robinson joined the Western North Carolina Conference in 1926 and served the following appointments: Charlotte: Duncan Memorial, 1926-28; Oak Ridge, 1928-29; Saluda-Tryon, 1929-33; Rutherford College, 1933-36; Hudson, 1936-40; Taylorsville, 1940-44; Canton: First, 1944-46; Avondale-Alexander, 1946-50; Claremont-Shiloh, 1950-53; Claremont, 1953-54; Hudson, 1954-58; Spruce Pine, 1958-63; 1963, Retired and Marion: St. Mark's: 1964-68, Retired and Saluda; 1968, Retired.

The funeral service was held on November 21, 1981, at Saluda United Methodist Church. Officiating were S. Wesley Sharpe and O.L. Hancock. Patricia Robinson played the organ, and the Chamber Singers of Brevard College provided special music.

Wesley Sharpe quoted a short piece of poetry while reflecting upon the memories of Brother Robinson's life:

Guiding friendly strangers thru the fog,  
the keeper of the lighthouse is surely friends with God.

Othor Lowe Robinson was a light to the life of all those who knew him.

— Alton Glenn Lackey  
*WNC Conference Journal*, 1982



FURMAN JERRY ROGERS  
February 16, 1906-October 31, 1977



The Rev. Furman J. Rogers was born in February 16, 1906, in Henderson County, North Carolina, to Tom and Alice Lee Rogers and died on October 31, 1977, in the St. Joseph's Hospital in the city of Asheville after a brief illness.

Furman Rogers, better known to his many friends and parishioners as "Buck," was married to Faira Barker of Elkin, North Carolina, on March 4, 1938. His wife survives, along with two daughters, Mrs. Hazel Moore of Asheville and Mrs. Jackie Stewart of Candler; one son, Furman J. Rogers, Jr., of Petersburg, Virginia; two sisters; one brother; thirteen grandchildren; and eight great-grandchildren.

Buck accepted Christ at an early age and thus began a long and fruitful career in the church, both as an active layman and as a minister.

For a number of years he was a faithful employee of the Chatham Manufacturing Company of Elkin, where he lived for thirty years, and was a member of the Maple Springs Methodist Church on the Elkin circuit, where he held many leadership positions, serving on the Board and also as teacher of an adult Sunday School class. While a member of this church, he served effectively as a Lay speaker in the North Wilkesboro District.

It was during this time that Buck felt the call to preach and received his Local Preacher's License in April of 1956. For several years he served as a Supply Pastor while still working at Chatham, but the call to full-time service kept haunting him. Finally he gave up his job at great monetary sacrifice, enrolled in the Course of Study, and began serving full time.

He was ordained Deacon in 1965 and admitted into the Western North Carolina conference as an Associate Member in 1969.

He served the following charges: 1958, Antioch-Trap Hill; 1963, Boone Circuit; 1964, Avery Charge; 1968, Bald Creek; 1973, Laurel Hill-Brown's View; 1975, Retired and Laurel Hill-Brown's View; 1976, Retired and Bell; 1977, Retired.

In June of 1977, he and his wife moved into their home in the Snow Hill community of Candler and became active participants in the Snow Hill United Methodist Church.

Buck was a mountain man, and his entire ministry was spent in the lovely mountains of Western North Carolina, in the North Wilkesboro and Asheville Districts.

He loved people dearly, especially children and youth. He was awarded the coveted Scouter's Key in 1955 for his work with the Boy Scouts of America, Old Hickory Council. Every Sunday he would have a stick of gum to passout to the children at the church. He never missed a preaching appointment due to sickness and many times walked to church in the snow to keep his appointments. People were drawn to Buck, and wherever he served he went about "heaping coals of kindness" on others.

Brother Rogers' accomplishments were many. Through his efforts several churches that had been closed were reopened, three altogether—Trap Hill, Antioch, and Walnut Branch in the North Wilkesboro District. Some years ago a special story about him, complete with pictures, appeared in *Together* magazine, our national church magazine at that time.

One of his former District Superintendents, Dr. Garland Stafford, had this to say about him: "Buck is one of the finest workers I have known. He knows how to get hold of people for the Lord. He is thoroughly consecrated, and his wife and family share his devotion and enthusiasm. He succeeds, I think, because he loves people and they know it."

I came to know this man in June of 1976 when I became his District Superintendent, and immediately there devel-

oped a mutual friendship and trust. The faith he lived by was the faith he preached and the faith he died by. He wanted to live, but he did not fear death. He had a winsome spirit and a warm heart. Many lives throughout the mountain area of our Conference have been blessed by knowing him.

At his funeral Bishop Ralph Spaulding Cushman's "The Parson's Prayer," which I think was the prayer of Buck Rogers, was read:

I do not ask  
That crowds may throng the temple,  
That standing room be priced;  
I only ask that as I voice the message  
They may see Christ!

I do not ask  
For churchly pomp or pageant,  
Or music such as wealth alone can buy;  
I only ask that as I voice the message  
He may be nigh!

I do not ask  
That men may sound my praises  
Or headlines spread my name abroad;  
I only pray that as I voice the message  
Hearts may find God!

I do not ask  
For earthly place or laurel,  
Or of this world's distinctions any part;  
I only ask, when I have voiced the message,  
My Saviour's heart!

Funeral services for Brother Rogers were held on November 2, 1977, in the Snow Hill United Methodist Church of Candler by his pastor, the Rev. Avery A. Ferguson, and the writer. He was buried in the Ashelawn Gardens of Memory in the city of Asheville.

— Gene H. Little

*WNC Conference Journal, 1978*



WORTH BURTON ROYALS  
February 1, 1919-June 14, 1969

Worth Royals was a dear friend of mine. There was a period of three years in my life when I served as his district superintendent. From that moment on he and his wife, Al-dine, were among our closest and most intimate friends. When word came to me here in Birmingham that Worth Royals had died, I was greatly saddened. I knew him and loved him as well as one man can know and love another man. The news of his death brought great sadness to me.

Worth Burton Royals was born in the historic little community of Trinity, where so much Methodist history has been written. He was born February 1, 1919, a son of H.C. and Vada Burton Royals, Sr. He grew up in that lovely little

community and graduated from Trinity High School. After high school graduation he enrolled at High Point College and received his undergraduate degree from that fine institution. He did his seminary work at the Duke Divinity School of Duke University. On March 8, 1942, he married Mary Aldine Edwards, who shared with him the joys and sorrows, the victories and the defeats, and the eternal hopes of the itinerant minister.

His first appointment in the Western North Carolina Conference to which he was admitted on trial in October of 1944, was on the Danbury Circuit in the Winston-Salem District. He served the Winston-Salem District so long that he seemed like a native in any part of it. From Danbury he went to Union Ridge and then to Walnut Cove and then Stokesburg-Pine Hall. It was here that I came to know him best. He then went to Burnsville in the Asheville District and on to Midway and the Thomasville District; and then the Central Church in Spencer and on to Spray in the Greensboro District and in 1968 to Montlieu Avenue in the High Point District.

Worth Royals died unexpectedly of a heart attack on June 14, 1969, after serving faithfully for more than a quarter of a century in the Western North Carolina Conference. He is survived by his wife, Aldine; three sons, Worth Stephen Royals, Randall Edward Royals, and Brent Burton Royals; one daughter, Miss Laura Rosanne Royals; his mother, who still resides in Trinity; three brothers, Elmer C. Royals, Durham; H. Clay Royals, Jr., of Archdale, and Donald F. Royals of Nashville; two sisters, Mrs. C.J. Hiatt of Archdale and Mrs. Thayer Coggin of High Point, and three grandchildren.

The last rites for Worth Royals were conducted in the Montlieu Avenue United Methodist Church in High Point by Dr. Phil Shore, Jr. and Dr. Edgar H. Nease. Interment followed in the Hopewell United Methodist Church Cemetery. His fellow ministers in the Western North Carolina Conference and the stewards and trustees of the church he was appointed to serve acted as honorary pallbearers.

Those are the facts that history will record about Worth Royals, but I shall hold in my heart a wider expanse of Worth Burton Royals. I shall remember him as a dear and trusted friend whose life I was privileged to share in an intimate way across many years. In these days of broken relationships, true friendships are cherished possessions. Worth Royals was my true friend. He loved the church about as much as anybody I know and he was a tireless worker in its service. Beyond the local church he served on many committees within the bounds of the Western North Carolina Conference. In addition to the work of his local pastorate, Worth was greatly involved in community activities and belonged first and last to the usual complement of service clubs in which preachers get involved. I remember him also in relation to his family. I could never think of Worth without thinking about Aldine. They were a great team to me. There was a love in their hearts for their children, and for their home that was as great as one could imagine. Aldine shared in the responsibilities of their pastorates and presided with charm over the affairs of their household. Theirs was a busy and full life. Fifty is too young to die, but it is long enough to fill the heart with high and holy memories of years that were shared together. Aldine and the children have proud possessions of these holy memories. Worth arrived in heaven young and vigorous enough to continue his ministry in that greater dimension of closeness which is bound to be on the other side. We can only offer to those who linger by for a while in sadness the sympathies and friendship of our own emotions and to allow them to know that we share their hurt, but we rejoice in the victories of their faith and commit their

love done into the Father's keeping. Some day I want them to sing for me:

"When ends life's transient dream,  
When death's cold, sullen stream  
Shall o'er me roll; Blest Savior,  
then in love, fear and distrust remove,  
O bear me safe above, A RANSOMED SOUL!"

Worth Royals—a ransomed soul—is now in the Father's closer Presence. Amen and Amen! — W. Kenneth Goodson  
*WNC Conference Journal, 1970*



WILLIAM ERNEST RUFTY  
March 12, 1897-July 9, 1974

It is indeed a great honor, and yet a most humbling experience, to be asked by a fellow minister to speak the words of eulogy at his funeral service. I came to know William "Bill" Rufty as a brother minister while serving an appointment in the same community in which he served. And I shall speak of him as I knew him there and as I have known him during the more than twenty years since.

Because of the way Mr. Rufty impressed me, I want to think and speak of him as "The Quiet Gentle Leader." As I watched him in his work among his people I was impressed by his effective quiet and gentle leadership. Mr. Rufty seemed to be content to go among his people planting seed, making wise and constructive suggestions to receptive hearts and minds; then giving the Holy Spirit time to burst into life to nurture and cultivate his suggestions until they grew to maturity and blossomed either into a more beautiful and complete life, or into an improved church structure. In his quiet gentle way he led people to want to live better lives, and to build church structures for greater and more beautiful service.

William Ernest Rufty was born in Alexander County, North Carolina, March 12, 1897, son of M.B. Rufty and Edith R. Rufty.

In early childhood his family moved to Rowan County. He joined Providence M.E. Church South, at the age of 12 years.

He was educated in Rowan County schools and then entered Rutherford College in 1915 to complete his high school education.

Having felt the call to serve his Master as a minister, at an early age, he continued his education at Rutherford College, completing it there in 1922.

Brother Rufty received his local license in the Salisbury District Conference in 1917. He was recommended to the Annual Conference for admission on trial by the Salisbury



District Conference in July, 1924. He was admitted on trial into the Western North Carolina Conference in October, 1924, and into full membership in 1926.

Brother Rufty was married on August 18, 1923 to Sarah Lee Wright of Shelby, North Carolina, the daughter of Mrs. Ida Lattimore Wright. To this union were born three daughters, Mrs. R.R. Cline of North Myrtle Beach, South Carolina; Mrs. C.H. Dickson, Lexington, North Carolina; and Mrs. C.A. Funderburk, Jamestown, North Carolina.

William Ernest Rufty joined his Master July 9, 1974. The funeral service was held at Forest Hill United Methodist Church, Concord, North Carolina, July 11, 1974. Those participating in the service were, Reverend Jesse Johnson, Pastor, Reverend Earle Haire, Superintendent, Salisbury District, and Reverend J.W. Braxton.

Mr. Rufty was an itinerant United Methodist Minister. He always tried to believe that his appointment was the appointment God would have him serve. He took his assignment wherever it was. His appointments extended over a period of almost 40 years and included: Landis; Roseman; Emma-Elk Mountain; Fairview; Bald Creek; Mill Springs; Marion Circuit; Roberta; Micaville-Tipton Hill; Mills River; Cherryville Circuit; Lincolnton Circuit; Balls Creek; and Fair View. He took them and made them better. And when he moved from one appointment to another, his people could say, "We are thankful that such a man as this came our way."

In the pulpit, Mr. Rufty combined dignity with spiritual warmth and sincerity. While he possessed strong convictions he was not over-bearing or heated, but was tempered with a gentleness and serenity that was becoming a good minister of Jesus Christ. "What doth the Lord require of thee, but to do justly, to love mercy, and to walk humbly with God?" was exemplified in his life. His life was an epistle which men could read and see something of the likeness of Christ, his Master.

Someone once wrote:

"No blare of trumpets went before  
No pagentry behind;  
His face a look of kindness wore  
That spoke of heart entwined  
In strands of love for God and all mankind.  
He knew the humble walks of life  
Between the high and low he trod;  
His gentle eye bespoke not strife  
His was a true, a beautiful life  
He was a man of God."

"Bill" Rufty was loved and respected by his congregations. It seemed to me that no one could know Mr. Rufty without loving him. The relationship that existed between him and the members of his churches was beautiful to behold. One could not witness it without saying "Behold, how they love one another."

The minister visited his people in their homes to sympathize with them in their sorrows and losses, to rejoice with them in their good fortunes, and to counsel with them in their problems. And because he knew them he loved them, and they loved him. His congregations knew that their pastor was a man of utmost sincerity, deep devotion and Christ-like character.

Mr. Rufty was a genuinely spiritual man who did not put his religion on exhibition to parade it about "to be seen of men" but he constantly and uniformly exemplified the beauty and simplicity of the likeness of his master.

Some men live and pass on to the world beyond leaving no trail marks for those who come after them. But there are

others who walk through the world leaving a memory that shines in the minds of men like an eternal light. Some men live for a moment and grow old while others watch the sun of life sink low in the evening sky, and the shadows of the evening lengthen and grow not old, but younger. The contrasts of life are great and occasionally there are those who exceed the rest of us in the qualities that make men useful to their world. Mr. Rufty built a monument of his life through love, appreciation, and kindly service.

"Now the labourer's task is o'er;

Now the battle day is past:

Now upon the farther shore lands the Voyager at last."

Father, in thy gracious keeping

Leave we now William Ernest Rufty sleeping.

— J.W. Braxton

*WNC Conference Journal, 1975*

## JOHN SALE

John Sale was born of respectable parents, who were members of the Protestant Episcopal church, in the state of Virginia. When he was about 21 years of age, he was convinced of sin, and experienced religion. Soon after, he thought it his duty to call sinners to repentance; and was licensed and received on trial as a travelling preacher in 1796, and stationed on Swanina circuit. In 1797, he was appointed on Bertie circuit; in 1798 he was received into full connexion, ordained a deacon, and stationed on Mattamuskeet; in 1799, on Holstein; in 1800 he was ordained an elder, and stationed on Salt River circuit, Kentucky; 1801, Shelby; 1802, Danville; 1803, Scioto, in the state of Ohio; 1804, Miami; 1805, Lexington, Ky.; 1806, he was appointed presiding elder of Ohio district, where he continued with acceptability and usefulness four years. In 1810, he was appointed to preside on the Miami district, in 1811, on the Kentucky district, where he continued four years. In 1815 he was again stationed on Miami district, where he continued two years. In 1817, on Union circuit; 1818, on Mad river circuit; and in 1819, he was again appointed to Miami district. This year his health so far failed, that in 1820 he was considered as superannuated; in which relation he remained four years. In 1824, his health had so improved, that his relation was changed to a supernumerary, and he was appointed to Wilmington circuit, where he did the labour of an effective man. In 1824, he was made effective, and stationed on Union circuit, where he laboured with great perseverance. At the conference held in Hillsborough, he received his last appointment, which was for Piqua circuit. He entered upon his work on the circuit, and continued until December 30, when he was confined with a fever, at the house of his friend, Mr. French, about four miles above Troy on the Miami. His disease advanced in its ravages on his system until the 16th day, when exhausted nature sunk into the arms of death.

During his illness there was not an intervening cloud to darken his prospect of a better world; he observed to his colleague, "If you think it worth while, tell my brethren, that the religion I have recommended and preached to others, now affords me consolation and support, in the view of death and eternity. Tell them that my faith is unshaken in the doctrines of our church." He then clapped his hands, and shouted triumphantly, in the prospect of a glorious immortality. He has left a wife and eight children, to mourn their loss.

*The Methodist Magazine, 1828, Vol. 11, p. 198*

Anthony Senter,—who was born in Lincoln county, North Carolina, January 28, 1785; died at Georgetown, South Carolina, December 23, 1817.

Until eighteen years old he lived with his parents, whose circumstances in life necessarily occupied that time in manual labour which it is to be regretted they were not able to improve in the education of such a son.

At eighteen years old he was apprenticed in the blacksmith's business; and as with his parents he had been remarked for industry and filial duty, so with his master: indefatigable in his business, sober and moral in his general conduct, he merited and had the praise of those who knew him.

In our happy country such a young man must succeed—so did Anthony Senter. His trade acquired, and he set up in business: he soon surmounted the early difficulties of life, and saw his way direct to ease and affluence. But what was a gain to him, he gladly counted loss of Christ.

We have no information of his early convictions, nor can we say any thing of his religious feelings until after his establishment in life. The pious walk and godly conversation of one of his neighbours first led him to examine, with restless concern, into the nature of vital religion, and he became gradually convinced that he yet lacked that "one needful thing."

It was some time in the year 1806, at a meeting in the Ennore circuit, that it pleased the Lord to give him an overwhelming conviction of sin. He went away from that meeting weeping and praying. On his way home (so overwhelmed was he with the sense of his lost state) he either alighted or fell from his horse, and was found late in the evening, lying by the road-side in the utmost agony, pleading with God for mercy. From this time he gave himself wholly to the great concerns of salvation; nor was it long before he found the "pearl of great price"—the forgiveness of sins. He joined the church, became a class-leader, and soon after entered upon the all-important work of the ministry.

His first appointment was to the Great Pee Dee circuit, A.D. 1809; in 1810, Bladen circuit; in 1811, Little Pee Dee circuit; 1812, Buncombe circuit; 1813, Sparta circuit; in 1814, he was stationed in Georgetown; 1815, stationed in Charleston; 1816 and 1817, presiding elder of the Broad River district.

Of our dear brother Senter we may confidently say, that as a man he deserved the respect of all; as a Christian, he was without offence; and as a minister, he was blameless.

A strong mind, and a benevolent heart; a single eye, and a steady purpose to glorify God; an unwavering faith, fervent love, and burning zeal—these were the exalted attributes of this good man.

While able to labour in the word and doctrine, he was abundant and indefatigable in the work; and even when so impaired by the fatal consumption as scarcely to be able to preach at all, still did he travel from circuit to circuit; and, as though unwilling that any thing but death should separate him from his work, when his strength was so exhausted as to render him unable to preach, he would at least assemble the official members of his charge, and instruct them in their duty, and encourage them to their work.

At last even this was denied him. As the veteran soldier retiring from the field, faint and exhausted by wounds and fatigue, yet only now retiring because he can do no more, so with our beloved brother: unable even for the smallest labour, and almost dead, he reluctantly gave up the toil, and retired to his house in Georgetown, whence, after a few weeks, he was taken to the "house not made with hands, eternal in the heavens."

The writer of these remarks lived his nearest neighbour, and was daily, intimately, and most affectionately conversant with him until death separated them. In his beloved brother he witnessed the faith of the gospel unshaken in the wreck of nature. Reduced to a living skeleton, feeble as a child, and just falling into the grave, his heart could not be separated from the work of God; he still charged himself with its interests, and felt its cares. Indeed, with death before him, and the awful glories of the invisible world just ready to be unfolded, like Jacob, gathering up his feet, composed, collected, and without dismay or dread, he fell asleep.

*S.C. Conference Minutes for 1818*



BEATTIE AVERY SISK

June 8, 1900-October 29, 1949

Beattie Avery Sisk was born near Table Rock, in Burke County, North Carolina, June 8, 1900, the son of Pinkney Adolphus Sisk and Sophie Avery Sisk. He was reared in the same house in which his paternal grandparents had lived. He passed from this earth October 29, 1949, being 49 years of age.

Brought up in a devoutly Christian home, He was deeply religious even in early childhood. It is related that on a certain occasion before his birth his mother was talking with the pastor and friend of the family, Rev. J.C. Postell. Said this good friend, "If your child is a boy, I shall pray for him to become a minister." The mother replied, "I, too, shall pray the same prayer, for nothing would make me happier." Members of the family testify that while still a very small child he frequently "preached" to his brothers and sisters in the home. He made public dedication of his life to Christ when he was 12 years of age, joining the family church, Mountain Grove, near the home.

He attended the public school of his home community and completed the 7th grade there. From 1916 to 1919 he was a student at Yancey Collegiate Institute and High School at Burnsville, N.C. While here, he felt a clear call to the ministry. In the endeavor to prepare himself for the work to which he was henceforth to give his life, he entered Rutherford College in the fall of 1919, being graduated in 1922. Later, while supplying churches near High Point, he was a student at High Point college. While serving Lakewood Church in Durham he pursued his studies at Duke University, receiving the degree of Bachelor of Arts in 1935. He also carried on work in the Divinity School for two years.

While carrying on his studies at Rutherford, in 1921, he became acquainted with Lily Belle McGimsey, of Morganton, who at the time was teaching in his home community school at Table Rock. On December 24 of that year they were married. For 28 years they lived together in a devoted companionship beautiful to witness. Of their marriage four children were born, all of whom, with their mother, survive:



Mrs. Eugene J. Bauer, of Durham, Mrs. George W. MacDow, of Charlotte, and Robert and Charles Sisk, of Route 5, Morganton. Besides these are his mother, of Route 5, Morganton, three brothers, Earl H. of Gastonia, W.T. of Morganton, Mason G. of Jackson Heights, N.Y.; and three sisters, Miss Kate Sisk, Route 5, Morganton, Mrs. W.R. Spainhour and Mrs. Robert Patton, Route 6, Morganton. There are five grandchildren.

Brother Sisk was received on trial in the Western North Carolina Conference in 1928, and in the 22 years of his membership served the following pastorates: Micaville, Denton, Lakewood in Durham, Old Fort, Gilkey, Balls Creek, St. Paul's in Greensboro, and Westford, Concord. At the Conference of 1947 he was appointed to East End (now Faith) Church, Gastonia. As the winter of 1948-49 gave way to spring his health began to show serious impairment, and in June 1949 he was forced to give up his work and seek rest, and if possible, recovery of his strength. For the remaining months of his life he was a great sufferer, the incurable disease which had laid hold on him keeping him in constant and ever-increasing pain. He met and endured his afflictions with singular patience and courage, with the nobleness of a strong and invincible Christian faith, and without complaint. He knew how to make his illness and pain not a master but his servant, to the glory of God. His beloved wife, his physicians, his children, and hosts of loyal friends all gave him the ministry of their skill and affection in uncalculating measure. The end of his pain came at Grace Hospital, Morganton.

Following services conducted in First Church, Morganton, on October 31, by W.A. Stanbury, his District Superintendent, John Hoyle, Jr., S.M. Needham and Emmett McLarty, Jr., his body was laid to rest in Mountain Grove Church Cemetery, close beside that of his father, who passed away in 1933.

Brother Sisk lived a rather short life, as compared with many in this age of increasing life-span. But his service was great, and the good he accomplished will not end. He was rich in the capacity to inspire confidence and love in the hearts of the people of his pastorates; the writer of this paper has rarely if ever seen such demonstrations of affection and devotion as were given by the members of the East End congregation. He had the heart of a true pastor, and was a good preacher of the Gospel and minister of Jesus Christ, a man of transparent sincerity and deep prayerfulness. His great passion was to build the church of God, in both a material and a spiritual sense. To the sick and sorrowing he went as a fellow-sufferer and comforted them out of his great heart; and at the same time he knew how to rejoice with those who rejoiced, whether they were young or old. Those who knew him best said that he was a good man, whose steps were ordered of the Lord.

And, knowing him, they thanked God, and took courage, holding along with him the hope that maketh not ashamed.

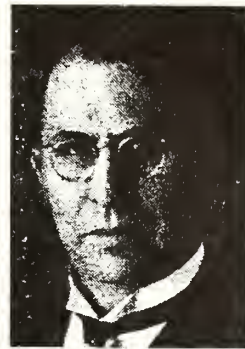
— W.A. Stanbury

*WNC Conference Journal, 1950*

#### MARCUS TURNER SMATHERS

July 29, 1880-February 1, 1944

In the fall of 1900 two young men, brothers, from Haywood county, entered Rutherford College. One of them, J. Bascom Smathers, later entered the legal profession, attaining success and distinction there. The other, Marcus Turner Smathers, entered the ministry of the Methodist church and for more than 30 years rendered unique and outstanding service to the church of his choice.



Our friend, Dr. Smathers, was born July 29, 1880. He was the son of Sophia Owenby Smathers and Dr. Henry A. Smathers. It was a good start, for the family was one where religion and education were appreciated. The father was for many years a local preacher in the Methodist Church—and he was no ordinary preacher—possessing outstanding gifts. He was widely reputed as an orator and preacher. One of the earliest recollections of the writer is of a sermon preached by Dr. Smathers which has remained many years.

On August 26, 1906, Turner Smathers married Fannie Link. It was as nearly a perfect union as can be made on earth. From the day when she stood at his side as a bride until the sad day when his broken body was brought back to his final resting place, she was the model wife and mother. When after absence he turned his face home—where he knew that he would find a house perfectly kept and loving hearts to welcome—one of the great sources of strength was to be found in the fact that he was happy at home.

Four children blessed the home. Three daughters are still living: Mrs. A.F. Atkinson of Burlington, N.C.; Mrs. E.H. Simmons of Spartanburg, S.C., and Mrs. W.J. Duncan of Asheville, N.C. One son, Cecil, was taken from them in an accident soon after he had finished at Duke University. This loss of this son of ability and high character was a heart-breaking experience for those who counted so heavily on his reaching success, not to say eminence in life.

In 1942 High Point college conferred on Brother Smathers the degree of Doctor of Divinity. It was an incident on that occasion that throws light on his character in no uncertain way. When asked to say something at a dinner given to trustees and guests, he arose and simply said, "I shall try to be worthy." I think his own words sum up his character better than anything any one else could say.

He joined the Methodist Church and he tried to be worthy of it—and he was! For long years no whisper was ever directed against him. He lived consistently as a Methodist should. He was proud of Methodist history and had no apology for its doctrines or organization or methods of work. He believed in his church passionately and had no patience for those who, with their names on her rolls, were not satisfied but were trying to draw the church into strange fields. He did not believe that any church offered any more. More than once churches who tried "off brands" literature and methods found an opponent whom they long remembered.

He was a Methodist preacher and again I hear him say, "I shall try to be worthy." And try he did and succeeded too. He had an idea, old fashioned perhaps—that a Methodist preacher should know his church—its traditions, usages and rules—and should conform to them. To him the law of his church was to be kept to the letter. He could not understand men who stood at the Conference altars and took vows which they seemingly straightway forgot. He took the law of his church seriously and thought it should be applied vigorous-

ly. It was often remarked that he knew the Discipline better than any man in the conference. He also believed in it to the last letter. Many times in the Cabinet he called his colleagues to such and such a paragraph to their discomfiture.

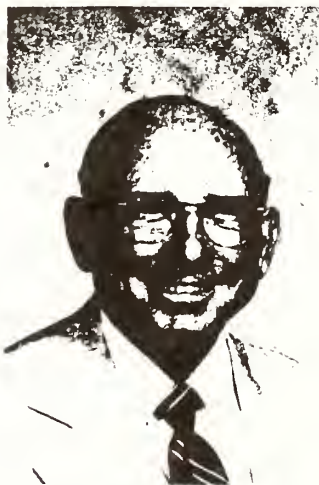
He was called to preach first of all. That meant to him careful preparation. He was a great preacher measured by any standard. This is the universal verdict of every congregation he served. He could not trifle with his message or try cheap catch-penny devices to catch attention. To him preaching was a serious matter and he dared not handle the Word of God carelessly. He moved in his sermons on the high plain of conviction and certainty. He tried "to be worthy" of the high calling which held him.

"I shall try to be worthy." It was a mild statement. But his religion was a high matter and to be worthy of its greatness was to call for a struggle in which he used all his powers. And they were unusual powers—keen intellect, wide study and a tender heart often hid from view because he had to be just before he could offer the consolation he so longed to bestow. Those who were admitted into the secret chambers of his heart knew the wealth of affection, sympathy, and desire to be helpful that dwelt there.

"I shall try to be worthy." A great motto for a great soul! Well, old friend, today your fellows in the ministry and hundreds of others all over the Conference join in saying: "Rest in peace, you were worthy."

— Chas. C. Weaver

*WNC Conference Journal, 1944*



CHARLES MOODY SMITH

December 20, 1905-January 10, 1981

On the morning of January 10, 1981, the Reverend Charles Moody Smith died of a heart attack in Naples, Florida, while visiting relatives there. His sons were able to reach Naples in time to be with their father at the time of his death. His great Conference is poorer today because of the passing of Mr. Smith. He was admired and respected by his fellow-ministers, and he always won the esteem and love of his church members. His beloved wife, Violette, preceded him in death, having died on December 3, 1975.

In 1971 Moody retired from the Western North Carolina Conference and chose to live in Fuquay-Varina, where two of his sons live today. He was active in the church until the very last. Upon retirement, he served Highlands United Methodist Church in Raleigh for some time before becoming the Minister of Visitation at the Hayes Barton United Methodist Church.

Funeral services were held in the United Methodist Church of Fuquay-Varina on January 12, with Dr. Owen Fitzgerald and the Reverend R.F. McGee in charge. Then on January 14 a special memorial service was held at the Hayes Barton United Methodist Church with Dr. Fitzgerald in charge. He was laid to rest by his wife in the Wake Chapel cemetery in Fuquay-Varina. At the memorial service, Dr. Fitzgerald characterized Moody as the perfect gentleman.

Charles Moody Smith was born in Gastonia, December 20, 1905, and attended school there before moving to Charlotte, where he graduated from Central High School. He attended Duke University, where he received his Bachelor of Arts degree, and later he earned the Bachelor of Divinity degree. While at Duke he met his wife, Violette Judd, who was to walk with him in the Christian ministry for 45 years. Moody is survived by three sons: Donald J. Smith and Ralph Smith, of Fuquay-Varina, and Dr. Robert G. Smith, of Atlantic Highlands, New Jersey. Also surviving are several brothers and sisters and six grandchildren.

Charles Moody Smith felt deeply his call to the Christian ministry. He could say with Saint Paul: "To me, though I am the least of all saints, this grace is given to preach the unsearchable riches of Christ." He served our great Conference for 39 years, and I do not know anyone who gave himself more tirelessly and devotedly than did Moody Smith. He had the pastor's heart, and this was reflected in the deep love his people had for him. His ministry was his consuming passion, but at the same time he did not neglect his lovely family, always sharing with his beloved Violette the responsibilities of bringing up a Christian family.

Moody Smith served, with distinction and effectiveness, the following appointments in the Western North Carolina Conference of The United Methodist Church: 1932-33, New Hope; 1933-36, McAdenville; 1936-39, Bald Creek; 1939-43, Flat Rock; 1943-46, Asbury Memorial; 1946-47, Burnsville; 1947-51, Spray; 1951-53, Charlotte: Memorial; 1953-56, Marshville; 1956-58, Pilot Mountain; 1958-62, Greensboro: Bethel; 1962-66, Concord: Ann Street; 1966-71, Statesville: Boulevard. Boulevard was his last assignment in our Conference before retiring, and I had the good fortune of being Moody's district superintendent for one year. I saw, at first hand, the high caliber of his ministry. In looking over the records, I have found that Moody Smith gave due attention to all phases of the ministry. His people loved him. The church prospered under his wise and consecrated leadership.

Charles Moody Smith never served any large church in terms of numbers, but he made each appointment a special appointment in terms of giving himself, without reservation, to his people. He was one of the most self-effacing ministers I have known. He never sought any special place, but only a place to serve his Lord. He found deep satisfaction in loving his people, and in leading them to a higher level of Christian living. Whenever his people needed him, he was there with compassion and love.

I shall always be grateful that I could know Moody even before I entered the ministry. When I was a student at Emory University, I came home one summer and discovered that Moody was on the Duke Foundation program. This good man ate lunch with us in Wingate, where the Reverend George Clay was the senior minister. Moody talked to me about the Christian ministry and its challenge. I felt in my heart that I wanted to be a minister like Moody Smith. I was greatly inspired by Moody's faith, his love for the church, and his devotion to Christ. His genial personality and winsome smile touched me deeply. I thank God that Moody Smith came my way when I was only a student in college.



The words of William Wordsworth remind me of Moody: "That better portion of a good man's life, the little, nameless, unremembered acts of kindness and of love." Yes, these words, I believe, marked Moody's ministry and endeared him to the people he served for so many years.

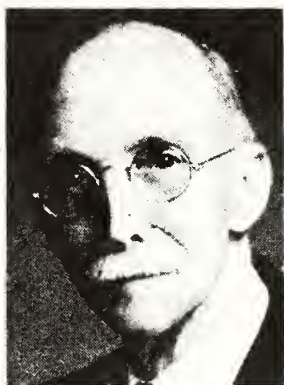
I have heard it said that back of every noble institution there is some noble man. I happen to be one who believes that back of every successful and effective minister there is a noble wife. Violette Smith deserved this honor, for she surely touched and influenced Moody's ministry in a way we cannot fully measure. They made a great team and walked down life's way hand in hand, doing the Lord's work, and finding life's enduring joy and happiness. It can be said of Moody Smith's ministry:

Life's Work well done,  
Life's Race well run,  
Life's Crown well won!

We salute Moody Smith today and pray that all of us might carry the torch of faith which he so splendidly carried for 45 years.

— Cecil G. Hefner

*WNC Conference Journal, 1981*



LEONIDAS LAZELLE SMITH  
August 10, 1870-March 31, 1953

Leonidas Lazelle Smith, son of Alfred Smith and Adeline Allred Smith, was born August 19, 1870, at Ramseur, Randolph County, North Carolina, and died March 31, 1953, at Hickory, North Carolina. The funeral rites were conducted at Bethel Methodist Church, Hickory, North Carolina, by his pastor, Rev. J.L. Love, Rev. Ralph Taylor, and the writer. His body was laid to rest in the church cemetery.

On December 11, 1895, Brother Smith and Miss Dora Glass of Cedar Falls were united in marriage. To this union were born four sons and five daughters, as follows: George L. of Wilmington, Eugene M. of Durham, Alfred V. of Altavista, Va., Lestro L. of Hickory, Mae of Hickory, Mrs. Herschell Hoover of Lenoir, Mrs. Esther S. Scott (deceased); two daughters died in infancy.

He attended schools in Randleman and Thompson Military Academy in Siler City. At the age of 14 years he joined Old Naomi Church in Randleman. At Statesville in 1894 he was received on trial in the Western North Carolina Conference and during the forty years of service he served faithfully and well the following appointments: Estatoe Circuit, Advance Circuit, Ansonville Circuit, McAdenville, Stanley Circuit, Bostic Circuit, Morganton Circuit, Taylorsville, Bethel-Fairgrove, Hickory.

After his retirement in 1934 he made his home in Hickory, North Carolina. Brother Smith was a humble man, realizing

that the highest life emphasized in man is the Christian life which is a humble life. To high thinking and simple living he devoted himself. He was dependable, affectionate, gentle, and unselfish. He travelled the hard circuits with cheerfulness in his heart, always thanking God for the glorious privilege to serve. As a pastor he was diligent and systematic, and his congregations always loved and trusted him. He visited his people, cheered the discouraged, and comforted those in distress. As a preacher he was sound in doctrine, rightly dividing the Word, and the people heard him gladly. With his gentle ways and smiles of kindness he drew children and young people to him and guided them along the paths of Christian living. He was a fine organizer and builder of congregations and Christian character, but perhaps the outstanding feature of his character was his fidelity; in things great or small he kept the faith. "As the marsh hen secretly builds on the watery sod" so our departed brother, at the age of 14 years, built his hopes on the greatness of God.

Let us remember our beloved friend for what he was, but let us not forget that he owed all he was to Another, to the greatest friend there is. I know he would wish me to say little, but he certainly would wish me to say this:

"Thou, O Christ, art all I want,  
More than all in Thee I find."

When the sunset hour came there were no clouds of doubt or fear in his spiritual skies, but he was able to accept the great truth of the poet:

"Thou go not like the quarry slave at night,  
Scourged to his dungeon, but sustained and soothed  
By an unfaltering trust, approach thy grave  
Like one who wraps the drapery of his couch  
About him and lies down to pleasant dreams."

For he knew Whom he had believed and was persuaded that He was able to keep that which he had committed unto Him against that day.

A faithful minister and devoted friend has entered into that life which shall finally broaden into a happy and blessed eternity.

"He loved the House of God;  
His dearest wish to be  
A minister within her walls  
In service full and free.

"Beautifully he lived,  
We who well loved him know,  
Blessing with kindly hands our dead,  
Softening death's cruel blow.

"Beautifully he died—  
The temple floors he trod,  
To pass to his reward within  
The altar of his God."

— Joe S. Hiatt

*WNC Conference Journal, 1953*

#### THOMAS GEORGE SMITH December 8, 1885-July 6, 1952

Thomas George Smith was born in Union County, North Carolina, December 8, 1885. He was the son of the late William Jasper Smith and Frances Stewart Smith. He was converted in early childhood and joined Mount Moriah Methodist Church. On October 16, 1917, he was married to Janie Jerome Smith also of Union County. To this union were born two sons: Dr. D.W. Smith of Atlanta, Georgia, and Dr. Stokes J. Smith of Rock Hill, S.C.



In his young manhood he answered the call to preach and prepared himself for this life work at Rutherford College. During his ministry in the Western North Carolina Conference he served Judson, Burke Circuit, Marion Circuit, Maylo in Gastonia, Spruce Pine, Highlands in High Point, Trinity, Lexington, East Marion, and North Morganton. He was in his third year of a fruitful ministry at North Morganton when his untimely death occurred.

There were many qualities in his character which endeared him to the people who knew him. He had the happy faculty of maintaining the closest brotherly spirit while disagreeing on matters of even great importance. One of the members of his last Official Board made this observation: "There were times when we did not agree in some of our meetings, but there never was a time when our spirit of brotherhood was impaired."

Brother Smith was characterized by a simple and open sincerity that made no claim to spiritual heights he had not attained. He shunned the first appearance of pretense.

"Not those late upon the mountain height  
Of his transfiguration, who declare  
Their will to rear crude tabernacles there,  
Are worthy liegemen in the Master's sight.  
True ministers of grace are those who dare  
Descend with him into the irksome night  
Below, where blind souls whimper for the light,  
And tortured bodies wait their healing care."

The people whom he served knew he loved them, not because of pretentious professions of his pastoral concern, but because of the unselfish service he was continually giving to them in their daily lives.

He was a pastor whose effectiveness the calendar did not influence. In his middle sixties it was remarked how he attracted the children and youth of his church, and one of his outstanding abilities was to rally the young adult groups of his churches and direct their activities in the work of the church and kingdom.

His earthly pilgrimage with us had enriched our fraternity, and his transfer to the brotherhood on high has made the unseen world more inviting. We shall know where to find him.

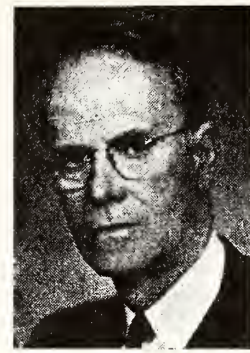
— John Hoyle, Jr.

*WNC Conference Journal, 1952*

#### WALTER MOORE SMITH

July 23, 1886-April 7, 1944

Words never seem quite so futile as when they are spoken upon the occasion of a great loss. The divine Hand that directs the destinies of us all has, oftentimes, a strangely inexplicable way of reaching down to take even those who possess great capacities for usefulness in the world. Such was



assuredly the case in the passing of the Reverend Walter Moore Smith.

Brother Smith was born on July 23, 1886, at Chatham, North Carolina, the son of Sallie Brower and John Smith. He died at Elkin, North Carolina, in the Hugh Chatham Memorial Hospital of which he was superintendent at the time of his death, on April 7, 1944. He is survived by his wife, the former Pearl Lyon of Winston-Salem; a daughter, Mrs. Annette Smith Chandler of Chattanooga, Tennessee; four brothers, Alfred and Ray, of Siler City; J. George and R. Glenn, of Liberty; and one sister, Mrs. Swannie McPherson, of Liberty.

I would not attempt, in so small space, to catalogue all of the fine virtues which Brother Smith possessed. Indeed, he himself would have been last to desire such a tribute. Yet, it will not be out of place in honoring him to pay greater honor to the Christ he loved and served.

If one were to select a text which, as much as any other, served as a guide for his ministry it would be one that he quoted toward the end in his hospital room: "What doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God?" It will be the testimony of the peoples who knew him best that in all three of these demands he excelled. Because he believed in them so strongly, early and late he taxed his energies beyond capacity. The enlarged service being rendered, as a result of his efforts, by the Hugh Chatham Memorial Hospital will prove a fitting memorial to his closing months of labor. The dreams he held for the future will remain as a tribute to his great faith in the progressive spirit of the church he loved. If he sought desperately to live, it was because he hoped, himself, to see the day of larger Christ-like ministry to the suffering.

In giving estimate to his own life a short while before he passed, with characteristic humility, he said, "I've not tried to be a great preacher, but I have endeavored to be faithful to my calling and to my God." He would not be displeased to know that, in the estimate of his brethren, in seeking only the last he had realized as well the first.

For thirty years he gave the church a record of distinguished service. He leaves behind the memory of a tireless, efficient, consecrated ministry. Those closest to him testify that he always succeeded in bringing the churches he served to positions of greater efficiency and usefulness than when first appointed to them. He believed intensely in the Methodist features of church organization and strove always to put them into effect. In the pulpit he combined dignity with spiritual warmth and sincerity. A man of strong convictions, he always stood stoutly and courageously for what he believed was right. His spirit, however, never overbearing or heated, was always tempered with a gentleness and serenity becoming the good minister of Jesus Christ.

The following are appointments he served: Burnsville,



1912-13; West Salem, 1913-16; Ruffin, 1916-18; Ramseur, 1918-22; Franklin, 1922-25; Salem-Tabernacle, Albemarle, 1925-26; Wesley Heights, 1926-30; Belmont, Main Street, 1930-34; Newton, 1934-38; Burkhead, Winston-Salem, 1938-42; superintendent, Hugh Chatham Memorial Hospital, Elkin, 1942-44.

His name will ever be associated with the buildings at Tabernacle and Wesley Heights, for he was instrumental in their erection. Countless Methodist homes will remember the prayers he spoke, the sympathies he extended, and the wholesome fellowship he created. Together with his companion of many years, his presence was a benediction to those among whom he lived.

The best witness to his great faith came in his complete surrender of himself to God. To the very end his prayer was, "Not my will but thine be done." Those who watched beside his sick bed will not soon forget his beautiful spirit of resignation. If his going is our loss, we can say with confidence that it is heaven's gain.

Before death came he was heard to say, "I have always preached that Christianity was good to live by and good to die by. I still believe that." He could well say with Paul, "I have fought a good fight, I have finished my course, I have kept the faith." Be this conviction of a life well lived an ever-present inspiration and comfort to the dear ones left behind.

The funeral service was conducted on April 8, 1944, at the home and at the Elkin Methodist Church by Dr. C.C. Weaver, the Reverend N.C. Williams, and the writer. Interment was in Winston-Salem.

One of our beloved ministers has gone. We await a happy reunion in the land of joy and peace.

"Servant of God, well done!  
Rest from thy loved employ;  
The battle fought, the victory won,  
Enter thy Master's joy.  
"The pains of death are past,  
Labour and sorrow cease,  
And life's long warfare closed at last,  
Thy soul is found in peace."

— J. Lem Stokes, II  
*WNC Conference Journal*, 1944



JASPER NEWTON SNOW  
January 6, 1897-December 25, 1979

The day was drawing to an end, on a Sunday evening, and the mountains were casting their long shadows across the

hills and valleys. The cold mountain air was settling in for the night when the Reverend J.N. Snow arose from his chair, stretched out his arms, and said, "Let us go and preach, pray, sing, and play!" Being a young teacher at Brevard College and recently married to his beautiful daughter, Lou Roy, I did not dare to refuse. Around and around those narrow mountain roads we went in his old 1936 Plymouth. Soon we arrived at a little wooden church building just off the main campus of Lees-McRea College at Banner Elk. The night was dark and gloomy and cold; that little church building was just as dark and gloomy and cold. We opened the door, turned on the lights, made a fire in the pot-bellied stove, and waited. Stomping feet at the door announced that our first worshipers had arrived. Six girls came in and the service began. Yes, it was true, he played the piano, sang, prayed, and preached.

This is the story, repeated hundreds of times, enacted in many places; a Methodist preacher bringing warmth, light, and the assurance of the presence of God in a forlorn and almost forgotten place. He had the courage and fortitude to bring something where nothing was, to discover something of worth that others did not see.

It is to his eternal memory that we present Jasper Newton Snow as a man who faced the storms and winds of life, yet never let go of his covenant with God.

Mr. Snow joined the North Dakota Methodist Episcopal Conference in 1927 and became a full member of that Annual Conference in 1929. His Conference membership was transferred to the Western North Carolina Conference in 1930, where he served as a Supply Pastor of the Cross Mill Charge. Other appointments served were: 1930-32, Bostic; 1932-1933, Mill Springs; 1933-1934, Prospect Circuit; 1934-1936, Summerfield; 1936-1937, Creston Charge; 1937-1939, Hot Springs; 1939-1941, Bald Creek; 1941-1943, Elk Park. In 1943 he requested to be released from pastoral responsibilities because of ill health, and assumed a retired relationship in that year. He continued in that relationship to The United Methodist Church until his final appointment came on Christmas Day in 1979.

Jasper Newton Snow was born in Surry County, North Carolina, on January 6, 1897. He was the son of Joseph A. Snow and Elizabeth Key Snow. He married Lula Inez Jones on December 29, 1920. Into this good Methodist home there came four children. The first was Lou Roy Snow Hawkins, born on November 16, 1921, and wife of the writer of this memoir. Other surviving children are: Mary Ruth Snow Johnson, Brevard, North Carolina; Jasper N. Snow, Jr., Mesquite, Texas; and Dumont C. Snow, Dallas Texas. Only one brother survives, the Reverend Edward E. Snow, a former member of the Western North Carolina Conference, who transferred to the Florida Conference in 1943 and resides at DeBary, Florida.

The divine summons came to the Reverend Jasper Newton Snow at two o'clock in the afternoon on Christmas Day, December 25, 1979, and he was buried beside his beloved wife, Lula, who preceded him in death by more than six years.

— Rev. John M Hawkins  
Urban Park United Methodist Church, Dallas Texas  
*WNC Conference Journal*, 1980

REV. JOHN A. SRONCE  
October 30, 1856-September 7, 1905

Rev. John A. Sronce was born in Lincoln County, North Carolina, October 30, 1856, and died at Andrews, North Carolina, on September the 7th, 1905. His parents survive him, now residing in Yancey County.



He was first married to Miss Sarah Matilda Effler, of Flag Town, Tenn. Of this union, two precious children, a son and a daughter, survive him. He was married the second time to Mrs. Annie Lilla Garvin, of Mitchell County. Of this union, a dear little girl in her sixth year still lives to comfort the broken-hearted widow.

Brother Sronce was not a college-bred man, but received a good degree of training at the public schools, finishing his school work at Bald Creek Academy.

When about sixteen years old he was converted and identified himself with the Methodist Episcopal Church, South.

Feeling divinely called to the work of the ministry, he obtained license to preach when twenty-three years of age; and joined the Holston Conference in Asheville in 1882.

His service for the church was as follows:

Holston Conference—Hillsville Circuit, 1883-4; Elizabethtown Circuit, 1885-6; Fall Branch Circuit, 1887-8.

Missouri Conference—Hemmotite Circuit, 1889-90.

Western N.C. Conference—Burnsville Circuit, 1891-2; Leicester Circuit, 1893-4; Cane Creek Circuit, 1895-8; Mills River, 1899-1902; Andrews Circuit, 1903-5.

At the close of his second year at Andrews, the work was made a station, and he was placed in charge for the third year. It was during this year that he contracted the illness that proved fatal.

The foregoing is but a brief resume of a life "full of good works," which are unrecorded save in God's book of accounts, and in the hearts and lives of those for whom he labored.

Brother Sronce was a man of great personal magnetism, so much so as to appear the friend of everybody. His earnestness, sincerity and artless implicit won everybody to him.

His natural endowments were far above the average. He did his work with a great zeal and earnestness, yet he was as gentle as a woman. As a preacher he was fluent of speech, earnest in persuasion, powerful in exhortation, and uplifting in prayer. Being filled with the Holy Ghost, and consequently with divine power, like Stephen of old, sinners were not able to resist the message he brought them. Consequently he was a great revivalist. His records show that he led the Lord's hosts in many a glorious revival, and that through him many were turned to righteousness. He was a great-hearted man. He, like his Master, loved sinners, and while he earnestly exhorted them to repentance, he as earnestly made intercession for them at the throne of grace. It is a question if any one ever heard him pray without remem-

bering and pleading for "poor sinners." Like Jeremiah, he literally wept over them, with his great heart fairly breaking with grief on account of their lost condition.

He was a popular pastor. He loved to see his people in their homes, and enter into their joys and sorrows. He gave special attention to those in distress. It was his to visit the sick, comfort the bereaved and cheer the dying. He was successful in the all-round work of a Methodist preacher. He never failed to bring up a good report of his work at Conference. This means much, as sometimes he was called to serve difficult fields. But his zeal, courage, determination, perseverance knew no failure.

He wore well with his people. Twice he filled out the limit of the law of the church in service to the people given him, and he bade fair to fill a quadrennium, if he had lived, at his last charge. The people loved him and constantly requested his return. Such was the love of the people for him that nobody thought of saying else than "brother." He was everybody's brother and everybody was a brother to him.

But Brother Sronce's most marked characteristic was his spirituality. He was highly emotional, and when fully under the sway of the Spirit he often shouted praises to his Master. Often when preaching, as well as when listening to the sweet story of the gospel as told by another, he would thrill the congregation with his hallelujahs to God.

With all his excellences, Brother Sronce was an humble man. I speak what I do know, having known him long and most intimately. He was an humble man. He could truly fulfill the Scripture, "in honor preferring one another." He had an exceedingly modest opinion of himself, and of his capacities. He was no place-seeker. He went cheerfully, like a loyal son of the church, to whatever field was given him, and if it was not a desirable one, he soon converted it into such. He was indeed a successful Methodist preacher. He has ascended to receive his reward. But his works abide with us.

This paper should not close without special reference to two things.

First, his family life. His strong Christian character shed its influence in his own home. He loved his wife. He loved his children. He cared for them with the tender solicitude of an affectionate father. He not only provided for their physical necessities, but he constantly carried them in his arms of prayer into the presence of the Heavenly Father, pleading in their behalf.

Secondly, his love for his brethren in the ministry. His devotion for his brethren was something beautiful. The Conference was to him a great occasion. He greatly enjoyed meeting his brethren in these great annual assemblies. To him the Annual Conference was a great intellectual and spiritual feast. How we shall miss his genial smile, his hearty handshake! But we shall meet him

"When the saints of all ages in harmony meet."

— F.L. Townsend

*WNC Conference Journal*, 1905

HENRY ERASMUS STIMSON  
October 30, 1887-April 14, 1955

Henry Erasmus Stimson, son of John and Martha Wilkins Stimson, was born in Polk County on October 30, 1887. He grew up on the farm, attended the public schools and spent one year at Round Hill Academy in Union Mills, North Carolina. On December 27, 1908, he was married to Ida Elizabeth Miller of Rutherford County and continued farming and painting in his spare time. When he felt he must yield to the call to the ministry, with its urge, "Woe is me if I preach not the gospel," he moved his family to Rutherford College; at





that time, the oldest of his three boys, Worth, was seven years of age. In order to support his family, he continued to paint; thus he was able to complete his studies at Rutherford College.

In 1924 he joined the Western North Carolina Conference and was appointed to the McDowell circuit in the Marion District. It was there, that the writer, while serving Glen Alpine, an adjoining charge, formed a lasting friendship with him. We visited often and shared in each others work. Brother Stimson was a good, sympathetic, and helpful pastor and an effective evangelist with a burning desire to tell men and women about Christ.

After five years on the McDowell circuit, he was moved to Westford, Concord, where he spent four fruitful years. At Cliffside, where he spent six years, he formed a close friendship with the Baptist pastor, W.V. Tarlton; they held Vacation Bible Schools together, visited together, and were together in nearly every funeral in that community. Other pastorates held were: Albemarle: First, Boger City, Charlotte: Spencer Memorial, and Alexander Mill.

During his first year at the latter appointment, he developed a heart ailment which necessitated his retirement. The mill at Cliffside broke a precedent and allowed Brother Stimson to have a lot upon which to build so that he might locate there, and soon they were happily settled among old friends. After a few months, Mrs. Stimson became ill and spent a long time in the Hospital. When it became evident she would never be well again, Brother Stimson sold his home at Cliffside and bought in Concord where their three married sons were living. They moved to Concord in 1948; soon Mrs. Stimson suffered a severe stroke and was an invalid until her death on April 27, 1950. Both the writer and W.V. Tarlton were serving churches in Concord and often visited in the Stimson home. The devotion of Brother Stimson to his wife during those months of illness was wonderful. After her passing, he sold the home and bought another in the Center Community, Concord, where the abandoned Methodist church showed signs of being brought back to life. He was interested in this church and hoped that he might be able to serve it as pastor. He was stricken with a cerebral hemorrhage and died April 14, 1955 at Cabarrus Memorial Hospital. His funeral was held on April 15 from Ann Street Church, Concord, by Austin Hamilton, W.V. Tarlton and Byron Nifong. His body was laid to rest by the side of his wife in Oakwood Cemetery.

He is survived by three sons, Worth, Eugene, and Paul, one daughter, Mrs. Mildred Holland, one sister, Mrs. Mattie Lollar, and five grandchildren. After twenty-two years of happy ministry in the conference and eight years in the retired relationship, Brother Stimson received that merited and promised reward for the righteous. "Well done, thou

good and faithful servant, enter, thou, into the joy of thy Lord."

— R.C. Goforth

*WNC Conference Journal, 1955*



DAVID SULLINS

He was born two miles west of Athens, McMinn County, Tenn., in July, 1827. The home in which he first saw the light was a Christian home. His paternal ancestors were of that blood which more than any other has made Christian America what she is—Scotch Irish. Of his mother it was said that her father, four brothers, two sons and eleven nephews were Methodist preachers. She herself was noted for her piety and power in prayer.

Dr. Sullins was converted when 12 years of age, and seems to have felt the call to preach from childhood. His father in building his home made the lower story a place to preach in. As Madame Russell in Virginia had a pulpit in her home, so the doctor's father had a chapel in his home. He was educated in this home (never remembering when he learned his A, B, C's) in the neighborhood schools around home, and at Emory and Henry. At the latter place he was under the teaching of Collins, Wiley, Longley and Davis, and was associated in the student circles with such characters as J.E.B. Stuart, William E. Peters, Judge Preston White, J.H. Kennedy, F. Richardson and R.N. Price.

He was licensed to preach in Abingdon in June, 1850, and joined the Conference there in the fall of the same year. His appointments were Burnsville Circuit, 1850-51; Asheville Station, 1851-52; Jonesboro, where he was joint principal of school, as well as pastor, 1852-57; Chattanooga, where in a great revival the father of our Dr. Stewart French was converted, 1857-58, and Knoxville, 1858-59; Blountville Circuit and service in war and educational work, 1859-65; Wytheville as pastor and principal of school, 1865-68; Bristol, as pastor and president Sullins College, 1868-80; Emory and Henry, as president, 1880; 1885; Centenary, where was his closing work.

On May 3, 1855, David Sullins was married to Ann Rebecca Blair, daughter of Hon. John Blair, of Jonesboro, Tenn. To them were born two sons, Charles and William, both of Knoxville, and two daughters, Mrs. George R. Stuart, of Birmingham, Ala., and Mrs. Frank F. Dossier, of Knoxville. There was never a happier home than theirs.

Among the heroes and heroines of Holston Methodism—and none in American history are greater—the figure of our Dr. Sullins stands clearly outlined. His physical appearance was handsome. Intellectually he seemed to have had all the gifts, and also the gift of using his gifts. As poet, a humorist, a musician, an orator, a writer, but withal he was the embodiment of all the practical wisdoms of life.

Sunny spirited, genial, "a clubable man," a fine mixer, the perfection of tactfulness and discretion, always doing and saying the right thing at the right time.

Above all these natural gifts were the endowments and guidance of the Holy Spirit.

Why should we wonder at what God wrought through him—as pastor, as revivalist, as one who dedicated so many churches, as being so much in demand at the camp meetings, where saints were uplifted and sinners convicted and converted under his spirit-endowed oratory? Why should we wonder at revivals in schools? At his helping the Emory boys to lead Dr. Collins into a great revival, at large numbers of young women converted in Jonesboro schools who were destined to be the wives and helpmeets of men who were to lead in church and state for the next fifty years? Why wonder at his work in the foundation of Sullins and Centenary Colleges, and his work at Emory, inspiring the new endowment era, and raising a \$50,000 fund, and conducting an administration out from under which filed into service Waterhouse, Neighbors, Blake, C.M. Bishop, G.R. Stuart, J.O. Straley and others.

But, I fear me, the doctor would object to this. The greatest achievement of his life was his letting Christ unself him.

Nor, brethren, are we here to mourn. The doctor used to tell us to stand over his grave when we came to Cleveland to Conference and sing:

“Praise God from whom all blessings flow.”

He would have us be at his memorial as he was at the funeral of Dr. Frank Richardson. In his talk there he seemed to feel that Richardson’s spirit was there by him, or that he was up in heaven with him.

His idea of approaching death, he used to illustrate by how he used to find the last plow-row and ride to the mingling music of the trace chains and the wild birds’ song, to meet mother coming out to the spring-house to get the milk and butter for supper, singing as she came:

“O heaven, sweet heaven,” etc.

And when he came face to face with death he was almost semi-humorously happy.

“George,” said he, lying on his dying pillow; “I’ve just made a new sermon.”

“Well, what is it, father?” said George.

“The text,” said the doctor, is:

“Precious in the sight of the Lord is the death of his saints”; precious because all sorrows are ended; precious because loved ones are waiting; precious because the dying saint is ready and longing to go.” — D.S. Hearon

*The Holston Annual, 1918*



ANDREW CARLO SWOFFORD  
June 27, 1886-February 22, 1959

The Methodist Church lost one of her most lovable and gracious preachers, and we all lost a true friend, in the death of A.C. Swofford on February 22, 1959. He was often referred to as the “Grand Old Minister” of Rutherford

county. He was genuine, forward looking, in love with God, with people, and with life. We shall miss him greatly.

He was born on June 27, 1886 in Cleveland County, the son of Dovie Frances Bumgardner and Joseph Martin Swofford. He died in Rutherford County at the Hopewell Methodist Church while waiting to perform a wedding. He married Martha Susan Newton September 6, 1905; she preceded him in death on June 12, 1956. He is survived by four daughters. Mrs. George H. Bunch of Banner Elk, Mrs. W. Ted Austin of Falls Church, Virginia, Miss Rose Swofford of the home, and Mrs. Frank C. Thorneloe of Forest City; four brothers, Robert of Kings Mountain, John of Ellenboro, the Reverend T.H. Swofford of Mount Holly, and W.D. of Hickory; four sisters, Mrs. S.H. Philbeck of Mooresboro, Mrs. L.C. Crowe of Route 1, Ellenboro, Mrs. Robert Philbeck of Lake City, Florida, and Mrs. Herbert Galloway of Florence, South Carolina; nine grandchildren and one great-grandchild.

Brother Swofford was in the active ministry of the Western North Carolina Conference from 1906 until his retirement in 1945. He served the following appointments: Cherryville Circuit: 1907-09; Cliffside Circuit, 1909-13; Morganton circuit, 1913-17; Burnsville, 1917-18; Green Street, Winston-Salem, 1918-22; Mocksville, 1922-25; Granite Falls, 1925-28; Bradley Memorial, Gastonia, 1928-33; Coburn Memorial, Salisbury, 1933-37; Leaksville, 1937-41; Haywood Street, Asheville, 1941-43; Forest Hill, Concord, 1943-45. Following his retirement, he served the Sunshine and Gilkey circuits in Rutherford County and has served as associate pastor of the First Methodist Church of Forest City. He was the Sunday School teacher for the Asbury Class in the Forest City church at the time of his death.

As we honor one who has served his God, his church, and community with distinction and fidelity, we are made particularly aware of the noble words of the Apostle Paul: “I have fought a good fight, I have finished the race, I have kept the faith. Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, will award me on that day, and not only to me but also to all who have loved his appearing.” With these words, Paul, having kept the heavenly vision through years of his pilgrimage, expresses with confidence his expectation that the Lord of Life will acknowledge his faithfulness.

The Reverend A.C. Swofford gave 51 years of his life in service of The Methodist Church (38 active, 13 retired). In November of 1957, he preached his 50th Anniversary Sermon, on Thanksgiving Sunday, from the pulpit of the First Methodist Church in Forest City. He told of a radiant and happy ministry throughout the 50 years of service. His presence in our church from Sunday to Sunday has been an inspiration to the minister and congregation alike, and has brought us all closer to the Master, whom he served to the very end. He leaves behind the memory of a tireless, efficient, consecrated ministry. Those closest to him testify that he always succeeded in bringing the churches he served to positions of greater efficiency and usefulness than when first appointed to them. He believed intensely in the Methodist features of church organization and strove always to put them into effect.

In the pulpit, he combined dignity with spiritual warmth and sincerity. A man of strong convictions, he always stood stoutly and courageously for what he believed was right. His spirit, however, never overbearing or heated, was always tempered with a gentleness and serenity becoming the good minister of Jesus Christ. “What doth the Lord require of thee, but to do justly, to love mercy, and to walk humbly with thy God?” was exemplified in his life. He certainly loved mercy, sought to do justly, and his walk with God was



an humble one. This made him a minister greatly loved by the people whom he served. His life exemplified the gospel which he preached. It may be truly said that his life was an epistle read by men, and one which glorified God. His going was like his living, so gentle and quiet. It was while going about his duties as a minister, robed in the vestments of the church, that he stepped over the threshold, into the other room to be eternally with God. Like Abraham, he went where he was called and was faithful in all things. Like Moses, he had led the people of God from doubts and fears to confidence for success in the face of many difficulties. Like Enoch, "He walked with God, and he was not, for God took him." Hubert Simpson tells of a small child who explains about Enoch this way: "Enoch and God used to take long walks together. And one day they walked further than usual: and God said, 'Enoch, you must be tired; come into my house and rest.' And Enoch went." You can't say it better than that, can you?

The funeral was held at Clover Hill Methodist Church in Cleveland County, conducted by Charles G. Beaman, Jr., assisted by David Hubbard, Ralph Jacks, and T.E. Henderson. Interment was in the Clover Hill Cemetery.

The loss of one who so exemplified those Christian graces, which inspired trust and confidence will be felt for a long time throughout the church. We cannot soon forget his influence, example, courageous, and sacrificial service. We shall long remember his brotherly and Christ-like spirit and his compassionate heart. His life will continue to be an inspiration and joy to those who knew and loved him.

He has heard the Master say to him: "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

"Servant of God, well done!  
Rest from thy loved employ;  
The battle fought, the victory won,  
Enter thy Master's joy."

— Charles G. Beaman, Jr.  
*WNC Conference Journal*, 1959



JOHN BASCOM TABOR JR.  
May 22, 1898-September 12, 1976

Reverend John Bascom Tabor, Jr., was born May 22, 1898, in Greensboro, North Carolina. His parents were John Bascom Tabor and Lillie Josephine Templeton Tabor. His father was for many years an honored minister of the Western North Carolina Conference.

After receiving his elementary education and high school training, he continued his education, first at Rutherford Col-

lege for two years, then at Trinity College, now Duke University, where he received his A.B. Degree in 1922.

After graduation he taught school in Yancey County for one year, then moved to Gastonia, where he was principal of one of the city schools for another year. But desiring to further his training for the ministry, he enrolled at Emory University in the summer of 1924 and remained for the regular school year 1924-25.

He joined the Western North Carolina Conference in 1926 and was appointed to Pleasant Grove in the Marion District. He served the church there three years, and was then granted a leave of absence to complete the requirements for the Bachelor of Divinity Degree at Emory University.

On November 10, 1930, he was united in matrimony to Ila Rebecca Short in Candor, North Carolina. To this union were born two daughters, Mrs. Rebecca Welsh of Burlington and Mrs. Nancy Ruth Aguilera of Greensboro.

John's first charge after his marriage was Bethel-New Hope. Other appointments he served were Weddington, Macon Circuit, Statesville Circuit, Spruce Pine, First Church Canton, Pleasant Grove in the Marion District, Highland in Hickory, Mount Pleasant Circuit, and Franklin Heights in Mount Airy. He retired in 1963 after thirty-seven years of service.

It has been my great privilege to know John Tabor for many years. He was a man that worked hard at the task of being a "good minister of Jesus Christ." He served faithfully and efficiently wherever he was sent, bringing insight, skill, and tireless dedication to meeting the needs of the people who were assigned to his care. He exemplified in his life many qualities that are characteristic of a good minister—sincerity, commitment, humility, compassion, and a willingness to serve sacrificially in the cause of Christ. In his relationships, the note of sincerity and genuineness predominated.

He was one who possessed personal integrity, professional competence, and a broad human compassion. It was this compassion that led him to use his gifts and training in the service of his fellow-man. He was ever alert to an opportunity to serve others, yes, his attitudes, his motivations, and his intentions were of a lofty nature. Always, and everywhere, he wanted to do right and to be right.

John put forth a continuous effort to build up the church in the faith and to win others to Christ. It was always an integral part of his work to build up men and women and youth in the faith, and there was an unwillingness to let his Christ and his church down. To achieve his objectives he preached with conviction and spiritual power. It was his joy to offer the Christian gospel of reconciling love to all who would listen. He knew from personal experience that if Christ once had first place they would find life's true meaning and purpose. It was his highest joy to see men and women believe in God and find his salvation.

After his retirement he continued to serve wherever he was needed. If there was a class to be taught, or a pulpit to be filled, he was ready to give his best wherever and whenever a need arose. Declining health slowed his efforts during the year 1976, and on September 12, 1976, he entered the "house not made with hands eternal in the heavens."

His funeral service was held at Tabernacle United Methodist Church and was conducted by the pastor, the Reverend J.W. Lasley, assisted by Dr. Harley M. Williams. Interment was in the church cemetery. We loved him while he was among us, and we will remember with much appreciation his life and work.

— Jesse G. Wilkinson  
*WNC Conference Journal*, 1977

Your committee on memoirs beg leave to report the following:

Rev. William L. Turner was born in Claiborne county, Tenn., March 23rd, 1811, happily married to Phoebe E. Ely in 1844, and died at his home, near Jonesville, Lee county, Va., January 13, 1889, aged 77 years, 9 months and 20 days.

At about the age of fifteen years he professed faith in Christ and joined the Methodist church at a camp-meeting held in Campbell county, Tenn., and soon thereafter was licensed to exhort by the Rev. R.W. Patty.

In the autumn of 1837, at a session of the conference, held in Madisonville, Tenn., Bishop Morris presiding, he was admitted into the Holston conference on trial. After traveling in the conference two or three years his health failed and he was forced to take a supernumerary relation. He remained in that relation until a short time before the outbreak of the Civil War, when his health having improved, he returned to the active work of the ministry. At the commencement of the war, his health again giving away, he was once more placed on the supernumerary list. He then engaged in the mercantile business and succeeded in the accumulation of considerable property, which was all swept away by the ravages of war. He brooded over his losses till, as some think, who knew him intimately, his mind was perceptibly impaired; and candor compels the statement, that for a few years subsequent to the war, his life was not as consistent as it should have been.

But, returning from his backsliden state, he resumed active work in the ministry and was appointed successively to the following charges: Pattonville circuit, Etna circuit, Pikeville circuit, Crossville mission, Watauga circuit, and Rye Cove circuit.

His health having now become permanently impaired, he was granted a supernumerary relation. He located near Jonesville, Va., where he led a peaceable and quiet life in all godliness and honesty until he was removed from his humble home on earth to his home in Heaven.

Brother Turner was no ordinary man. His mind, naturally vigorous, was enriched by a large fund of information, the result of keen observation, extensive reading and close application to study. He was above the average, in his day, in pulpit ability. Commanding in person, agreeable in manner, affable and entertaining in the social circle he rarely failed to impress himself favorably upon all with whom he came into contact.

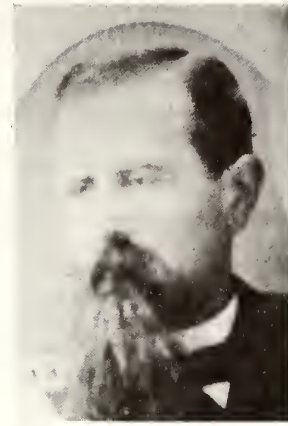
In his early ministry he was quite successful in winning souls to Christ. The last years of life were spent in poverty and affliction; yet amidst it all he was patient, resigned and cheerful. His Christian life glowed with increasing lustre and his experience in the things of God grew richer as he approached the end. While the outward man was perishing, the inward man was renewed day by day, until the weary wheels of life stood still; the bowl was broken at the fountain, and the checkered life of W.L. Turner ended in the light of eternal day. His aged companion in sadness and feebleness extreme, still lingers on the shore waiting the summons to depart and join her loved ones in the skies. Signed on behalf of the committee.

— L.K. Haynes

*The Holston Annual, 1889*

JOSEPH F. WAMPLER  
January 3, 1848-May 24, 1900

The subject of this memoir was born in Wise county, Virginia, January 3, 1848. He was converted at the age of 16,



and was licensed to exhort soon thereafter. He was admitted on trial into the Holston Conference, M.E. Church, South, at Bristol, Tenn., in 1876, and faithfully served the Church for twenty-four years without a break in his ministry. During this time he received fourteen appointments, as follows: In 1876, Laurel Mission; '77 and '78 Vanderbilt Mission; '79, '80 and '81, Burnsville Circuit; '82 and '83, Catawba Circuit; '84, Brevard Circuit; '85, Bakerville Station; '86 and '87, Pigeon River Circuit; '88 and '89, Coal City and Etna Circuit; '90, Madisonville Circuit; during this year—June 18, '91—he was married to Miss Ara Moore, at Shell Mount, Tenn.; in the fall of '91 he and his bride were sent to Spring City and Evansville; in '92 he was transferred to the Western North Carolina Conference, where he remained but a short time. At the death of Rev. J.L.M. French, of Mary Street Church, Bristol, Brother Wampler was appointed to that charge, and the official notice of his transfer back to Holston was recorded at the ensuing Annual Conference. From that Conference he was sent to Jonesboro Circuit, where he remained four years; in '97 he was sent to Jacksboro Circuit, and in '98 and '99 to Charleston Circuit, where he "fell on sleep," May 24, 1900.

He witnessed, under his ministry, between two and three thousand conversions. His power was in the pulpit. One of his presiding elders once declared that he was a veritable cyclone of religious zeal. The writer has heard him carry a congregation by storm with the imperial sweep of his oratory. Shouts interrupted his eloquence, and the Spirit's power was present. In prayer he was not less effective. He was a good pastor, not only among his own people, but with the members of other Churches.

He loved his widowed mother with strong and tender devotion, and left her a little home in North Carolina, in which to spend the balance of her days. He loved his family with unselfish affection, and labored for them in many ways. For the two boys he purposed a finished education, saying often that he himself had felt the need of it so much in his work. An invalid wife elicited his tender ministrations and care. During his last sickness she returned a wealth of loving attention, standing heroically at her post by his bedside until he became unconscious, when she broke down, and was carried to bed herself. Once, when she began to realize that he could not get well, she turned her face away to hide her falling tears. But he understood, and said gently; "Don't cry, mama, have more faith." He talked to her of dying, and gave specific directions about his affairs. It was the writer's privilege to sit with him some by day and by night, and to see the deep appreciation of every little service shown him. No sick man ever had kinder neighbors. But tender nursing



and medical skill could not stay the hand of his disease—pneumonia.

The funeral scene at the church in Charleston, Tenn., at an early morning hour, will not soon be forgotten. The faithful wife was carried to the place in a rocking chair. Several preachers of the Holston Conference were present. The services were simple but impressive. Dr. Sullins sang "I want to go there, don't you?" Tears fell almost like rain. We buried the dead soldier of the Cross near Shell Mount, Tenn., where some nine years before he had gone for his happy bride. A letter from her recently, says: "A purer, better man never lived than Mr. Wampler." Who knew him better, or could pay to his memory a richer tribute?

— J.A. Burrow  
*The Holston Annual, 1900*



HENRY MARVIN WELLMAN  
February 26, 1889-December 29, 1962

Henry Marvin Wellman was born in Davie County on February 26, 1889, the son of William Marion Wellman and Emma Victoria Walker Wellman; and passed to his eternal reward on December 29, 1962, having almost reached the age of seventy-four years. He felt called to the Christian ministry and he was given license to preach at the age of seventeen, at the district conference meeting in Cooleemee. He joined the Western North Carolina Conference in November, 1914.

While he was serving one of his first charges, he was united in marriage on April 19, 1916, with Miss Winnie Wilson of Nebo, and she became a real helpmeet to him from the very first of their marriage. With her help and encouragement, he completed his education, begun in the schools of Davie County, and continued in Rutherford College, now a sacred memory, and graduated from Weaver College, now also extinct. He next moved to Durham and earned his A.B. degree from Trinity College, now a part of Duke University.

Charges which he served as pastor—some of them in the North Carolina Conference—were as follows: Burnsville, Gastonia, Rhodhiss, Stonewall Circuit, Fuquay Springs, Emma Circuit, Hot Springs, Pearl Mill, Stokesdale Charge, Pilot Mountain Circuit, Mount Airy Circuit, Watauga Circuit, Morganton Circuit, Balls Creek Circuit, Highland Church, Hickory, East Marion, Cool Springs Charge, Wilkesboro, West Marion, Midland, Rowan Mills, Harmony Charge. He retired from the active ministry in October 1954, thus rounding out forty years of service.

Among things dreaded by many ministers are the building of new churches, parsonages, and church school buildings, and the raising of funds for the paying off of church debts. Brother Wellman did not dread these tasks. He built

one new church, a number of church school buildings; he built one new parsonage and helped pay off many church debts. He built the new Rose Chapel Church, where his funeral was held and his body laid to rest. His family requested that instead of flowers memorial gifts should be given to the church building fund.

He was thoroughly consecrated but also civic-minded and public-spirited. He was a Mason and a Civitan. After he retired and made his home in Statesville, he took an active interest in the local Civitan Club, at one time serving as chaplain and also as editor of the club bulletin. Later, in 1960-61, he served the entire North Carolina District of Civitan Clubs as chaplain. After retirement he also taught the Men's Bible Class in the Rose Chapel Church.

Probably the strongest evidences of the fact of a good home are the kind of children who come out of that home. So, in the Wellman home we see the three admirable children, noble in spirit, loyal to home, and parents and God! They worked hard for their education, with dad and mother helping all they could. They are the daughter, Mrs. Daniel N. Hamrick, of Kannapolis, and two sons, Col. Henry M. Wellman, Jr., of the U.S. Marine Corps, stationed in Washington, and John W. Wellman, of Philadelphia. Brother and Sister Wellman also have nine lovely grandchildren.

He was a sincere, honest man; he had no respect for sham or pretense. He loved the souls of mankind. Nothing gave him such joy as the sight of men coming to the Lord. We were good friends. I think that I held more revivals in his churches than any other minister. He always was cooperative, kind, appreciative, and encouraging.

He had been ill and in the hospital for seven weeks before his death and had undergone major surgery. He told his wife and children and others that he was just going on before and that he would be waiting for them. His funeral was conducted on New Year's Day, in Rose Chapel Church, the church which he built and which he loved so much. The pastor, J.C. Gilland, had charge of the service, and was assisted by the district superintendent, Cecil G. Hefner.

The many battles fought and won—  
Not any really lost—  
Gave you your place beneath the sun—  
Worth far more than it cost!  
Friends, loved ones, comrades of the way,  
Will not forget your smile;  
But we'll press on till close of day:  
We'll see you after-while!

— John Cline  
*WNC Conference Journal, 1963*



ERNEST CORNELIUS WIDENHOUSE  
September 22, 1890-January 17, 1973

Ernest Cornelius Widenhouse was born in Concord, Cabarrus County, North Carolina, September 22, 1890. On September 22, 1925, he was married to Wanetta Gilmore. From this union were reared four children: Ernest C., Jr., (March 9, 1930); Wanetta May (January 15, 1932); Martha Ann (September 2, 1933); and Mary Margaret (June 24, 1936).

Ernest Widenhouse diligently prepared himself for the ministry. He received his A.B. degree from Emory and Henry; his S.T.D. from Boston University; M.A. from Yale University; and his S.T.M. and Ph.D. from Hartford Theological Seminary.

Dr. Widenhouse joined the Holston Conference in Pulaski, Virginia, October 16, 1917. He received his Deacon's orders and was admitted in full connection in 1921 and ordained Elder in 1923. On November 7, 1927, he was transferred to the Western North Carolina Conference and was appointed that year to Cedar Falls. Since 1927 he has served the following appointments: Black Mountain; Cullowhee; Boone; Burnsville; North Forest-Morganton; Old Fort; Baden; New London; Biltmore; Greensboro; St. Paul's; Greensboro; Rehobeth; and Summerfield. He requested retirement in 1958 and moved to Greensboro where he became associated with West Market Street Charge Conference.

Dr. Widenhouse died on January 17, 1973, in Greensboro. The funeral service was conducted at the Forbis and Dick Funeral Chapel on January 20, 1973, by Dr. Harley M. Williams, Senior Minister of West Market Street United Methodist Church and pastor to the Widenhouse family, and the Reverend Jesse Wilkinson, retired member of the Western North Carolina Conference.

At the service celebrating his entrance into life eternal the minister drew upon the text from the writer of Genesis, "Enoch walked with God; and he was not, for God took him in." "Like Enoch," he said, "this servant of God went about the simple tasks of everyday life with a consciousness of God's presence." The question of Amos, "Can two walk together except they be agreed?" was pertinent to the relationship of Ernest Widenhouse to his Heavenly Father. "Indeed as true friendship is based on harmony, sympathy, and understanding, this man's life exemplified a love for the things God loved. He 'walked with God as good friends could and should.'"

As a workman he had no cause to be ashamed. He disciplined his mind and spirit and applied himself worthily as one "approved of God." He was not only a worthy scholar, but also an effective teacher and able preacher who humbly divided the Word of truth. His dedication to the ministry was reflected in the influence of his life upon the young and old alike. He was loved by his congregation and will long be remembered with admiration and appreciation.

He walked among his fellowmen as a living witness to his faith in God. His friends pay tribute to his genuine brotherliness, his sense of love and charity for all whom he met. Educationally he walked with kings and never lost the common touch.

The service of celebration magnified the life of a noble Christian and servant of God whose life and death gave evidence of eternal truths. In keeping with the faith he knew so well and which he confidently taught, he is not dead but simply has been translated into the presence of his Heavenly Father with whom, like Enoch, he walked so intimately.

— Harley M. Williams  
*WNC Conference Journal, 1973*



GUY LATTIMORE WILKINSON  
February 9, 1896-April 23, 1966

On Saturday morning, April 23, Guy Lattimore Wilkinson entered his heavenly home. For several months he had been in declining health, and during the last week of his life he became critically ill. Almost to the last, Brother Wilkinson was alert to all that was happening around him. He was not afraid to die, and he went with a deep and abiding faith in his God. He confidently believed "the best of all is, God is with us."

In the passing of this beloved minister of the Western North Carolina Conference we all have lost a sincere friend, and a most gracious and lovable character. No one could doubt the deep sense of integrity of this man. He made friends readily and always had a word of encouragement for people. He loved people and was a friend to all classes of people.

He was born February 9, 1896, in Catawba County, near Maiden. He attended the Lincoln and Catawba County schools and was graduated from Rutherford College. On April 18, 1919, he married Miss Annie Hemphill who preceded him in death, November 14, 1946. On September 29, 1947, he married Miss Lena Lyles, who survives. Surviving children by his first wife are: Guy H. Wilkinson, Augusta, Ga.; R. Mouzon Wilkinson, Raleigh; Paul P. Wilkinson, Knoxville, Tennessee; Mrs. Warren Scronce, Hickory; Mrs. J.C. Scronce, Newton; Mrs. C.W. McGalliard, Barberton, Ohio; Mrs. C.F. Livengood, Lewisville; Mrs. Ken Binkley, Clemmons. Brothers surviving are: Jesse E. Wilkinson, Gastonia; J. Ray Wilkinson, Newton; Odist T. Wilkinson, Charlotte; Woodrow C. Wilkinson, Newton, and sisters: Mrs. T.E. McRee, Maiden, and Mrs. Henry Carroll, High Point.

Brother Wilkinson was admitted on trial to the Western North Carolina Conference in 1921, was ordained Deacon in 1922 and Elder in 1925 being received into full connection in 1923. For forty-two years he served his church with a deep sense of loyalty and devotion. He always left his churches stronger and better organized. He lifted the vision of his people and led them into a deep faith and commitment to Christ. He gave strong leadership to all the phases of the ministry. He was a devoted pastor to all his people, a tireless worker, and a good minister of Jesus Christ.

He served the following pastorates: Belmont: Park Street (1921-23), Marion Mills (1923-25), Burnsville (1925-26), Concord: Kerr Street (1926-30), Shepherd (1930-33), South Fork (1933-37), Albemarle Circuit (1937-40), McDowell Circuit (1940-42), Connelly Springs (1942-47), Hanes-Clemmons (1947-50), Hanes (1950-54), Concord-Sharon (1954-57), Polkville-Rehobeth (1957-61), Belmont: St. Marks (1961-63). He retired at the 1963 Conference.



Rev. Jesse Johnson, Maiden, First, paid this tribute to Mr. Wilkinson: "Brother Wilkinson came to us at First Methodist Church, Maiden, in the spring of 1963 as a retired preacher. He was everything but retired! I never had a better friend and helper in the ministry than Mr. Wilkinson. He was always ready and eager to help. He possessed an humble and loving spirit. He was one who manifested the faith that we are the children of God *now* and he lived his life in this present knowledge of 'Sonship.' His life was a living testimony of the faith of the Apostle John who said: 'Behold, we are God's children now . . . ' He emphasized this present 'Sonship.' He had little patience with those who think only of everlasting life as a gift of God when we pass into the other life. It was his faith that we do not have to wait to enjoy the privileges of 'Sonship.' His faith became a song in his heart and he tried to live it every day. Mr. Wilkinson wanted above all else to be a living witness of the Christlike life. He gave himself to a personal and a passionate pursuit of Christlikeness. We thank God for his life. He truly was a good servant of our Lord."

On Sunday afternoon, April 24, 1966, Jesse Johnson, pastor, First Methodist Church, Maiden, and Cecil G. Hefner, district superintendent, held the funeral for Brother Wilkinson in the First Methodist Church of Maiden. He was laid to rest in the Oaklawn Cemetery in Hickory.

Guy Wilkinson never held large appointments in the sense of salary, yet every appointment was for him God's appointment. He did his work well. He lived among his people like a soldier of the cross, and when he went on to other charges his people were thankful to God that a man by the name of Guy Wilkinson had passed their way. So we say of this brother in Christ:

"Servant of God, well done!  
Rest from thy loved employ;  
The battle fought, the victory won,  
Enter thy Master's joy."

— Cecil G. Hefner  
*WNC Conference Journal*, 1966



THOMAS REUBEN WOLFE  
November 8, 1877-January 10, 1968

Thomas R. Wolfe, beloved minister who served in two Annual Conferences of The Methodist Church, lived his 90 years in loving, meaningful, and fruitful service. His life was an eloquent testimony of his commitment to Jesus Christ. All his years, including those of retirement, evidenced his continuing vitality of interest in all good and worthwhile projects.

Born in Monroe, son of Sam and Elizabeth Winchester Wolfe, he was the second son of eleven children. After at-

tending the local schools he continued studies in Weaverville college and Trinity College (Duke University).

In 1902 he united with the Western North Carolina Conference; was ordained a deacon in 1904, and became an elder in 1906. He served consecutively from 1902 to 1909 these appointments: Hot Springs Circuit, Burnsville, Weaverville Circuit, Swannanoa, Granite Falls, Winston-Salem (South Side and Salem). In 1909 he transferred to the Holston Annual Conference serving Williamson, W. Va. (1909-10); Bristol, Tenn. (1910-14); Kingsport, Tenn. (1914-15); Gate City, Va. (1915-19); LaFollette, Tenn. (1919-24); and Big Stone Gap, Va. (1925-27).

He returned to the Western North Carolina Conference in 1927, and in the next twenty years ministered on these charges: Mt. Pleasant, 1927-28; Madison, 1928-30; Granite Falls, 1930-32; Sylva, 1932-36; Kernersville, 1936-38; Salisbury (Park Avenue), 1938-39; Cliffside-Avondale, 1939-41; Spray, 1941-47; and while retired, Stoneville, 1947-50.

While in Gate City, Va., he married Stella Virginia Kane on July 19, 1920. For forty-eight years these two shared in life's joys and sorrows, and gave ample evidence of their joyful and radiant witness. To them were born three daughters: Mrs. John S. Hodges of Hickory; Mrs. John M. Cline of Greensboro; and Mrs. Dave C. Wright, Jr., also of Greensboro. His dear wife, three lovely daughters, eight grandchildren, and three brothers survive.

His death came in Morehead Memorial Hospital after a brief illness. Funeral services were conducted on January 13 in the Hodgin Memorial Methodist Church, Stoneville (of which he was the pastor emeritus), by J.G. Winkler, R.L. Phillips, and Worth Royals. An additional service was held in Hickory by Cecil L. Heckard, J. Edwin Carter, R. Clem Goforth, and burial was in the Oakwood Cemetery of Hickory.

T.R. Wolfe was a gentle man, showing this quality in his great love of nature. He was "like a tree, planted by the rivers of water." His friend, the late L.B. Hayes, said of him: "There was a natural simplicity and grandeur about him that came only to a man in happy harmony with nature . . . He knew the proper fruit for each season and produced a good yield of harvest out of his own character and conduct."

There was a certain ruggedness in his being which supported him in life's hardships and rigors. To know him was to know he was a stalwart soul, nourished by a mighty faith in Biblical truths. T.R. Wolfe knew how to stand, how not to be tossed about. All who knew him never doubted his sincerity and his willingness to place his whole being upon his convictions.

I knew him most intimately in his rich and faithful participation at the Pleasant Grove Camp Ground in his native Union County. In three series of services when I preached there, I found and felt his strong and warm support. He dearly loved this grand old camp ground and his life will continue to bless it.

Only once from 1902 to 1967 did he miss a session of his Annual Conference, and this was in 1967 when illness prevented his attendance. This denotes that quality of loyalty and faithfulness which adorned his long ministry. This good soldier of the cross we salute in cherished memory, with certain assurance that we have served with one of God's noble ministers.

— Wilson O. Weldon  
*WNC Conference Journal*, 1968



ALEXANDER E. WOODWARD  
April 23, 1831-January 22, 1904

Alexander E. Woodward, son of Rev. Valentine and Mary E. Woodward, was born on Sugar Run, Lee County, Virginia, April 23, 1831. His parents being devout people, and his father a local Methodist preacher of excellent standing, he was reared under wholesome religious influences. He was converted and joined the M. E. Church, South, in his early boyhood, and from the beginning to the end of his Christian life he was zealous and consistent. He was licensed to preach in 1852, admitted on trial into the Holston Conference at Jonesboro, Tenn., in 1855, and served the following charges in order: 1855, Wytheville Circuit, preached under Wm. Robeson; 1856, Taylorsville Circuit; 1857, Montgomery Mission; 1858, Maryville Circuit; 1859, Dandridge Circuit; 1860, Louisville Circuit; 1861, Little River Circuit; 1862, Jasper Circuit; 1863, Morristown Circuit; 1864, Jonesville Circuit; 1865 and 1866, Powells Valley Circuit; 1867, Benton Circuit; 1868, Dandridge and New Market Circuit; 1869, Decatur Circuit; 1870, Rutledge Circuit; 1871, Sevierville Circuit; 1872, Batesville Circuit; 1873, supernumerary; 1872, Tazewell Circuit, Tennessee. In 1875, owing to declining health, he was forced to locate, and his name does not appear in minutes any more until 1884, when it appears as supernumerary, and in 1885 he was superannuated and remained in that relation until his death.

During all of his active relation to the Conference, except a few months, he was unmarried and made his home with the people whom he served. He was a man of clean lips and chaste life. Brother Woodward was a man of great energy, was never unemployed; for several years after he was superannuated he was engaged in selling religious books and preaching when his health would permit. He was always ready and willing to serve the Master, under all conditions of life. He was married to Miss Maggie Rucker, of Thorn Hill, Tenn., February 3, 1874, Rev. Jacob Smith officiating. To Brother and Sister Woodward were born ten children, six of whom preceded their father to the home of the good. The four who survive him are Mrs. Kate Cunningham, of Abingdon, Va.; Mrs. Maude Camper, of Jamestown, Tenn.; Mr. George W. Woodward, of Knoxville, Tenn.; and Edith, a bright fourteen-year-old girl, who is with her mother in the old home at Tate Spring, Tenn. Brother and Sister Woodward were very careful and prayerful in the training of their children, and as a result they are noble in principle, bright in intellect, and are all members of the M. E. Church, South.

Brother Woodward was a great sufferer for several years, but continued to preach and help the pastor in his work at Tate Spring, Marys Chapel, and other points near his home, until he lost his mental bearing, which was about two years before his death. It is remarkable fact that when he did not know his friends or even his family, he did not fail to read

his Bible and conduct family prayer. Truly, he was a man of God and was faithful to the end, which came January 22, 1904. The funeral service was conducted in the home by Dr. J.W. Pierce and the writer, after which he laid his body to rest in the family grave-yard on the hill, to await the trumpet sound that shall bid his sleeping dust arise. — C.E. Painter  
*The Holston Annual, 1904*

THOMAS L. WYNN  
June 27, 1798-October 9, 1830

Thomas L. Wynn was the son of Lemuel and Elizabeth Wynn, and born in Abbeville district, South Carolina, June 27, 1798. He was converted when only thirteen years old; but, by the influence of thoughtless company, lost his first love, and was for several years in a lukewarm state. In 1815 he regained what he had lost, and in 1817 was licensed to preach, and admitted on trial into the itinerant connection, in the South Carolina Conference. His appointments successively were to Keewee, Union, Black Mountain, Deep River, and Ohoopee circuits; and for 1823 to the city of Charleston. Up to this period, brother Wynn had enjoyed good health; but during his labours in Charleston, he began to be troubled with symptoms of the disease of which he died. For the year 1824 he was appointed to the city of Savannah; and for 1825 to Wilmington. During both these years he could with difficulty fulfil the duties of his calling, and at the following Conference received the relation of a superannuated or worn-out preacher. This relation, however, he sustained but one year; and in 1827 was stationed in Georgetown. Here he was attacked with bilious fever, which had almost taken his life, when again there appeared symptoms of consumption. For 1828 he was stationed in Camden; 1829, in Washington and Lexington, in Georgia; and in 1830 he was appointed a second time to the city of Charleston. Early in that year he was attacked with hemorrhage of the lungs, attended with other alarming symptoms; and after suffering much, without a prospect of speedy recovery, and the air of Charleston being thought unfavourable to him, he removed to Camden, intending as soon as he might be able to go farther into the interior. A violent bilious fever, however, brought him too low to admit of his travelling; and this was succeeded by a rapid consumption, of which he died on the 9th of October, 1830.

The exercises of his mind, and other manifestations of the grace of God which he experienced during his last illness, were peculiarly edifying. He possessed extraordinary abilities as a preacher. From childhood he was studious and thoughtful; and, although his opportunities of acquiring knowledge in early life were perhaps rather limited, his after habits were such as to render him respectable both for his literary and theological attainments. In this respect he was a fine example of what a Methodist preacher *can* do to improve his mind, *if he will be studious*. As a preacher, altogether, he richly merited the high estimation in which he was held; and what he was by the grace of God as a man and a Christian, let his death-bed speak. By his death, the church has lost a son and a servant, much lamented and long to be remembered. *S.C. Conference Journal, 1831*



MEMORIALS I—SECTION B  
PREACHERS IN THE  
METHODIST EPISCOPAL CHURCH, SOUTH

This section of the memorials includes not only memoirs; but also newspaper articles, personal letters and papers, etc. Appreciation and credit for the following information is given to the Holston Conference Archives, Emory & Henry College, Emory, Virginia.

TENNESSEE IN  
THE FEDERAL STATE  
William Gannaway Brownlow,  
Who Succeeded Hon. David T. Patterson  
(Prepared for the *Chattanooga Times*  
by John S. Mathes.)

Virginia has been called the mother of Presidents of statesmen and of warriors. In that revered of Commonwealth many of the most remarkable and important events pertaining to the history of our country have occurred. And her sons, whether in the forum, the halls of legislation or on the field of battle, have by their eloquence, statesmanship and heroism written the name of Virginia on the brightest and most enduring pages of history.

It was her Patrick Henry whose patriotic zeal and fiery eloquence stirred the colonies as they had never been stirred before with those matchless words: "Tarquin and Caesar had each his Brutus; Charles I. had his Cromwell and George III.—may profit by their example."

It was her Jefferson who wrote the immortal Declaration of Independence—that platform of equal rights, on which the great battle for liberty was fought and won; it was her Washington who led that Spartan band of patriots through eight years of privations of suffering and of defeats and discouragements many, to the crowning glory of Yorktown and victory.

Virginia gave to Tennessee William Bean, who built the first cabin within her borders; Samuel Doak, who built the first school-house and church, and John Sevier, who built the first commonwealth!

Doak stood upon the mount like Moses of old, and held up the rod of God in prayer, while Sevier, like Joshua, went forth to give battle to the heathen Amelekites and drove them out of this land of promise.

Virginia also gave to Tennessee Govs. Samuel Houston, William Hall and Aaron V. Brown; Virginia also gave Tennessee such United States Senators as William Cooke, Daniel Smith, Jesse Wharton and Felix Grundy—who, although coming direct from Kentucky to Tennessee, was born in Virginia. From Virginia also came William G. Brownlow, honored with the offices of both Governor and United States Senator.

William Gannaway Brownlow was born on a farm in Wythe County, Va., about forty-five miles from the Tennessee State line, Aug. 29, 1805. He was the oldest son of Joseph A. Brownlow, who served in a Tennessee company during the war of 1812. Two of Joseph A. Brownlow's brothers were at the celebrated battle of the Horseshoe and two others died in the naval service. His wife Catherine Gannaway was also a native of Virginia, and when her husband died was left with the care of five small children. She, however, survived her husband less than three months. William, the eldest, was only about 11 years old when his parents died. He was taken by his mother's relatives and reared

to hard labor. He went to school two years to a young man by the name of Horn, who was a good teacher, but besides this he attended school only a few months occasionally. When 18 years old he removed to Abingdon and apprenticed himself to a house carpenter and learned that trade.

In 1826 when he was 21 years old he entered the ministry of the Methodist Church and was licensed to preach at the annual conference at Knoxville that year, and traveled the circuit for ten years.

Ten years as a Methodist circuit rider was an education within itself—in many respects far better than the training of a college or a university. Traveling day after day, preaching in the homes of the people; in school-houses, in little log churches and in the open air; mingling with the people in their homes—the homes of the poor and the lowly, the cultured and wealthy and the plain, substantial middle class; visiting the sick, comforting the dying, burying the dead, marrying the young, baptizing the children, warning sinners, reclaiming the backsliders—such was the life of the young preacher for ten years, riding over the rugged hills of East Tennessee, Virginia and North Carolina.

Plain, rugged, sharp, incisive, William G. Brownlow uttered no uncertain sound in his preaching. No man ever listened to him preach, or read one of his trenchant editorials without remembering at least a part of what he said.

That he attracted attention and was regarded as one of the able men in the church, may be inferred from the fact that in 1832, when only 27 years of age, he was elected a delegate to the General Conference which met at Philadelphia that year—an unusual honor for one so young, as it was the custom to elect none but men of age and experience to that body. But the brethren told him they needed him to speak for them at conference.

He stopped en route at Washington City and paid his respects to President Jackson. The President received the delegates most graciously; and Brownlow, in a letter, describing that visit, said that while he did not like Jackson's democracy, he was the most elegant and courtly gentleman whom he had ever met. The good Parson also visited Jefferson's home at Monticello.

At Turkeytown camp meeting in Carter County, Tenn., Sept. 11, 1836, Wm. G. Brownlow was married to Eliza Ann O'Brien, Rev. L.S. Marshall officiating. Mrs. Brownlow was born at Kingsport, Tenn., Sept. 25, 1819.

Mr. Brownlow's license to preach was signed by Bishop Joshua Soule.

But in all of those years, during which occurred the exciting presidential elections of 1828, between Jackson and John Quincy Adams and of 1822 between Jackson and Clay, Parson Brownlow had not remained oblivious to passing events. He was of all things a positive man and had opinions on all public questions, whether political or religious, and he was never lacking in either courage or ability to express his opinion.

The first line that ever appeared from Parson Brownlow's pen in any newspaper was published over an anonymous signature in a newspaper edited and published in Jonesboro by Judge Thomas B. Emmerson.

These articles, written in favor of the Whig doctrines of protection and international improvements by Federal Government, and sustaining President Jackson for his course in regard to the nullification, so pleased Judge Emmerson—in his opinion there was so much originality and force in them—that he advised Brownlow to make journalism his life work.

It was upon the advice of Judge Emmerson—who was himself about to retire from the business—that Brownlow embarked in the newspaper business.

In 1838 he started the Elizabethton Whig, at Elizabethton, Carter County, Tenn., which he published exactly one year—fifty two numbers.

In 1839 he removed to Jonesboro because he believed it was a better place to publish a newspaper. For the first few years he called it the Jonesboro Whig, then changed it to Brownlow's Jonesboro Whig.

He remained in Jonesboro just ten years—from 1839 to 1849. In May, 1849, he removed to Knoxville where his paper was called Brownlow's Knoxville Whig.

His success in the newspaper business was remarkable. When the war broke out the Knoxville Whig had nearly 13,000 paying subscribers at \$2 each. In 1859 he started the Tri-Weekly Whig, which ran till the war stopped it. The Whig had the largest circulation of any paper south of the Ohio or Potomac unless Geo. D. Prentice's Louisville Journal be an exception.

The Whig had some 250 subscribers in South Carolina, several hundred in California, and had subscribers in nearly every State in the Union.

For years before the war Brownlow had an income of not less than \$10,000 a year from the Whig and in addition in the subscription list, he had a splendid advertising custom and also the principal run of the job work at Knoxville.

But it is said that he saved not over ten percent of his income. He gave liberally to every one in distress that asked for assistance, regardless of their religion or politics. The few thousand he saved up he made from his lectures during the war, and the sale of his book. His paper was suppressed Oct. 26, 1861—the last Union newspaper published in the eleven seceded States.

The success that William G. Brownlow made of the Whig was most remarkable in every way, and stands unparalleled in newspaper history.

That just a plain Methodist preacher with but a limited education, and with no training in the newspaper business whatever, should start a weekly paper in a small mountain village like Elizabethton, and that that paper, with such an obscure beginning and backed by but little capital, perhaps, should even live—not only live but grow in power and influence until the fame of its editor filled the entire land, seems incredible.

The great secret of his phenomenal success in the newspaper business was his force and his originality. His style was graphic, infinitable, and all his own; a style that gathered in new readers and new subscribers with every issue of the Whig and held them for life. During the hotly contested presidential campaigns of 1840-44 and 48, and the Polk-Jones campaigns of 1841-43, Brownlow's Jonesboro Whig rendered valuable service for the Whig party.

In 1845 Brownlow made an unsuccessful race for Congress against Andrew Johnson. The circular issued by the good Parson during that canvass was both unique and original, just such a circular as only Brownlow himself could write, and one that will always be preserved as a valuable souvenir, and is one of the curiosities of the campaign literature of that day.

In May, 1849, Brownlow removed to Knoxville and began the publication of Brownlow's Knoxville Whig, and from the reputation gained during the previous eleven years in upper East Tennessee, . . . assured that place of leadership in that day, and continued as one of the leading Whig papers of the State until the breaking out of the war in 1861, then until it was suppressed in the fall of 1861, it was the Union paper of Tennessee.

. . . not claiming too much to assert that Brownlow's Whig and Andrew Johnson were the two main factors that kept

East Tennessee Union men in line during the trying days of 1861. Of course there were other influences at work also. Men like T.A. Nelson, N.G. Taylor, John Netherland and many others in the First District, and . . . , Baxter and others in the Second District, all rendered valuable service in the Union cause, and they will always be remembered and honored for the stand which they took in those dark and exciting days. But if Brownlow's Whig had declared for secession, and if Andrew Johnson had stood with . . . in advocating the withdrawal of Tennessee from the Union there is hardly any doubt but what East Tennessee . . . at least.

As already mentioned, Brownlow's Whig had a circulation in almost every State in the Union and there is every reason to believe that it exerted a great influence over its readers—causing many a man to decide in favor of the Union when the test came in 1861, but his newspaper was suppressed and the good old Parson himself was arrested and imprisoned, but in March, 1862, he was sent through the lines to Nashville.

Just after reaching Nashville Mr. Brownlow received a letter from Geo. D. Prentice of the Louisville Journal, proposing that they form a partnership in editing a Union newspaper at Nashville. But Mr. Brownlow declined for several reasons. He wished to travel and speak over the loyal States of the North. Then as Prentice had been such a distinguished editor Brownlow anticipated that he would wish to control the editorial policy of the paper, and the Parson would not be connected with any newspaper he did not or could not control absolutely.

It is needless to add that the reading public of that day missed a great deal of mighty interesting reading by the failure of the proposed enterprise.

Mr. Brownlow's lecturing tour North and East was quite a success in every way. His fame had preceded him, and he was greeted with crowded houses wherever he spoke. The sale of his book published at that time, also paid him a handsome profit.

After the Federal army under Gen. Burnside, occupied East Tennessee in the fall of 1863, Brownlow and Maynard returned to Knoxville in a buggy; and in November of that year, he resumed the publication of his paper. Knoxville remained in permanent possession of the Federal army, and the good old Parson lived quietly at his home under the flag he loved so well.

Early in 1865 the first steps were taken to restore Tennessee to her normal place in the Union. There seems to have been but one choice for Governor, and that was William G. Brownlow. The convention that nominated him for Governor met Feb. 9, 1865, and the election for Governor and members of the Legislature was held March 4, 1865; and he was inaugurated on the 3d of April 1865, and entered at once upon the discharge of the duties of the office.

He was re-elected Governor the first Thursday in August, 1867, over Emerson Etheridge by some 50,000 majority. The Legislature elected August, 1867, was Republican by a large majority.

When the Legislature met in October, 1867, among the names presented as candidates for United States Senate was that of Gov. Brownlow, and he was elected without serious opposition for the full term of six years from March 4, 1869 to March 4, 1875.

He resigned as Governor Feb. 26, 1869, and took his seat in the Senate March 4, 1869, with beginning of Grant's first administration. When he entered the Senate Schuyler Colfax was Vice President; and from 1873 to 1875 Henry Wilson was Vice President.



Senator Brownlow's colleague from March 4, 1869, to March 4, 1871, was Hon. Joseph . . . Fowler; and from March 4, 1875, his colleague was Hon. Henry Cooper.

Along in January, 1862, Representative Beck of Kentucky, made a speech in the House in which he made some pretty caustic remarks in regard to the "carpet bag" movements in some of the Southern States—and also spoke of "Brownlow, while in Tennessee, making a pandemonium of that State."

Feb. 15, 1872, Senator Brownlow replied to "some aspersions on his character made by a member of the House of Representatives"—in a speech that was both rich and racy, and in closing he said: "So it appears that he attempts to build up his line of aristocratic succession through the maternal ancestor. That at least is possible. I have no doubt the 'Virginia woman' he married is worthy of all the good he can say of her. The fact, however, that she has such a husband as Beck excites my pity. He does well to point his children to their great-great-grandfather on their mother's side. It will be a gleam of sunshine in the shadow of their father's reputation, and perhaps the Kentucky Legislature will one day let them change their name to the proper patronymic. They may in fact, go still further back, and, like Mark Twain, in Judea, weep tears over the tomb of Adam as a 'distant relation.'

Mr. Beck had alluded to the fact that "he had married a 'Virginia woman', and his children were great-great-grandchildren of the brother of Gen. Washington."

Senator Brownlow's term expired March 4, 1875, and he was succeeded by ex-President Johnson, his competitor for Congress in 1845.

Prof. George F. Mellen, Ph.D. of the University of Tennessee, in an article entitled "Famous Southern Editors," published in the Methodist Review, says "William G. Brownlow, called the 'fighting Parson,' was editor of the Knoxville Whig. The unique personality, combative disposition, and powerful influence of Mr. Brownlow had weekly manifestation in the Whig and finally made him a national figure and gave his paper a national reputation. The strong Union sentiment which kept East Tennessee in the Union during the civil war is justly attributable to him."

A friend in speaking of him, said: "The heart of the fearless politician, who in excitement hurled the thunderbolts of burning invective at his antagonists, and willing even in his zeal temporarily to lay aside his religious creed and enforce arguments with something stronger than words, could bleed in the presence of a child's grief. Nothing in his career seemed to alienate him from the affections of his neighbors and friends. They overlooked and forgave the faults springing from his impetuous nature, for they knew something of the heart, which beat within."

But while William G. Brownlow may have been considered extreme and pronounced in his views, still he did not always allow his partisan nature to control his conduct when it came to a question of morals, as the following instance will show.

In the Legislature of 1863, perhaps the Whigs had a majority of six, and Granville D. Searcy, a very able lawyer, was nominated for Judge of the common law court of Memphis. The Democrats nominated Judge Wm. R. Harris. But owing to the fact that Wm. R. Harris was a man of irreproachable private character, and Granville D. Searcy was not a man of irreproachable private character, William G. Brownlow induced a sufficient number of East Tennessee Whigs to bolt the nomination, and vote with the Democrats for Harris, who was thus elected over Searcy. A full account of this election was published in the Whig at that time giv-

ing all of the reasons as above stated. The paper is now in possession of Col. John B. Brownlow.

Before Judge Wm. R. Harris went on the Supreme bench, he was Judge of the Circuit Court in West Tennessee, and on one occasion, Isham G. Harris got mad, while trying a case before his brother, Wm. R. Harris and swore. Instantly Judge Wm. R. fined Isham G. \$50 for contempt of court and required him to pay it too.

In 1847, John W. Crocket, son of Davey Crocket, wrote to Parson Brownlow from Paris, Henry County, Tenn., urging him to come to Southwestern Kentucky and edit a Whig paper for that portion of Kentucky and Western Tennessee. A salary of \$5,000 per annum and a house to live in was guaranteed to him. Mr. Brownlow was also urged by the Whigs of Memphis to go there and edit a paper. The same proposition was made to him to go to St. Louis and edit a Whig paper but he declined, preferring to remain in East Tennessee.

During part of the time Parson Brownlow lived in Jonesboro, a fierce and bitter warfare raged between him and Landen Haynes, editor of the Democratic paper. And in a secret encounter on one occasion they used sticks and pistols.

For a time Haynes was a Methodist preacher; he was at first a very . . . Whig so much so that along about 18-- when his father gave him a fine saddle horse purchased in the Democratic county of Sullivan and bearing the high sounding name of Van Buren, he changed the name of that horse from Van Buren to Henry Clay.

It is not true that Brownlow drove Haynes out of the Methodist Church. So long as Haynes lived up to the . . . of the church, no man, not even the Bishop could have turned him out.

Brownlow and Haynes were both able men, and lived and played their parts during the time . . .

The bitterness engendered by this angry political strife has all passed and Haynes is now remembered as one of Tennessee's most gifted and . . . and Parson Brownlow will always be remembered as East Tennessee's . . . a most remarkable man in every way who always lived and battled . . . he saw it and understood it.

Senator Brownlow retired to his home at Knoxville, where he lived quietly until his death, April 29, 1877.

His venerable widow now in her 82nd year, is still living at Knoxville. His . . . Col. Jas. Brownlow and Col. John B. Brownlow, served with distinction in the Federal army. Col. James has been dead for some years. John B. is in the Post Office Department, Washington, D.C.

(This article is incomplete at points because of the illegibility of the original. — Ed.)

#### D.B. CARTER

It is with unfeigned sorrow that we record the death of Rev. D.B. Carter, one of the oldest and most esteemed members of the Holston Conference of the M.E. Church, South. He was, at the time of his death, in the 74th year of his age, and the 50th of his ministry. This good man, after lingering for several months with heart disease, closed his long and useful life in great peace, at his residence in this vicinity, on the morning of the 7th instant. A large concourse of friends and acquaintances met at Liberty Hill Church on the afternoon of the 8th, where he was interred by the members of Morristown Lodge No. 234 I.O.G.T. of which he was a devoted and honorable member. He was placed by the side of Rev. J.M. Crismond, his fellow-laborer

in the toils and triumphs of the Methodist itinerancy who had been put to rest here little more than one year ago. The funeral services were appropriately performed by Revs. C.T. Carroll, W.H. Daun, J.N.S. Huffaker and T.P. Summers. It is not our purpose to speak of the virtues and labors of the deceased. That task will be performed by another and abler pen. We must however, be permitted to say that we have known but few men of sounder judgement, clearer understanding or more genuine piety than Rev. D.B. Carter. We esteemed him whilst living for his holy, diligent and useful life, and sincerely lament his death. To the deeply afflicted widow and children we extend our heart-felt sympathy in this their great and irreparable loss.

#### EDMOND P. CHILDRESS

Edmond P. Childress traveled in the Holston Conference a number of years, and located and settled, if I mistake not, in Rhea county, Tenn., where he now sleeps. His mother was a Gaines, sister to Gen. E.P. Gaines. His mother and father sleep in the old family graveyard, on the premises of Joseph Groseclose, near Kingsport. He was converted at a watch-night meeting, held by Rev. Griffith, at the same time Wm. Ketron was converted at Henry Ketron's.

"These all died in faith, not having received the promises, but having seen them afar off and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth."

I write this at Joseph Groseclose's where I receive the kind hospitalities and sympathies of himself and esteemed family. May superannuates ever find such a princely home! My health has been very precarious, but thanks to a merciful Providence and many friends I am on "rising grounds." I can never fully estimate the kindness of good friends, especially in my isolated condition. May Heaven reward them!

Faternally,  
S.D. Gaines.

Peltier, Tenn.



THOMAS R. HANDY.

Thomas R. Handy died at his home in Alabama on Oct. 8, 1940. His name had stood at the head of the list of superannuates of Holston Conference from 1932 to the time of his departure. It had been his custom to come from his home each autumn to attend Conference. It is probable that he had not missed a single session since 1869. His death came just as he was ready to start to Knoxville, to be present at roll call. No memoir was prepared for the memorial service;

and this is a belated effort to honor, in a memoir, a man who was greatly honored by the Conference to which he had belonged for seventy one years. It is supposed that his was the longest term as a member of the Holston Conference since its organization in 1824.

He was born Oct. 18, 1849, at Grassy Creek, North Carolina. His parents were John and Grace Ann Duvall Handy. His father died in the trenches at Petersburg, Va. He received his education in the public and high schools near his home. He was recommended for admission into the traveling connection from Jefferson Circuit, in Wytheville District; he was admitted in 1869. His first appointment was to Wytheville Circuit as Junior preacher. With the exception of three years at Bakersville and one year at Waynesville he spent most of his active years in Tennessee. He was pastor for thirty one years, presiding elder twelve years, Vice President of Martha Washington and Sullins Colleges one year. he was supernumerary nine years and was superannuate for eighteen years, and in both relations continued to preach the Gospel which he both loved and adorned.

His genial social qualities were unsurpassed. He excelled as a story teller. From early life to ripe old age he had hosts of friends among all classes of people. He lived at Emory and Henry College for fifteen years, and was a familiar figure on the campus and in the chapel. The last twenty years of his life were spent near Montgomery, Ala.

He married, Feb. 26, 1890, Miss Caroline Hall, daughter of Major Bolling and Mrs. Mary Louisa Hall, Montgomery, Ala. They had six children, five sons and a daughter. All five of his sons served with distinction in the U.S. Army in World War I. Thomas T. Handy is now Lieutenant General and is Assistant Chief of Staff. Miss Jean lives in the ancestral home in Alabama. Mrs. Handy died from an injury from an automobile on Sept. 28, 1929. He died at his home, Cherokee Lodge, Waugh, Alabama, on Oct. 8, 1940, at the age of ninety one years, ten months and twenty days. He was buried at Montgomery, Ala.

#### OBITUARY REV. E.K. HUTSELL

The following paper was furnished by the subscriber, and read at the funeral of the deceased, preached at Asheville, N.C., Oct. 3rd, during the late session of the Holston Conference. — Ed.

Rev. Eli. K. Hutsell, was born on the 3rd Dec. 1815, joined the M.E. Church in the 12th year of his age. Embraced religion 12th Sept. 1834. Was Licensed to exhort by the Rev. Wiley B. Winton, January 13th, 1835, was Licensed to preach & recommended to Conference in the fall of the same year. Was ordained Deacon, by Bp. Morris, at Madisonville, Oct. 22nd, 1837, and an Elder, by Bp. Morris, at Lafayette, Ga., Nov. 15th, 1840. He travelled various circuits in our Conference, and preached acceptably, and usefully. About seven years since he was placed on the Superannuated list. In those seven years he suffered much bodily affliction, but was always submissive.

He professed to obtain Sanctification nearly a year before he died, and he seemed to enjoy it up to the time of his death.

He was confined to his room for several months before his death, with consumption. For some weeks before his death he said he had a constant stream from the river of life—was happy all the time—would often shout, and exhort others.

He said religion was first with him, and the Order of the Sons of Temperance, next. He strongly recommended both. A short time before his death, he thought he was dying,—



I E.K. Hutsell was born in Wythe Co. Va. Dec 3<sup>rd</sup> 1815. My parents were members of the M.C. Church and devotedly pious. They taught me from infancy my duty to my God, myself, and to my fellow-man. In Jan. 1827 I joined the M.C. Church and on the 12<sup>th</sup> of Sept. 1834 I embraced religion, and on the 15<sup>th</sup> of Jan. 1835 I was licensed to exhort, by W.B. Minton. On the 25<sup>th</sup> of Sept. 1835. was licensed to preach by Rev. J.K. Catlett and recommended by gr. Meeting Con. to the Holston annual Con. that was to hold its session that fall, in Abingdon. Va. I was received by Con. and appointed as jun. Preacher with the Rev. A. Falls on the Athens Ct, Tenn. In 1836 Con. held its session at Reins Creek Campground Buncombe Co. N.C. where I was continued on trial and appointed in charge of the Levensville Ct. Tenn. In 1837 Con. held its session in Madisonville Tenn. where I was received into full connection, and ordained deacon by Bishop Morris and appointed to the Greenville Ct. S.C. In 1838. Con. was held in Wytheville Va. I was appointed to the Ashville Ct. N.C. 1839. Con. was held Greenville, Tenn. Where I was elected to Elders order, no Bishop being present was not ordained. I was appointed to the Reins Creek Ct. N.C. April 7<sup>th</sup> 1840. was united in marriage with Miss Mary A. Wells. 1840 Con. was held in Lafayette, Geo. I was ordained Elder by Bishop Morris and appointed to the Knop. Ct. Tenn

asked a minister who was present if he thought he was dying, the minister replied in the affirmative. He said, "If this is dying thank God for death!" He doubted the sentiment of the Poet, where he speaks of the fear of death. At this time he called for his infant son—He laid his frail hand on the babe—prayed for it—asked God to make it a minister—He then called the next youngest, then the next, until he prayed over each child. He then (O, affecting scene) bade his wife adieu.

He tried to sing the beautiful lines composed on the death of Bp. McKendree.—Then said—"Why should we start and fear to die," &c. He said, "some fear, but I do not—O that I could hear my Master's call, but the chariot wheels seem to move slowly. I long to go—My heavenly Father's will be done.—He requested his neighbors to take care of his wife and four children.

He often said he hoped his brethren would always care for his family. He told his wife, when he had gone so far as to not be able to speak, he would give her a sign if all was well—that he would lay his right hand on his left shoulder. This he continued to do, till he was nearly gone; and when his hand fell off his shoulder, he raised his fore finger towards heaven, in token of victory—whispered, "Glory." He died at 12 o'clock on the night of the 24th of July, 1852, in the 37th year of his age. He was buried at Sulphur Springs, Buncombe, N.C.

— W. Hicks

P.S.—He told his wife, the Lord would provide—that he would be glad to become her ministering angel, &c.

— W.H.

#### REV. W.B. LYDA AN APPRECIATION.

I have just picked up a paper from my desk and read that Bro. Lyda is dead. That is a mistake, Bro. Lyda lives. In the blood-washed throng that sings eternal praises about the Father's throne he is living and he is singing, and he lives in the hearts of hundreds of people who loved him because of his fidelity to them and to his Lord.

I first met him back in my school days in Weaverville. Looking back to those school days I can see no two men who influenced me in that formative period of my young life like Bro. Lyda and Prof. Yost. It was a great privilege while attending the missionary conference to take the car for Weaverville and visit those two to whom I owe so much. As I looked upon the face of Bro. Lyda I felt it was the last time I would ever see him on earth. I hardly thought however it would be only two days until he would join those redeemed souls on the other side of the river.

Bro. Lyda belonged to the old school of Methodist preachers. He was possessed of the apostolic spirit. Having experienced a powerful conversion of the old time kind, and receiving a call to preach as clear as that of the apostle Paul, he went out to give his long and faithful life to the service of his church. He had a clear vision of Christ and Him crucified and that was the theme he preached so long. He did not add to nor take from the Gospel. Modern destructive criticism he scorned. He preached the simple Gospel with great power and thousands of souls through the mountains found their Savior through his ministry. He was the most popular preacher in all that country—perhaps the most popular preacher that section ever knew. He preached in almost every section of the mountains in Western North Carolina and Tennessee. Everybody loved him, honored him and welcomed him into their homes. Many of their children are named for him. For several years I travelled through that

section where he spent his ministry, visiting the homes he had visited, preaching where he had preached. Looking back on those years, I cannot recall a single thing but love and respect the people ever spoke about him. As they looked upon him for many years they saw no fault in him.

In those years he stood out in my mind as one of the truest specimens of the old time Methodist preacher I ever saw. He was unselfish, self-sacrificing, consecrated and humble; no one ever heard him complain of his lot of the hard fields he filled for Jesus' sake. He was no place seeker, nor did he seek cheap notoriety. The lure of the world called him not. He sought no easy couch upon which to while his hours away, but went out to the hardest places and spent himself working that others might enter into his labors. If all preachers had his spirit there would be no such thing as church politics with candidates seeking certain plums. If all looked on men as he did there would be no such thing as tabulating and classifying preachers according to the salary they secured. He had other standards by which he measured his brethren. The tides of the world sweep over many men and drive them from their moorings. They lower their standards as they go on. At first glance, and at far distance on special occasions, they look majestic and heroic, but at close range, in the hum drum rub of the heat of the days they grow woefully defective and smack of common clay. Man after man has thus thrust a chill through my heart; but Bro. Lyda never did. He was a greater servant of God when I saw him for the last time the other day than when I saw him for the first time as a school boy in the years that are gone. At close range his soul was more majestic than at a distance, and the nearer you came to his soul the more did his faith rise up like a rock. As I look back on him I see no place where he ever lowered the standard or compromised with principal. I see no place where his foot prints ever left the narrow way, no place where he faltered, failed, or forfeited the confidence of any one.

He carried sunshine with him all the way. In his own home, in the homes of others, in the pulpit, everywhere he went he carried sunshine. There was naught of sourness about him. He knew how to grow old like he was growing young. As the shadows grew long and the sun bent low it shone with a clearer light and no clouds were there. People loved him—old people, young people, and little children. They loved him because he was lovable and cheerful, and his heart went out in kindness and interest to them.

He had a strong mind and it was well furnished with the affairs of the world and the kingdom of God. He loved his church and to the end kept himself informed on all her workings. He was well versed in the doctrines and polity of his church, and he was well schooled in head and heart in the teachings and doctrines of the Word. His wide information and genial disposition made him a welcomed addition to the social circle.

He is gone! He goes in and out of his home no more. Weaverville will no more look upon his familiar form going to and fro leaning on his staff, facing the sunset slopes. They will no more hear his kind words as he goes by. People young and old, in the Holston and Western North Carolina Conferences, and especially in the mountain section, will hear the news with sorrow. He moves no more among us. The old body he wore out by ceaseless toil for God and his fellow men has failed him. His faith and his spirit failed not. The earthly house in which he lived has crumbled down and rests in the dust of Weaverville, but his dauntless and immortal soul has entered through the gates into the city of the redeemed to rejoice forever in the glories of the Gospel he so faithfully preached and lived. What must his entrance in



that land have been? Many were there awaiting him; many whom he had led to the Savior, many whom he had helped and comforted. It must have been a great Love Feast in the conference of the New Jerusalem when they met. There he awaits our coming. A little period, short and soon gone, we will meet him. May God make us as faithful in our lives as he was in his.

Oh, think of the friends over there  
Who before us their journey have trod,  
Of the songs that they breathe on the air  
In their homes in the palace of God.

I'll soon be at home over there,  
For the end of my journey I see  
Many dear to my heart over there  
Are watching and waiting for me.

— J.M. Rowland

#### REV. GOODSON McDANIEL

Rev. Goodson McDaniel was born in Warren County, Tenn., Aug. 19, 1803, and died at his home in Warren County, Jan. 23d, 1887. He was converted at the age of 16 years, and joined the Methodist Church. He was immediately licensed to exhort; a few years later he was recommended to the Annual Conference, to be admitted on trial into the traveling connection. In the year 1824 or 1825 he was admitted, and for seven or eight years continued in the work of an itinerant minister, filling acceptably some important charges given him by the Holston Conference. Sixty-eight years; yea, nearly his entire life has been given to God. Valiantly he fought the battle; the victory for him, no doubt, was complete. As a man he was charitable, honest, and obliging, and a good neighbor. As a Christian he was *firm* and *devoted*, not hasty in his conclusions. Under conviction of duty prayerfully considered, without fear of men or devils, he earnestly went forward to do his work. As a minister he was uncompromising; what he believed to be the truth with all the earnestness of his heart he presented to the world as a message from God to save men. He believed the gospel was the power of God unto salvation to every one that believeth. As a father he was kind and affectionate, one who provided well for his household. Through five long years of intense suffering he never lost interest in Church-work. A few weeks before he died I went to see him, and he asked, "What has the Quarterly Conference done with me? I have not attended?" When I assured him his character had passed, how he rejoiced. Brother McDaniel has been a subscriber to the *Christian Advocate* since its establishment. By faith he offered unto God a life-long sacrifice and obtained the witness of his acceptance in Christ. Being dead, he yet speaketh.

— C.M. Campbell.

#### REV. GOODSON McDANIEL

The first known ancestors of Rev. Goodson McDaniel, came from the North of Ireland, and settled in Northern Virginia.

David, the father of Goodson, was a native of Virginia. He married about the year 1780, and removed, with his family, to Tennessee, about 1800, locating on Hickory Creek, Warren County, Middle Tennessee. Here Goodson McDaniel was born, August 19th, 1803.

His father was a blacksmith by trade. He was irreligious. His mother was a woman of solid piety. The family, about the year 1813, moved from Hickory Creek to Old Bolivar, Alabama, which was then an Indian domain. Not long there after they moved back to Tennessee, locating on land, a part

of which is now embraced within the corporate limits of the town of South Pittsburg.

Goodson was the fifth child in a family of ten.

His educational advantages were meager, two things contributing to this end—the size of the family of which he was a member and the limited financial resources of his father. However, he continued to subdue their advice and unfriendly conditions, and acquired, what for his day was considered, a good education. He received his preliminary training in a school that is now South Pittsburg and afterwards attended school at Brainard, an old Indian Mission School.

He taught school, first at Micojack (?) and later at San Houston Academy, Jasper, Tennessee.

His first wife was Miss Naomie Young of Yancey County, North Carolina. Her brother, whose given name Brother Moore does not now recall, represented that district, one or more terms, in Congress.

He was converted about the time he attained his majority and was licensed to preach some two or three years thereafter.

His style of preaching, so Brother Moore informs us, was logical and argumentative. He was not considered a revivalist, in the usual acceptance of that term, tho' he had many conversions under his preaching.

His children tell us that a spirit of reticence, concerning himself and his work, usually possessed him.

Occasionally he spoke of his work. He once said, referring to some of his experiences near the beginning of his ministry, that they (he and other itinerant preachers) were only able to buy one coat a year—and a vest was made out of the tail of the old coat. One year he received only \$3.00 in money. He spoke of swimming swollen streams—riding for miles and preaching in wet clothes.

He had two brothers who were preachers—William H. and John McDaniel. The former was a member of the Alabama Conference fifty-four (54) years—received fifty-four appointments and filled them all. The latter was a local preacher.

Goodson McDaniel died on Sand Mountain, Jackson County, Alabama, January 23rd, 1889, and was buried at McDaniel's Chapel, Marion County, Tennessee.

#### An Interrupted Confession

Brother McDaniel, assisted by another preacher, was engaged in conducting a revival meeting at a certain point. Quite a number of penitents were at the altar. Among the number was a woman of alleged ill-repute. She seemed to be intensely in earnest and was exceedingly demonstrative.

The preacher who was assisting Brother McDaniel, kneeling by her side, was urging her to confess. With unwanted persistence the preacher urged confession, confession, until the woman with a voice high and lifted up, confessed thusly: O, Lord, you know I have been one of the worst whores in all this country. Where upon she began recounting experiences she had had with certain members of the congregation—Jno. Jones, James Smith and Henry Johnson et als. The confession was interrupted by a wholesale exit.

#### Incidents

On one occasion he was preaching at night. There was only one light in the room—a candle. He was a man who made many and vigorous gestures, and in gesticulating he overturned the candle. Picking it up quickly he blew upon it two or three times and the wick ignited again. This made an impression.

I have given the foregoing, substantially as it was given to me by Brother William McDaniel.

Many of the readers of the Advocate are familiar with the name that heads this article. Bro. Miller has "passed away" and it is now our duty to make some mention of some of the events connected with his life and death.

Brother Miller was, I suppose, a native of Hawkins county, Tennessee and was born July 7th, 1802. About the time he arrived at manhood, perhaps a little after, he was converted and joined the Methodist E. Church. Sometime after this he received license to preach, and was admitted on trial in the Holston Conference at its fourth annual session which was held in Knoxville, commencing Nov. 1st, 1827. Bishop Roberts presiding. There were about 60 preachers stationed that year, many of whom closed their labors on earth in advance of Bro. Miller. The following are familiar to many of the readers of the Advocate, and "these all died in faith;" S. Patton, C. Fulton, U. Keener, S.W. Earnest, H. Johnston, J.B. Daughtry, R. Gannaway McDaniel, T. Wilkerson, Y. Crawford, J.R. . . . , John Craig, John . . . , P. Guming, Lewis Jones, Thos. Stringfield and probably several others in reference to whose death I have no distinct recollection at present.

Bro. Miller's first itinerant year was spent on the Black Mountain circuit—W. Ketron had charge of the circuit. In Nov. 1828 he was sent as junior preacher to the Franklin circuit—Keener had charge of the circuit. In Dec. 1829 he was admitted into full connection and ordained deacon by Bishop Soule in Abingdon, and was sent to travel Tugulo circuit. The next year 1830-1 he travelled the Sequatchee circuit. In 1831-2 he traveled the Washington circuit; in 1832-3 the Tellico circuit; in 1833-4 the Green circuit, and in 1834-5 the Carter's Valley circuit. In the fall of 1835 he located, having been a travelling preacher eight years. He was ordained Elder by Bishop Hedding in Athens, Tenn. Nov. 1831.

He was married to Miss Mary Ingram, of Hawkins county, Tenn. Dec. 31, 1833, who died a few years afterwards, leaving a son and daughter. The daughter is married, and is the mother of several children. The son has gone to the field of battle, and it was a source of pleasure to Bro. Miller to know that he had a son in the army aiding to defend his country. Bro. M. was a true Southern man—one among the first in East Tennessee to take a decided stand for the South.

Bro. Miller married Mrs. Frances Owen May 22nd, 1845, by whom he had a son and daughter and she died. He married the third time. His last wife was Mrs. Matilda Shelton, daughter of Dr. Wright of Blounte county, Tenn. They were married March 24th, 1852. Sister Miller writes me as follows:

Bro. Miller was a good preacher, an exemplary Christian, a kind husband and father, a good citizen, and will be much missed in his neighborhood.

— W.C. Graves

June 13, 1862

The Knoxville Daily Register is requested to copy.

#### LOOKING BACK.

by J.S. Reagan.

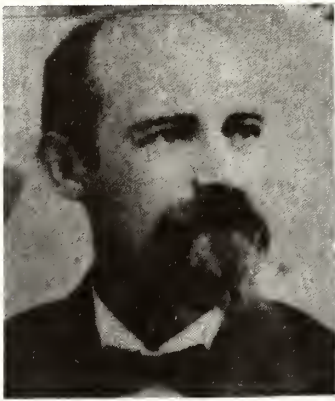
I joined the Holston Conference in 1846, and traveled seven years, when I was completely broken down. The Asheville circuit was the one that did the most to break me down. R.N. Rice, now D.D. was my junior. We had twenty-eight appointments in three counties and one in Tennessee. So we had to preach every day, or preach twice Sunday so as to rest Monday. I did a good deal of reading on horse back as several of the appointments were many miles apart. The Presiding Elder's wife was sick, and he sent me to hold his Western Quarterly meetings. Haywood, Jackson and Macon

was then in this district. He traveled the Buncombe appointments, and sent Price back on the Madison and Haywood work. Price loved a little fun, so as he went back on the part of the work I was expected to travel, he said, "you see I am rising I am preacher in charge, and the Presiding Elder my junior." Besides all this hard work I had to attend five camp meetings and preach once a day at all of them, in open air. Bishop Capers was one of my best friends. The day before Conference opened he had me in his room all day helping him in his work to be ready for Conference. I was left without an appointment on account of ill health—what they now call supernumerary. The Bishop took me to his room and said, "I hate to give you up. If you will take the Indian Mission, I will build you a good house to live in, and a mission house, and spend a month or two with you every year." I said, "Bishop, that is a fine offer, but five of our best physicians, after thorough examination, say I cannot live twelve months. It looks like it would be unnecessary for you to go to so much work and expense to give me the appointment when I would not be able to do the work." "Well," said the Bishop, "the physicians may be mistaken, do nothing this year, and if you are able I will see that you have the appointment next year." When the next Conference came I was not able to go, so I sent up for a location which the presiding elder told me was regretted by all. Things have changed since that day. We were expected to hold class meeting every time we preached. We had class leaders to watch over the class in the interim, and report to the preacher any one who had ceased to do well. I was sent to a circuit where there were many wealthy members for that day. There was an old man in the circuit who had thirteen children, all married, and some of them had grown sons and daughters, all settled on good farms, with negroes and stock—all were members of the church who were old enough. They all belonged at the same place. The class leader reported to me that the oldest son when he went to town got drunk, and used very profane language—that the class always plead for him, and it was injuring the church. I wrote him the charge and specifications, the time and place where I would begin to take testimony, and wished him to attend without fail. He failed to come—I took the testimony of the best citizens of the town. The day of trial he failed to be there, expecting his people to save him. I read the charges, and the testimony, and then read the discipline which said, "where the member after being notified of the charges fails to attend if the testimony is strong and presumptive he shall be judged as guilty, and dealt with accordingly (that is tried); but I knew it was no use to leave it to the class—so I said the testimony is positive and I pronounce "S" no longer a member of the M.E. Church, South, and so marked it on the class book. They all thought it right, and seemed satisfied. He did not attend my appointment for several months. I had a protracted meeting farther up the river in May. On Sunday a negro drove a wagon up to the church with him and the most of his family in it. The people could not get in the church, so the seats were moved out to a sugar maple orchard just back of the church. They arranged for me to stand in front of the congregation—chair and table. I saw my man sitting in a chair at the extreme back part of the congregation. As the congregation all faced to the front I walked around and got by his side, so I could put my hand on him at any time, and began giving out my hymn. The congregation had to face about. The seats had no back so it was not so hard to do. My text was; "Wisdom is better than weapons of war; but one sinner destroyeth much good." Before I was done preaching I saw the tears running down his cheeks. I saw I had him. When the congregation was dismissed he held out his hand.



I shook it and he asked me to go home with him. I told him I had an engagement, but if he was there Monday I would go with him. They were all back at evening preaching, and on Monday I went with them. After dinner we went out on the porch, I told him the harm he had done to himself, his family, and the church. He shed tears freely, and my next round he was at three appointments. I went home with him and spent the evening and night. He became one of my best friends—quit drink, attended church—paid four times as much missionary money as he had ever paid any year and three times as much quarterage. He often told me if it had not been for me the devil would have got him. He said his people all being good members of the church, and his name being with them that they would let him in heaven on their faith. He said I had taught him that every one had to stand on their own Faith and acts. He wanted to rejoin the church. I advised him to wait a while, as he had done so bad, wait till he saw he could conquer his appetite for whiskey. He agreed to it. The last heard of him he was a sober consistant christian.

— J.S. Reagan.



REV. W.B. REESE

Rev. W.B. Reese was born in Henderson county, North Carolina; converted Jan. 2, 1865; licensed to preach Aug. 13, 1870, by Rev. John Boring, at Sharon, Hendersonville circuit; in 1872 he traveled Cheoah mission as a supply; joined the Holston Conference at Asheville, N.C., Oct. 1874, and was appointed junior preacher to the Wytheville circuit under Rev. B.W.S. Bishop. In 1875-'76 he traveled the Tazewell circuit, Morristown district; in 1876-'77 was in charge of the Rogersville station, and in the fall of 1877 he was appointed to Bakersville circuit where he remained for three consecutive years. In 1880 he was appointed to Newbern circuit in Virginia, with Rev. Dr. Price. While serving this charge his voice failed, and by consent of Bishop McTyeire, he went to Vanderbilt, from which he graduated in medicine Mar. 1, 1883. During the summer of 1882 he supplied the church at Kingston, Tenn.; was supernumerary until 1885. Served again at Bakersville station; in the fall of 1886 was appointed to Cane Creek circuit; in 1887 as chaplain to the convicts of Western North Carolina.

Dr. Reese fails to furnish the date of his birth, but as he is a bachelor we will excuse him, and, will say in his behalf, that he is not very old—just now at the right age to marry. He is a level headed, sweet spirited, consistent Christian gentleman—a good preacher, a devoted warm-hearted friend, and a thorough man in the profession of medicine. Few men can be more universally popular. As he has promised to marry this year we will not tell how old he is.

## REV. E.B. ROBERTSON

Emory B. Robertson was born in Habersham County, Ga., August 15, 1855, and died at Johnson City, Tenn., May 6, 1894. His father was Rev. Andrew Robertson, local elder in North Georgia Conference; his mother's maiden name was Lucinda Phillips, sister of Rev. S. Phillips, of Holston Conference.

He was converted to God in his thirteenth year.

He was licensed to preach by John M. McTeer at Chatata, Tenn., 1878, X.C. Atkins being his pastor. Convinced of his duty, he told Judge Hoge, of Cleveland, Tenn., under whose direction he was reading law, that he must respond to God's call rather than man's.

The same year in which he was licensed to preach, 1878, he was admitted on trial into Holston Conference at Knoxville; ordained deacon by Bishop McTyeire, 1880, at Morristown; ordained elder by Bishop Wilson, 1882, at Asheville.

He served the following charges: 1878, Trenton Circuit, a junior under W.H. Dawn; 1879-80, Ooltewah Circuit; 1881, Hendersonville Station; 1882, Johnson City Station; 1883-4, Bakersville Station; 1885, Rheatown Circuit. On Rheatown charge, his health gave way, and at next session of conference, he was superannuated, which relation he held till 1887, when he was made effective and sent again to Johnson City, 1887-88. His health giving way the second time, he was again superannuated till Oct. 1892, when he was made effective and sent to Jonesboro Station. After a few months service at Jonesboro, his health failed him again; and last October he was for the third time superannuated, which relation he held till May 8th, 10 o'clock p.m., when God made him effective forever, transferred him to the conference above, and stationed him in the city of the redeemed.

In 1881, I think, he was married to Georgia Bell, daughter of Capt. Sanford Bell, of Dalton Ga. And that she proved worthy of being his wife, all who knew her patient devotion to him through his long and sore affliction can attest. May God be with her and her two little girls.

Personally, I knew Brother Robertson only a few months, not at all as a preacher. But those who knew him in his active ministry say that he was a man of varied powers—one of the best of pastors, able in prayer, a good preacher—so far as hand and heart are concerned, could have filled any pastoral charge in our conference.

### The Closing Scenes

Three weeks before he died, I said to him, Have you any fears? "Little afraid of my mind, so much suffering has made it shaky; if it is God's will, I would like to be clear when the end comes." God willed it otherwise. Ten days before he died, he went into a semi-conscious or delirious state. It is said that one in this condition exhibits every trait of his character, good and bad. If this be true, Brother Robertson's character was as pure as an angel's; he reviewed his own life, men and measures, but the language used and the disposition set forth were chaste and saving.

### Life Narrowed Down to Two Points

In this delirious state his mind eventually narrowed to two points; CHRIST the savior of men, and his family. Upon these two themes, he was clear and logical. He planned his pastoral charges, held protracted meetings, talked to penitents, prayed, preached, made his reports to annual conference, and asked for his family with a clearness and force that led me to believe that it was not so much delirium as that of the real life and heart of the man coming forth in such

power as to crowd out all other considerations. Once at midnight, his wife said to me, "Pray with him, that will quiet his delirium when nothing else will." Kneeling by him and taking his hands in mine, I began to thank God for all the gift of His Son. "Praise the Lord! O blessed Savior! You have been with me all the way." For a time I waited on him, and then began to pray for his wife and children. He took the prayer from me; and what a prayer he did offer.

#### AN APPEAL FOR CONFERENCE CLAIMANTS AND THE ORPHANAGE HOME.

I would to God that every one in bounds of Holston Conference could have heard this the last prayer of our dear brother. From first time I met him (six months ago) I found that personally all was well; he desired to live to go on with his work, but he was ready "to depart and be with Christ which is far better." He could have said with as much truth as Paul! "For me to live is Christ, and to die is gain." But there was one care that bore upon his mind and shadowed him to the end: his wife and children. I think I am not putting it too strong to say that, notwithstanding his extreme sufferings at times, there was hardly a day within last six months of his life that he would not have been an exceedingly happy man if our widow and orphan institutions (real and prospective) had been in such shape as to insure him that his family would be well cared for. Is not this an appeal for ourselves as a conference upon the subjects of conference claimants and the speedy establishment of our orphanage? This is not an exceptional case. Our slow progress and delays along these lines have shadowed many a servant of God in his last days.

Brother Robertson's spirit has gone to God who gave it, his body laid to rest by the side of his people at Tunnel Hill, Ga. We usually say that the last duty is performed at the grave, the last token of respect paid. But this is not true—his loved ones remain in our care, and our last duty to him was not performed at the grave.  
— W.S. Neighbors.

Capt. Sanford L. Bell returned yesterday from the burial of his son-in-law, Rev. E.B. Robertson, at Tunnel Hill. Rev. Robertson was a learned and eloquent Methodist preacher, and as good a man as ever walked. . . . extends sympathy to the bereaving.

#### Rev. E.B. Robertson Dead

About ten o'clock Tuesday night the spirit of Rev. E.B. Robertson passed from its earthly tabernacle and winged its way to the bright mansions above. This sad event had been looked forward to by his many friends with a great sense of bereavement. He had been a constant sufferer for many years, but it was with a smiling face he bore the intense pain.

Stomach trouble was the cause of his death.

The funeral services were conducted Wednesday morning at the M.E. Church, South. Rev. W.S. Neighbors, pastor, conducted the services assisted by Revs. Cowan and Buck. It was an impressive occasion. The remains of the deceased were taken to Tunnel Hill, Ga., for interment, at which place his infant son's body is at rest. The bereaved wife and two little heart-broken daughters followed the remains. Mrs. Robertson's father, Capt. Bell, and her brother were also in the funeral party.

**Know all Men by these Presents,**

That I, W. S. Neighbors

one of the Bishops of the Methodist Episcopal Church, South, under the protection of Almighty God, and with a single eye to his glory, by the imposition of my hands and prayer, have this day set apart

William Robertson for the

office of a DEACON, in the said Methodist Episcopal Church, South, a man

who, in the judgment of the Conference CONFERENCE,

is well qualified for that work; and he is hereby recommended, to all whom it may concern, as a proper person to administer the Ordinance of Baptism, Marriage, and the Burial of the Dead, in the absence of an Elder, and to feed the flock of Christ, so long as his spirit and practice are such as become the Gospel of Christ, and he continueth to hold fast the form of sound words, according to the established doctrines of the Gospel.

In Testimony Whereof, I have hereunto set my hand and seal, this 29 day of October, in the year of our Lord one thousand and eighty and eighty.

Done at Lexington Tenn

W. S. Neighbors



Know all Men by these Presents,

That W. Alpheus W. Wilson

one of the Bishops of the Methodist Episcopal Church, South, under the protection of Almighty God, and with a single eye to his glory, by the imposition of my hands and prayer (being assisted by the Elders present), have this day set apart

Emory B. Robertson for the office of an ELDER, in the said Methodist Episcopal Church, South, a man who, in the judgment of the \_\_\_\_\_ CONFERENCE, is well qualified for that work; and he is hereby recommended, to all whom it may concern, as a proper person to administer the Sacraments and Ordinances, and to feed the flock of Christ, so long as his spirit and practice are such as become the Gospel of Christ, and he continueth to hold fast the form of sound words, according to the established doctrines of the Gospel.

In Testimony Whereof, I have hereunto set my hand and seal, this \_\_\_\_\_

day of \_\_\_\_\_, in the year of our Lord one thousand eight

1882  
hundred and eighty

Done at

Asheville  
N. C.

The bearer hereof, E. B. Robertson having been duly recommended and having been examined, as the Discipline directs, by the Quarterly Conference of Charleston Circuit, Chattanooga District of Holston Annual Conference of the Methodist Episcopal Church, South, is hereby authorized to preach the Gospel, according to the rules and regulations of said Church.

Signed in behalf of said

Quarterly Conference  
J. H. Keitt P. C.

J. Y. Batey Sec.  
Charleston Oct. 1<sup>st</sup> 1882.

Rev. Robertson had been a resident of this city for about seven years. He had been pastor of the M.E. Church, South, for two years, and one year of different conferences. And in that capacity he was one of the most vigorous, vigilant, loving and popular pastors the church has ever had. He was about 38 years of age and was stricken down in the summer of a bright and glorious life. His remains will rest in the soil of his native state where the evening shadows of a setting sun will lend that bright glow which was characteristic of the life he lived.

#### REV. JOHN SALE

Seventy years ago this brave, pioneer Methodist itinerant passed away. For twenty-seven years he had traveled the hills and plains of Ohio and Kentucky, when the settlements were few and small, with large distances between them. Thus, in these arduous travels and toils, he was laying broad and deep "the foundations of many generations." His home was in Greene County, two miles south from Xenia, on the pike of Spring Valley. He had gone to his charge in Miami County, Piqua, when, stricken down with pneumonia, he soon yielded up his life, at the hospitable home of a Christian friend.

His itinerant ministry began in North Carolina in 1796. In 1800 and 1801 he is on Salt River Charge, Ky.; 1802, Danville, Ky.; 1803, Scioto River; 1804, on the Miami Circuit; then a year in Lexington, Ky.; 1806-7-8, presiding elder Ohio District; 1809-10-11-12, Kentucky District, which probably, covered the whole State; 1813-14, Miami District; 1815-16, Miami District, Ohio Conference; 1817, Union Circuit, which probably included Xenia; 1818, Mad River Circuit, which probably included Dayton and Springfield; 1819, Miami District; 1820-24, inclusive, he was superannuated; 1825, Wilmington; 1826-27, Piqua. Thus, in his twenty-three and a half years of effective service in the Western and Ohio Conferences, for more than half of them he was a presiding elder; and for three several terms he was presiding elder on the Miami District. He also represented the Western Conference as a delegate in the General Conference of 1812. Yet this grand, historic man had an obituary notice of only six lines, as follows: "John Sale.—He was a native of Virginia, confessed to God when he was twenty-one years of age. He was licensed to preach, and received on trial in the traveling connection in 1776. He continued therein, usefully and acceptably, until his death, which occurred at the house of his friend, Mr. French, near Troy, O., January 15, 1827. His end was peaceful and triumphant." Such brevity was not unusual in those times. The obituary of Bishop George was only twenty lines long. The following items, gathered from a grandson, at a recent quarterly meeting, should have interest. They prove that "the generations of the upright are blessed." John Sales left "several" sons and daughters. Only one of them, Rev. Frederick Sale is now living. He is an agent of the American Bible Society in Champaign County, Illinois. Twenty-four grandchildren and great-grandchildren are living. All of them are members of the Methodist Episcopal Church. Some of them are Church officers. These facts I learned from a grandson, Mr. C.T. Perkins, of Bowersville, Ohio, who also showed me two large octavo, sheep-bound volumes, bearing the imprint, "Published by Nathan Bangs and Thomas Mason." They were in Mr. Sale's library. They were Mr. Wesley's "System of Philosophy." The descendants of John Sale illustrate the permanent impress of Mr. Sale's strong personality. — Rev. Thomas H. Pearne, D.D.

#### DR. J.R. STRADLEY

Special to *The Sentinel*.

Sweetwater, Jan. 19.—Dr. J.R. Stradley, aged 78, died Tuesday night at his home at Hiwassee college. He was born in London and brought to this country when a small child. His English origin was shown in his appearance and in his traits of character. He was a Methodist itinerant for many years, and served throughout the civil war as a confederate soldier. He was a man of indomitable will power and of untiring industry. He was an authority on farming and fruit culture. As a trustee of Hiwassee college and as county superintendent of public instruction, he was always prominent in the educational interests of this county. He held the first institute in Monroe county in the interest of the public schools, and was an advocate of better roads and of other public improvements.

His religious character was no less marked than his other traits. He was a strong and influential preacher, and a natural linguist. The funeral services were conducted by Drs. Eugene Blake and I.P. Martin, and the remains were interred in the Hiwassee cemetery.

#### DR. JOHN RYLAND STRADLEY

John Ryland Stradley was born in London June 15th 1825. His grandfather's name was John, his father's name was Thomas. Grand-father came to America with four of his brothers, two stayed in England. Father was three years old when he came to this country. He was known on the voyage as Happy Jack. His mother's name was Dibrel.

He was reared in the Baptist faith; but professing religion, he joined the Methodist Church after he had become a practicing physician. Feeling a call to preach he relinquished the practice of medicine and entered the Holston Conference. His father and two of his uncles, a brother and two sons have entered the ministry. He had a high-school education, having read some Latin. He was a great lover of books acquiring some breadth of information, but lacking the accuracy of scholarships.

He was married to Harriett Newell Wilson of Bald Creek, Yancey Co., N.C. in 1852. She was born to Samuel Wilson and Emily Whittington, Sept. 13th 1834. She was of Methodist stock, educated at Burnsville Academy. She had great beauty of person, a well balanced character and was a woman of superior talents; was responsible for more than half of her husband's success.

There were born to them eight children, Wm. Bascom, Mary, E. Gill, Lily A., Harry E., Chas. L., S. Lervella Hayes, S. Jermie, L. May Kayse, (Lily and Jermie are in Brazil). Her purity and zeal found exercise in rearing and training her large family. She was gifted in prayer and persuasion. In the hardships of the itinerary and the civil war she bore untold burdens with the cheerfulness and grace of a true Christian. Her vision was wide and her enthusiasm for the evangelization of the world was apostolic. She was made a life member of the Missionary Society M.E.C.S. at Greenville in 1859. She died triumphantly at her home at Hiwassee College, Dec. 4, 1883. Father was after married to Miss Harriet E. Porter of Asheville, N.C., who still survives him.

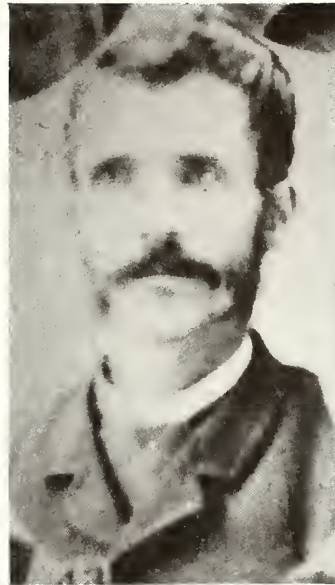
He continued in the travelling connection till the Civil war when his family located at Madisonville. Having seen service in the Mexican war, he was made captain of a company. He was in the siege of Vicksburg and in the Valley of Virginia. He also did service as surgeon.



After the war the church in Tennessee was disorganized, so he resumed the practice of medicine. In 186- he was again appointed to work and served till 187- when he took a super-numerary relation and devoted himself to farming and the education of his children. He preached almost every Sunday while his strength lasted.

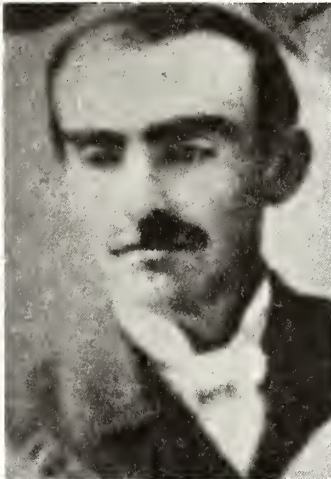
He was a man of public spirit, a leader who was ahead of his day. Many thought him to be a dreamer of idle dreams, but in after years he was recognized as pioneering, now others are gathering rich fruit from his labors. He was often called to public duties, among others, Co. Supt. of Schools and President Bd. of Trustees of Hiwassee Coll.

He was the soul of integrity. By nature rugged and combative, in his later years he became ripe and sweet like the fruits that he loved so much to grow about him, he thankfully dropped the full harvest of seventy nine summers into his Masters hand and went home through the cold blasts of Jan. 15th, 1905.  
— C.L. Stradley



T.F. Gibson  
(1885)

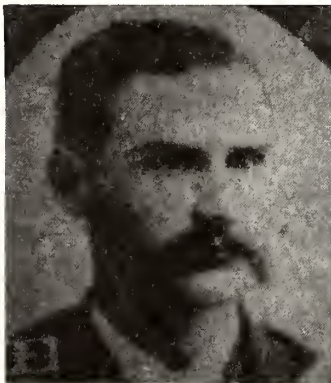
Photos of members of the Holston Conference who served in the Valley, taken in 1886; from the Conference Archive, Emory and Henry College. The dates under the photos are the years in which they served in the Valley. Memorials are not included for these ministers.



W.B. Baldwin  
(1886-87)



S.L. Richardson  
(1885)



L.D. Gillespie  
(1886-88, 91-92, 1911, 15-16, 25)



J.B. Tabor  
(1889)



W.A. Thomas  
(1922)

#### CHRONOLOGICAL LIST II PREACHERS IN THE METHODIST EPISCOPAL CHURCH [NORTH]

- 1845: The Holston (Tenn.) Conference, containing the Toe River Valley of N.C., withdraws to become part of the M.E. Church, South.
- 1865: A Holston Conference (M.E., North) is organized, with same boundaries as the Holston Conference of M.E. South.
- 1866: An Asheville District is organized, but no appointment in the Valley.
- 1867: A Burnsville appointment is announced ("to be announced"); 150 members. (This would be for the entire circuit, most of the Valley.)
- 1868: Burnsville Circuit—Wesley Harkins; 216 members.
- 1869: "to be supplied"; 204 members.
- 1870: Burnsville Circuit—D. Battin, and another "to be plied"; 180 members.
- 1871: Bakersville Circuit—"to be supplied"; 218 members. (Apparently, the name of the circuit has changed.)
- 1872: Bakersville Circuit—"to be supplied."
- 1873: Bakersville Circuit—"to be supplied"; 219 members.
- 1874: (Volume of *Minutes* missing in Duke Library; 287.6 N873B)
- 1875: Burnsville Circuit—"to be supplied"  
Bakersville Circuit—"to be supplied" (137 members)
- 1876: No listing in appointments for either place; for the year just past, Burnsville had 44 members and Bakersville 196 (This shows the Confederate vs. Union constituency of the two counties).
- 1877: No listing in the appointments.
- 1878: Entire Holston Conference not in the volume of *Minutes*.
- 1879: Holston listed, but no appointment for the Valley.
- 1880: Asheville District not listed. (The rest of the state, in the N.C. Conference until about 1879, is divided in that year: west of Greensboro is in the Southern Conference, the name for which switches to the Blue Ridge Conference in 1880. Apparently, it now includes the Valley as well.)
- 1881: BLUE RIDGE CONFERENCE, Asheville District  
Bakersville Circuit—D.M. Clayton (194 members, 1 church building, 1 Local Preacher [the church building likely is in Bakersville itself]).
- 1882: Bakersville—"to be supplied"
- 1883: Bakersville—"to be supplied" (now has two churches on circuit).
- 1884: Bakersville Circuit—J.P. Matney (Supply).
- 1885 (February): Bakersville Circuit—W.T. Ford (4 churches) Local Preachers: A.G. Slagle (Red Hill); Exhorters: J.W. Calhoun (Plum Tree); Guthrage Garland (Red Hill).
- 1885 (October): Bakersville and Cranberry—W.T. Ford  
Bakersville Circuit—W. Perry  
(Two conferences in same year, because they want to switch the annual meeting-time hereafter from spring to fall.)
- 1886: A Bakersville District is formed, detached from Asheville; it apparently includes the entire Valley.  
Bakersville (Station?)—J.D. Roberson  
Red Hill Circuit—Wiley Perry  
Toe River Circuit—L.A. Rominger (P.O. is Aaron, N.C.) (Under "missionary collections" there is a list of individual contributors.)
- 1887: Bakersville Station—J.D. Roberson (60 members, 1 building)  
Red Hill Circuit—W.A. Ballew (157 members, no buildings, 2 church schools)  
Toe River Circuit—L.A. Rominger (96 members, no buildings)
- 1888: Bakersville Station—J.R. Cannon  
Burnsville—L.A. Rominger (whether station or circuit is unclear; given a predominately Confederate county, the former is likely).  
Red Hill Circuit—E.J. Winkler (4 church schools) (No mention of Toe River Circuit)
- 1889: Bakersville—A. Graybeal (53 members)  
Burnsville—Lewis A. Rominger (80 members) (Red Hill not mentioned)
- 1890: Bakersville Station—A.H. Camble  
Bakersville Circuit—W.C. Matney



- Burnsville—S.D. Tipton ("probationary member of Conference")
- 1891: Bakersville Station—J.R. Cannon  
Bakersville Circuit—W.C. Matney (3 churches)  
Burnsville—S.D. Tipton (1 church)  
Aaron Circuit—  
Montezuma—
- 1892: Bakersville Station—F.C. MacDuffie  
Bakersville Circuit—S.D. Tipton (resides at Red Hill, N.C.)  
Burnsville (Station?)—R.A. Gragg (resides at Athlone, N.C.)  
Spruce Pine (new appointment)—J.H. Rominger
- 1893: Bakersville—Edwin Anderson  
Bakersville Circuit—Edwin Anderson  
Burnsville—E.S. Robinson (S.D. Tipton, deceased; 1 church, 100 members)  
Toe River Mission (replaced Spruce Pine??)—Lewis A. Rominger
- 1894: Bakersville Circuit—Edwin Anderson (no longer a Station)  
Burnsville—Eli S. Robinson (Toe River not listed)
- 1895: An Asheville District is formed, which now includes some churches formerly in Bakersville District.  
Bakersville District:  
Bakersville Circuit—Edwin Anderson  
Burnsville (Station?)—J.F. Ursey
- 1896: Asheville District now assumes all the old Bakersville one.  
Bakersville Circuit—F.A.L. Clark (220 members, 141 on probation)  
Burnsville (Station?)—W.R. West (104 members, 8 probationers)
- 1897: Bakersville Circuit—J.H. Rominger (\$200 salary)  
Burnsville (Station?)—W.R. West (\$75 salary)  
Toe River Mission—T.B. Garland (Supply, L.P.)
- 1898: Bakersville Circuit—T.D. Rowe  
Burnsville (Station?)—W.R. West
- 1899: Asheville District now divided, into Clyde and Montezuma Districts  
Montezuma District:  
Bakersville Circuit—L.R. Huddleston  
Burnsville—W.R. West  
Toe River Mission—J.W. Edwards
- 1900: Montezuma District now incorporated into the Clyde District.  
Bakersville Circuit—L.R. Huddleston, and T.B. Garland (Supply, L.P.) (340 members, 50 probationers; 4 churches; 3 Local Preachers; 70 adults and 40 children baptized last year)  
Burnsville—W.M. Broyles (1 church, 130 members, 2 Sunday Schools)
- 1901: Bakersville Circuit—L.R. Huddleston  
Burnsville—J.B. Tucker
- 1902: Bakersville Circuit—J.B. Tucker  
(Burnsville not listed in Clyde District)
- 1903: A Bakersville District is formed.  
Bakersville Circuit—E.J. Winkler
- 1904: Bakersville Circuit—L.J. Penley  
Green Mountain—"to be supplied" (see 1905)
- 1905: Bakersville District  
Bakersville Circuit—A. Graybeal  
Green Mountain Circuit—"to be supplied" (5 churches, 3 Sunday Schools, 177 members, with 10 probationers) Supt. at Green Mtn. Church is M.C. Bailey. Report of previous year gives pastor as H.A. Blankenship. (\$100.00 salary)
- 1906: Bakersville Circuit—A. Graybeal (4 churches)  
Green Mountain Circuit—Alexander Traylor  
S.S. Supts.: Brummetts Creek (Sanders Hughes), Green Mountain (M.C. Bailey), Little Rock Creek = Bethlehem (Hoy Green), Red Hill (J.H. Garland), Toe Cane (Wm. Slagle), Bakersville (Walter Stewart).  
Pastor last year (Green Mtn.) was A. Traylor (2 churches).
- 1907: Bakersville Circuit—L.D. Osborne (4 churches)  
(No mention of Green Mtn.; reappears in 1910; apparently not subsumed under Bakersville.)
- 1908: Bakersville Circuit—L.D. Osborne (4 churches)
- 1909: Bakersville Circuit—L.A. Rominger  
Montezuma—D.W. Haga
- 1910: Traphill District replaces Bakersville  
Bakersville Circuit—J.J. Matney (6 churches)  
Green Mountain Circuit—C.G. Mendenhall
- 1911: Bakersville Circuit—J.S. Green (\$250 salary)  
Green Mountain Circuit—A. Traylor (Supply, L.P.) (2 churches, no parsonage, 55 members, \$100 salary)  
Montezuma Circuit—F.F. Frisby (Supply, L.P.) (5 churches, 1 parsonage, 314 members, \$400 salary)
- 1912: Bakersville Circuit—J.H. Fine  
Montezuma Circuit—W.H. Johnson  
(Green Mtn. not listed)
- 1913: The Blue Ridge Conference now includes a Coast District (a sign of decreasing membership and concentration). Now called the Blue Ridge-Atlantic Conference.  
Traphill District:  
Bakersville Circuit—J.H. Fine  
Montezuma Circuit—W.H. Johnson
- 1914: Bakersville Circuit—J.M. Heath (but report for next year lists J.F. Matney)  
Montezuma Circuit—David Haga  
Altapass (new listing)—"to be supplied"
- 1915: An Asheville District now takes over part of the old Traphill District, which vanishes.  
Bakersville Circuit—J.M. Fowler (next year's report: "refused to go," and was replaced by T.H. Stamey)  
Montezuma Circuit—D.W. Haga  
Altapass—W.F. Green
- 1916: Bakersville Circuit—T.H. Stamey (5 churches, 272 members, \$250 salary)  
Montezuma Circuit—D.W. Haga (4 churches, 250 members, \$360 salary)  
Altapass—W.H. Johnson
- 1917: Bakersville Circuit—T.H. Stamey (parsonage completed)  
Montezuma Circuit—K.L. Haga  
(Altapass not listed)
- 1918: Bakersville Circuit—T.H. Stamey  
Montezuma Circuit—W.G. Warren (supply)
- 1919: Bakersville Circuit—T.H. Stamey (includes a congregation at Glen Ayre, just built new church; Bakersville church just repaired; plans for a church at Forbes Chapel)  
Montezuma Circuit—Roy P. Jones
- 1920: Bakersville Circuit—T.H. Stamey  
Montezuma Circuit—Roy P. Jones
- 1921: Bakersville Circuit—C.W. Warden; J.H. Tipton (assoc.; supply)  
Montezuma Circuit—Roy P. Jones (new projects underway at Altamont and Linville City)
- 1922: Bakersville Circuit—R.P. Jones (4 churches on circuit)

- Montezuma Circuit—D.W. Haga  
Tipton Hill—to be supplied
- 1923: Bakersville Circuit—R.P. Jones  
Montezuma Circuit—D.W. Haga  
Tipton Hill—J.H. Tipton (mention is made of “our splendid new brick schoolhouse”; J.M. Gombill is head of the school)
- 1924: Bakersville Circuit—D.L. Earnhardt appointed, but declined to serve; replaced by J.F. Matney  
Montezuma Circuit—D.W. Haga  
Tipton Hill—attached to the Bakersville Circuit
- 1925: Bakersville Circuit—S.N. Bumgarner  
Montezuma Circuit—D.H. Dennis (churches dedicated at Altamont and Linville City)  
Linville City—D.W. Haga
- 1926: Bakersville Circuit—S.N. Bumgarner  
Montezuma Circuit—H.E. Young; relieved by L.W. Hall (mention made of a new church building)  
Linville City—D.W. Haga
- 1927: Bakersville Circuit—J.J. Wood (7 churches on circuit)  
Montezuma Circuit—L.W. Hall  
Linville City—D.W. Haga
- 1928: Bakersville Circuit—T.L. Taylor (supply)  
Linville-Montezuma—M.L.H. McMullen
- 1929: Bakersville Circuit—T.L. Taylor (supply)  
Linville-Montezuma Circuit—M.L.H. McMullen
- 1930: Bakersville Circuit—W.G. Warren  
Linville-Montezuma Circuit—R.P. Jones
- 1931: Bakersville Circuit—D.H. Dennis  
Linville-Montezuma Circuit—R.P. Jones
- 1932: Bakersville Circuit—D.H. Dennis (assisted by Edna Mae Coble, “for a center at Tipton Hill”)  
Linville-Montezuma—R.P. Jones and D.W. Haga
- 1933: Bakersville Circuit—D.H. Dennis (had four deaths in his family during the past year)  
Linville-Montezuma Circuit—R.P. Jones and D.W. Haga  
Tipton Hill—to be announced
- 1934: Bakersville Circuit—E.P. Greene  
Linville-Montezuma Circuit—R.P. Jones and D.W. Haga  
Tipton Hill—J.R. Kirby (supply; church “now enclosed” and soon to be finished)
- 1935: Bakersville-Tipton Hill Circuit—E.P. Greene and T.A. Coleman (Tipton Hill now has a new brick church, “the best rural church building in Mitchell County”)  
Linville-Montezuma Circuit—R.P. Jones
- 1936: Bakersville Circuit—Vance Lewis  
Linville-Montezuma Circuit—R.L. Wood (supply)  
Tipton Hill—to be supplied (added 77 new members last year)
- 1937: Bakersville-Tipton Hill Circuit—H.H. Cash  
Linville-Montezuma Circuit—C.W. Martin
- 1938: Bakersville-Tipton Hill Circuit—H.H. Cash  
Linville-Montezuma Circuit—C.W. Martin

#### ALPHABETICAL LIST OF CLERGY II PREACHERS IN THE METHODIST EPISCOPAL CHURCH [NORTH]

These ministers of the Methodist Episcopal Church (“North”) served in the Valley after the division of 1845. (For those prior to that date, and for those of the “Southern” Church thereafter, see List I). Dates in parentheses are those during which the pastor served in the Valley; consult the Chronological List for the specific location. An asterisk signals that a memorial item is included in the following section.

- \*Anderson, Edwin (1893-95)  
Ballew, W.A. (1887)  
Battin, D. (1870)  
Benton, C.C. (1938-39)  
Blankenship, H.A. (1904)  
\*Broyles, Mark W. (1900)  
Bumgarner, S.N. (1925-26)  
Camble, A.H. (1890)  
Cannon, J.R. (1888, 1891)  
Cash, H.H. (1937-38)  
\*Clark, F.A.L. (1896)  
\*Clayton, D.M. (1881)  
Coble, Edna Mae (1932)  
Coleman, T.A. (1935)  
\*Dennis, D.H. (1925, 1931-33)  
Earnhardt, D.L. (1924)  
Edwards, J.W. (1899)  
\*Fine, J.H. (1912-13)  
Ford, W.T. (1885)  
\*Fowler, J.M. (1915)  
Frisby, F.F. (1911)  
Garland, T.B. (1897, 1899)  
Gragg, R.A. (1892)  
\*Graybeal, A. (1889, 1905-06)  
Green, W.F. (1915)  
Greene, E.P. (1934-35)  
\*Greene, John S. (1911)  
\*Haga, David W. (1909, 1914-16, 1922-27, 1932-34)  
Haga, Kelley L. (1917)  
Hall, L.W. (1927)  
Harkins, Wesley (1868)  
\*Heath, James Madison (1914)  
Huddleston, Lee R. (1899-1900)  
Johnson, W.H. (1912-13, 1916)  
\*Jones, Roy P. (1919-23, 1930-35)  
Kirby, J.R. (1934)  
Lewis, Vance (1936)  
MacDuffie, F.C. (1892)  
Martin, C.W. (1937-38)  
\*Matney, J.F. (1914)  
Matney, J.J. (1910)  
Matney, J.P. (1884)  
\*Matney, W.C. (1890-91)  
McMullen, M.L.H. (1928-29)  
Mendenhall, C.G. (1910)  
Osborne, L.D. (1907)  
\*Penley, L.J. (1904)  
Perry, W. (1885-86)  
Robinson, Eli S. (1893-94)  
Robinson, J.D. (1886-87)  
\*Rominger, John H. (1892, 1897)  
Rominger, Lewis A. (1886-89, 1893, 1909)  
Rowe, T.D. (1898)  
Slagle, A.G. (1885)  
Stamey, T.H. (1915-20)  
Taylor, T.S. (1928-29)  
Tipton, J.H. (1921, 1923)  
Tipton, S.D. (1890-92)  
Traylor, Alexander (1905-06, 1911)  
Tucker, J.B. (1901-02)  
Ursey, J.F. (1895)  
Warden, C.W. (1921)  
Warren, W.G. (1918, 1930)  
West, W.R. (1896-99)



Winkler, E.J. (1888, 1903)  
Wood, J.J. (1927)  
Wood, R.L. (1936)  
Young, H.E. (1926)

MEMORIALS II  
PREACHERS IN THE  
METHODIST EPISCOPAL CHURCH [NORTH]

EDWIN ANDERSON

The Blue Ridge Conference mourns the loss of one of its members during the year. It mourns for itself; it glories in him, because his life was a success and his death a triumph. Rev. Edwin Anderson was born in the State of New York, January 4, 1844, and died April 8, 1900, being 56 years, 2 months and 26 days old. He was born again when he was about 23 years of age, and joined the Methodist Episcopal church. He was licensed to preach in 1876, and continued in the work, the greater part of the time in the regular pastorate, until he ceased at once to labor and to live. He joined the Blue Ridge Conference at Daisy, N.C., in 1893, and has served the following charges: Bakersville, Asheville, Montezuma and Daisy, and had served six months as presiding elder of the Montezuma district. The last quarterly meeting he held was on the Burnsville charge, one week before he died. He was almost too feeble to preach on Sunday. The following Monday he went to the Bakersville charge, where he was to have held the quarterly meeting the following Sunday, but on that Sabbath the faithful harvester death cut him down. His remains were taken to Montezuma for interment. Brother Anderson was frail in body, but vigorous in mind and spiritual energy. In the pulpit he had no superior in our Conference—logical, cutting, but his preaching was softened by kindness. But he is gone. His feet now walk the streets of gold, about which he loved to preach. His eyes now see the King in his beauty. His spirit has plumed its flight to another clime; all the sorrow is here; he is where they sorrow not; all the tears are in this world, and he is where they weep not.

The Blue Ridge Conference here records its love for this representative in heaven. The Conference assures the sorrowing family of its prayers and its unabating interest in their temporal and spiritual welfare.

— A. Graybeal, Lee R. Huddleston, W.R. West, Committee.  
*Blue Ridge-Atlantic Conference Journal*, 1900



CLARENCE CLINTON BENTON  
May 25, 1895-April 28, 1956

On April 28, 1956 I lost one of my dearest friends in the person of Clarence Clinton Benton. I was a young Marine returning with the horrors of war still in my mind, and he provided a home and church to which I could turn and work through my problems. It was his understanding, ability to listen, and warm friendship that helped to put my feet back on the road to the Christian ministry. My life is only an illustration of the many who, when they pray today, thank God for the ministry of C.C. Benton. In that group are husbands and wives who found an understanding counselor in their home problems, alcoholics who were led into an association with Alcoholics Anonymous and the Church, returned service men with the need of a place to talk things through, and young preachers who found in his Church and home encouragement not to be content with dull preaching. He worked hard at the job of being, not a professional minister, but a good preacher and counselor, and the testimony from my life and from countless others tells the story of one who was successful in his work.

It could well be said "that he was a friend to sinners."

C.C. Benton was born May 25, 1895, near Athens, Tennessee, son of the late William B. and Martha Sleiger Benton. He attended Tennessee Wesleyan College and Vanderbilt University.

He entered the ministry in 1921 becoming a member of the Blue Ridge-Atlantic Conference. He served pastorates at Old Fort, Cherryville, East Radford, Virginia, Rose Hill, Winston-Salem and Canton and served as District Superintendent of the Asheville District from 1934 to 1939. He became associate pastor of First Methodist Church, Charlotte, in 1940, was pastor of Central Avenue between 1941 and 1946 and then was sent to First Street Methodist in Albe-marle. He was appointed again as minister to the Central Avenue Church where he died as pastor. His funeral services were conducted by Frank Jordan, District Superintendent, at Central Avenue Methodist Church in Charlotte, April 29, 1956. Graveside services were held Monday, April 30, 1956 in the Tranquility Methodist Church Cemetery in Athens, Tennessee.

C.C. Benton was a member of Saint Andrews Lodge 702, AF & AM, a member of the Scottish Rite Bodies and Oasis Temple of the Shrine, and he had been made an honorary member of Alcoholics Anonymous with which he had worked to salvage the lives of men and women.

He is survived by his wife, Mrs. Grace Evans Benton; one son, Paul Garfield Benton; three grandchildren, Paul Garfield Benton II, Alessandra Benton, Valgrye Benton of California; a sister, Mrs. Emma T. Dyer of New York City; two brothers, Samuel D. Benton and George W. Benton of Athens, Tennessee.

This writer does not even propose to believe he possesses the capacity or ability to write a tribute to this man who was his spiritual father.

C.C. Benton loved to preach and even in his illness he would talk to this writer about new sermon ideas. It was a deep desire of his life to have something worthwhile and moving to say when he stood in the pulpit. His preaching was simple and moving, and few people ever went away saying, "I did not understand what he was talking about." During the period of his illness he reminded this writer that although all through his life he had been trying to learn to be a good preacher, now he had been called upon to learn to be a good sufferer. All who knew him know that he was successful in this as he was in his preaching. Perhaps the greatest sermon of his life was preached during his illness making true again the words "my strength is made perfect in weakness."

C.C. Benton, just plain "C.C." to his friends, was a stranger to fear, and he took a firm stand on issues and, with his wealth of common sense and humor, won many a man to Christian principles and the church.

Those who knew him thought of him as a man of integrity and courage. He did not bootlick the rich and powerful, nor impose upon the weak. He was fair in his dealings with others and was instinctively sympathetic with the underdog.

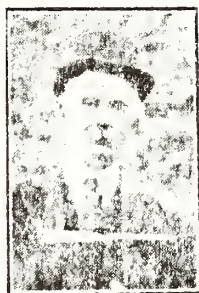
In a sermon to his congregation before his death he used a poem by Fredrick Knowles that expressed his faith:

"This body is my house—it is not I!  
Here in I sojourn till, in some far sky  
I lease a fairer dwelling, built to last  
Till all the carpentry of time is past.

"When from my high place viewing this lone star,  
What shall I care where these poor timbers are?  
What though the crumbling walls turn dust and loam,  
I shall have left them for a larger home . . .

"When this clay cottage failest, I'll immerse  
My long-cramped spirit in the universe . . .  
This body is my house—it is not I!  
Triumphant in this faith I live and die!"

— D. Edwin Bailey  
*WNC Conference Journal*, 1956



MARK W. BROYLES

M.W. Broyles was born July 22, 1849, and departed this life, May 3, 1925, at the age of seventy-six years.

He was born in the state of Tennessee and was converted in early life and joined the Methodist Episcopal Church, later becoming a minister in that church.

He was educated at Athens, Tennessee, and united with the Holston Conference in 1873. In 1877 he transferred to the North Carolina Conference, and as a member of the Conference became a charter member of the Blue Ridge Conference.

He was a faithful pastor, an earnest evangelist, and gave a large part of his life and means for the advancement of the kingdom of God. Because of impaired health he retired in 1901. He retired from the effective relations but not from an active ministry.

His works still, likewise the memory of him.

His wife and companion, Mrs. Sarah Ragan Broyles, preceded him less than a year to the better world. She was born June 22, 1851, and died July 22, 1924. She was a noble wife and mother, an ideal pastor's wife.

—Committee  
*Blue Ridge-Atlantic Conference Journal*, 1925

#### REV. F.A.L. CLARK

Francis Asbury Lindsey Clark was born in Cabarrus County, April 18, 1849. He was converted in 1866, licensed to preach in 1877, and was received into the Blue Ridge Con-

ference in 1883. He was pastor of the following circuits: Shiloh, Uwharrie, Mocksville, Troy, Yadkin, Jefferson, Montezuma, Bakersville, Gastonia, Casar, Glass, Kings Mountain, Chandler, Misenheimer, Harmony, Asheville, Wilkesboro, Parmele, Hickory, and Zion. He combined the qualities of a pastor and an evangelist to an unusual degree. Many of his charges required toilsome travel and privation, but he always went to his work with a smile and sought out his scattered parishioners with great faithfulness. He was content to be a pastor and as such became known to our people from one end of the Conference to the other. After forty-three years' service, he was granted the retired relation, but continued his lively interest in the Kingdom. He served as Bible-class teacher and preached on occasion.

He was twice married. He brought up five sons and two daughters who do him honor. The last Mrs. Clark, who before her marriage was Miss Emma Mason, is tenderly cared for in the home of one of the sons.

He passed to his final reward, December 17, 1933. His body was laid away at Mount Mitchell Church in his native county. A host of friends joined in paying respect to the memory of this good man.

— W.A. Parsons.  
*Blue Ridge-Atlantic Conference Journal*, 1934

#### D.M. CLAYTON.

David Monterville Clayton was born in Henderson county, North Carolina, December 8th, 1846, and died in the same county September 19th, 1891.

When he was twelve years of age he felt deeply moved to embrace the Christian religion, but no one knew of his desires, and for want of friendly encouragement he drifted into the ways of the world and remained a stranger to saving grace until after he was grown.

He was one of the "seventeen-year-old boys" that were conscripted and forced into the late war and served as a Confederate soldier twelve months. He has often told his friends that while he was in the army he promised the Lord that if he would shield him from death and permit him to return to his loved ones, he would consecrate his heart and life to his service.

A kind Providence brought him home in the spring of 1865, and in the fall of the same year, while attending a camp-meeting at Shaw's Creek, he was convicted of unrighteousness under the preaching of T.J. Dawson and began to earnestly seek Christ, whom he found to his great joy a few months later while at a prayer meeting. Endeavoring to carry out his vow to the Lord while in the war, after his return he held family prayers, even before his conversion.

Soon after his conversion he was licensed to exhort, and a little later was licensed as a local preacher. He was ordained a local deacon at Knoxville, Tenn., in 1867, and supplied a circuit in McDowell county. He joined the Holston Conference in 1878. He served successfully as pastor of Catawba, Webster, Hendersonville, Bakersville, Leicester, and other circuits. His education in early life was almost entirely neglected, but after he had reached manhood, by his own earnest and persistent exertions, he acquired a fair education and quite a breadth of valuable information.

His preaching was plain, clear, full of thought, doctrinally correct, original and delivered in an earnest, pleading manner. He was faithful to duty, honest in all things, courageous in following his convictions, and pure and industrious in life. His health had been declining for several years; his friends could readily discover a loss of vivacity, vital force and energetic zeal. The nature of his disease was such as to make him at times melancholy and despondent, and yet with wan-



ing strength and a destroying malady preying upon his vital system, he continued his labors, heroically bearing the hardships and difficulties; ever longing to finish the work the Master had sent him to accomplish. When his work was finished he knew it. He told his friends that he was going to die, and said: "Thank God, I am ready." The Bishop of Souls transferred him from the fields of suffering and toil to the rest and songs of glory.

His daughter, seventeen years old, died in the morning and he in the evening of the same day. They were laid side by side in the same grave, there to rest until the Son of God shall call their dust to life in the Resurrection morning.

Servant of God well done,  
Thy glorious warfare's past;  
The battle's fought, the victory won,  
And though art crowned at last.

— J.D. Roberson.

*Blue Ridge-Atlantic Conference Journal, 1891*



DANIEL HARRISON DENNIS  
September 28, 1889-March 1, 1975

The Reverend Daniel Harrison Dennis, son of Gaston and Julia Dennis was born in Ophor, Montgomery County, North Carolina on September 28, 1889.

He was educated in the rural schools of Montgomery County.

Converted at an early age, he joined the Methodist Church.

On October 17, 1908, he married Delphine Parnell.

During those years, he felt the call to enter into the ministry. He preached his first sermon in 1917.

He joined the Blue Ridge-Atlantic Conference of the Methodist Episcopal Church and launched out on faith into what was to be a long and fruitful ministry. During those years, he served the following charges: 1918-20 Hatteras; 1920-22 Morehead Circuit; 1922-24 Chandler; 1924-25 he attended Mitchell School at Misenheimer which was later to become Pfeiffer College; 1925-26 Montezuma; 1926-28 Trap Hill; 1928-31 St. Paul; 1931-34 Bakersville; 1934-36 Asheville Circuit; 1936-37 Clyde; 1937-39 Asheville Circuit; 1939-43 Shooting Creek; 1943-44 Jonathan; 1944-45 Jonathan Hazelwood; 1945-46 Shady Grove; 1946-51 Cherokee (During this time having received permission from the Federal Government, the beautiful stone church and parsonage were built, which he helped erect with gifts and labor); 1951-54 Trinity (Statesville District); 1954-55 Danbury.

Retiring in 1956, he moved into his own home in Statesville. He continued to serve as a Retired Supply for Chapel

Hill (Statesville District) for three years and Monticello for one year. After which he preached in various churches in and around Statesville. During the years of his ministry, there were three thousand five hundred people of all ages converted and eighteen hundred united with the Methodist Church.

On October 4, 1968 his wife died. He continued to live in his home until his health began to fail, after which he spent much time in and out of hospitals and staying with his children. He entered Black Mountain Sanatorium on August 31, 1974 for treatment of asthma from which he had suffered for many years. On February 22 he suffered a severe heart attack and passed on to his eternal reward on March 1, 1975.

He is survived by two daughters, Wilma (Mrs. Hubert Glass) of Asheville and Daisy (Mrs. Kenneth Billings) of Waynesville, Tennessee and a son, Wallace Dennis of Columbus, Ohio.

Funeral services were conducted in Bethel United Methodist Church by the writer and assisted by Mr. Marvin Raymer, a Presbyterian layman from Statesville. A great number of friends, including ministers from all over the Western North Carolina Conference braved the cold, snowy weather to pay tribute to one whom they respected and loved.

While the chimes, which he had installed in memory of his wife, played "Amazing Grace" Reverend Daniel Harrison Dennis was laid to sleep beside his wife until the dawn of that great day when God shall call and all his great plans shall begin to be revealed to those who are faithful unto the end.

All the sacrifices and hardships which he endured through the years can be summed up by two words of the Master, "WELL DONE."

— C. Vernon Hall

*WNC Conference Journal, 1975*



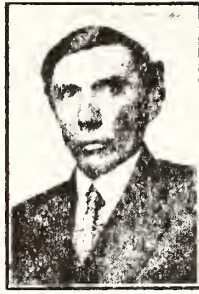
J.H. FINE

Rev. J.H. Fine was born September 9, 1869, in Randolph County, North Carolina, and departed this life May 3, 1921. He was converted at Chapel Hill in 1883 and licensed to preach at Houses Grove. He attended school at Pleasant Garden and joined the Conference in 1907. He was ordained Deacon in 1911 by Bishop Anderson. He served the following charges: Swansboro and Belfast, Chandler, Laurel Branch, Aarat, Bakersville, Unaka, Haysville, Teresita and Etowah. He leaves a wife and two children to whom we extend our sympathy.

One by one our men are passing. May we be faithful unto death that we may meet those who have preceded us and wear with them a crown of life.

— M.A. Matheson, W.E. Isenhour, Committee.

*Blue Ridge-Atlantic Conference Journal, 1921*



REV. J.M. FOWLER

Rev. James M. Fowler was born near Clyde, Haywood County, North Carolina, April 6, 1872. He died at the home of his daughter, Mrs. Ada Chapman, Asheville, N.C., December 4, 1935. Aged 63 years, 7 months, 28 days.

He was married to Miss Hassie Swanger in 1895. To them were born ten children. Seven of them with their mother are living: Ada (Mrs. Chapman), Thoburn, Lawrence, Lester, Paul, Pearl, and Fred. Four grandchildren, five brothers, and one sister are also living.

He was converted in 1896. He united with the Methodist Episcopal Church. He was licensed to preach in 1907, was received on trial in the Blue Ridge-Atlantic Conference in 1909, and was received into full connection in the Conference in 1911. He was ordained deacon by Bishop Anderson and elder by Bishop Henderson.

He served the following charges during his twenty-six years of Conference membership: Hayesville, Pisgah, Sylva, Walkertown, Newton, Asheville Circuit, Macon, and West Canton. He also served seven years as Conference Evangelist. Every year was spent in active service.

Evangelistic work was decidedly his calling. He witnessed more conversions during his ministry than any other member of the Conference—about 4,000 in all. His greatest delight was to be in the pulpit pleading with lost souls to return home. He preached his last sermon a little more than twenty-four hours before his death. He had often expressed a willingness to be called home from the pulpit.

His funeral was held in the church at Clyde. His District Superintendent, Rev. C.C. Benton, was assisted by Rev. A.B. Dennis, Rev. A.S. Beaman, Rev. C.M. White, Rev. W.H. Pless, Rev. E.P. Green, Rev. P.C. Hicks, and Mr. George Gordon. His body was placed in the Clyde Cemetery.

*Blue Ridge-Atlantic Conference Journal, 1936*



ADOLPHUS GRAYBEAL

The Rev. Adolphus Graybeal was born in Ashe county, N.C., December 21, 1860, and departed this life triumphantly in Chattanooga, Tenn., March 8, 1917, in his 57th year. He was married June 2, 1885, to Miss Nell Wilburn, daughter of the late Rev. John M. Wilburn, of the Blue Ridge Conference. To this union were born five children, four of

whom preceded the father to the glory world. Harold, the only surviving one, a very promising young man, was at the time of his father's death, and is yet in school at the University of Chattanooga, is of course a very great comfort to his bereft mother.

Brother Graybeal made a bright profession of religion when at about the age of 17 years and united with the Methodist Episcopal Church. Soon after he felt divinely called to preach the blessed Gospel of our Lord and Savior, which call he never doubted, and very often in his after life he would refer to those impressions with much enthusiasm. He entered upon that solemn duty at once to which he held and faithfully followed for more than thirty-three years. He was admitted into the Blue Ridge-Atlantic Conference in the year 1882, in which conference he remained with the exception of some three years he was a member of the Kansas Conference. He served most acceptably the following charges: Eagle's Mills circuit, Pisgah, Leicester, Bakersville two terms, Montezuma two terms, Morehead City and Marshallberg two terms, Bakersville district as presiding elder one full term, six years; he served Canton station three and a half years and it was through his tireless efforts the Canton M.E. Church was built and a class of more than one hundred members organized. It was during this his last pastorate his health gave way, largely from overwork from which breakdown he never rallied. He was a dear lover of the Church, ever loyal to every call; he was always quick to defend in history or doctrine. Brother Graybeal was possibly one of the best informed men in the conference; he was always a student; he kept himself right abreast of the times; he represented the Blue Ridge-Atlantic Conference in the General Conference held in Cleveland, O. He was also an honorable member of the Masonic fraternity and the Junior Order of the United American Mechanics and the Woodmen of the World. As a token of the high esteem in which he was held among these orders was witnessed by the large number of representatives who attended and participated in the funeral. Brother Graybeal was active in all reform movements in every community in which he worked. He was educated at Athens, Tenn. He leaves a faithful companion and one son, several brothers and sisters and a number of relatives and friends to mourn his departure. His place in the church and the conference will be difficult to fill. Our prayers are that God may find some one to take his place.

The funeral was conducted by the writer, assisted by the Rev. W.A. Graybeal of the Clyde charge, and the Rev. W.H. Pless of the Canton circuit, in the First M.E. Church in Asheville, N.C., a large gathering being present to witness the occasion. All that was mortal of our dearly beloved Brother Graybeal, with whom we had worked so long was laid to rest in the Riverside cemetery to await the glorious resurrection.

— W.C. Matney.

*Blue Ridge-Atlantic Conference Journal, 1917*



REV. JOHN S. GREENE



John S. Greene was born in Caldwell County, North Carolina, October 4, 1866. He entered the Blue Ridge-Atlantic Conference in 1911. He was pastor of the following charges: Bakersville, Creston, Lansing, Leicester, Parmele, Lexington, Canton Circuit, Hayesville, Pisgah, Asheville Circuit, Clyde. He was an enthusiastic preacher. He loved to sing and usually aroused his congregations to sing with him. There were many conversions and accessions under his ministry. He worked faithfully at his task and was always cheerful. He and Mrs. Greene kept a hospitable home. Owing to ill health he retired in 1930. He did not lose interest in his church. He died August 27, 1937. The funeral service was held at Bethel Church, Sunday, August 29. Rev. D.H. Dennis, the pastor, was in charge. A.B. Dennis, A.S. Beaman, and F.F. Frisbie assisted in the service. Mrs. Greene, sharer of his trials and victories, is left lonely, yet not alone for the Shepherd is watching. Before her marriage to Brother Greene on March 2, 1890, she was Miss Sallie Miller. There were no children.

*Blue Ridge-Atlantic Conference Journal, 1937*



DAVID WILLIE HAGA  
January 8, 1872-March 29, 1952

On March 29, 1952 the golden tones of the Captain's bugle summoned one of his soldiers of the cross to receive his medal of honor. For fifty years he had faithfully and tirelessly carried the unfurled banner of his Master believing that at the end he would see him face to face. David Willie Haga was born January 8, 1872 in Grayson County, Virginia, the son of Granville and Margaret Haga. Here in his "beloved hills" were laid the foundations for a long and useful life devoted to his church. As a young man he felt the touch of the Master's hand in his life and he joined the Blue Ridge-Atlantic Conference of the Methodist Episcopal Church. He was appointed to the Creston Charge in Ashe County. During the years that followed he served churches at Montezuma, Canton, Leicester, Morehead City, Marion and Linville. For two years he was District Superintendent of the Winston-Salem District in his own conference. His co-laborers in the parsonage were Amanda Alice Garice who preceded him in death in 1913, Emma Harris Braswell who died in 1936 and Della Miller of Asheboro, North Carolina.

Some men live and pass on to the world beyond leaving no trail marked for those who come after them. But there are others who walk through the world leaving a memory that shines in the minds of men like an eternal light. Some men live for a moment and grow old while others watch the sun of life sink low in the evening sky and the shadows of the evening lengthen and grow not old but younger. The contrasts

of life are great and occasionally there are those who exceed the rest of us in the qualities that make men useful to their world.

For three-quarters of a century God in his infinite wisdom saw fit to leave with us a life that inspired us and called us higher. Even though the sun went down to rise on a distant shore the shadows of the night cannot hide the face of our comrade. Whether he worked in the little chapels in the "hills" of his homeland or walked through the streets of the cities, the path that he followed was made brighter because he passed that way. Friend, comrade and brother to all who came to him for aid, no man went away but that he felt that he had not only seen the face of a man but in some way he had been lifted into the presence of God. And now that his voice is quiet and his hand is stilled we may not say that we have given him to God for the everlasting arms of God already held him. We can only lift our hearts in humble gratitude that God loaned him to us for a while. He was God's man called from an appointment on earth to an appointment in Heaven.

— Ernest Fitzgerald  
*WNC Conference Journal, 1952*



REV. J.M. HEATH

Rev. James Madison Heath was born in Davis County, North Carolina, January 25, 1856. He was the son of Milburn and Mary Heath. He died at the home of his son, R.M. Heath, near Walkertown, March 19, 1936. Age 80 years, 1 month, and 24 days. He was the last of eleven brothers and sisters.

He was married three times. His first wife was Miss Laura Jane Forcum, the second was Miss Alice Shaw, the third was Miss Sarah E. Templeton. His last wife died July 6, 1934.

There are six sons living, twenty-five grandchildren, and nine great-grandchildren. The sons are: M.L., R.H., C.W., J.M., E.A., and R.M.

His early life was spent in Iredell County. He joined the Blue Ridge-Atlantic Conference in 1890 and was in the effective relation twenty-nine years. He served the following charges: Clingman, Wilkesboro, Traphill, Zion, Harmony, Montezuma, Jefferson, Yaddin, Daisy, Glass, Troy, Bakersville, Pisgah, Bessemer City, Misenheimer, and Chandler. After retirement in 1920 he served South Winston two years.

The funeral was held at the home and at Morris Chapel Church. Rev. J.J. Wood and Rev. B.A. Culp conducted the services. The burial was in the church graveyard.

*Blue Ridge-Atlantic Conference Journal, 1936*



**ROY PRESSLEY JONES**  
August 4, 1881-June 11, 1970

Methodism lost a true pioneer circuit rider in the death of Roy Pressley Jones at Ashe Memorial Hospital June 11, 1970. He was a native son of Ashe County, born August 4, 1881 to Alex Jones and Eliza Robinson Jones and educated in the public schools of Ashe County. He took on adult responsibility in his marriage to Emma Roark. To this union came three daughters—Laura, Jean, Eulina, and three sons—Lloyd, Grant, and Wayne.

His commitment in the life of the church began as a lay pastor on the Boone Circuit 1917-18. Two years later he asked to be admitted to the Blue Ridge-Atlantic Conference of the Methodist Episcopal Church. He was admitted on trial in 1919 through the course of study and the records show that he followed the study faithfully until it was completed. He was ordained deacon in 1921, received into full connection in 1921, and upon the completion of the study was ordained elder in 1924. Brother Jones had to take early retirement in 1936 due to poor health, and as one reads the records one can understand why, for he literally burned himself out.

His accumulative years of service were two years as a lay pastor, 17 years as a full member of the conference, and four years as a retired supply. The areas of service included the following appointments: Boone Circuit (supply), 1917-18; Montezuma, 1919-21; Bakersville, 1922-23; Canton Circuit, 1924-25; Asheville Circuit, 1926; Pisgah, 1927-29; Linville-Montezuma, 1930-36; Green Valley (retired supply), 1943-47.

The records of the Blue Ridge-Atlantic Conference Journals bear ample testimony to the zeal and achievements of Brother Jones. His reports indicate many revivals, prayer meetings, study courses, and numerous conversions yearly. He probably rode more miles on horseback over rugged terrain in the mountains of western North Carolina than any other pastor in his district. Brother Jones was an ardent advocate of education and year after year he states that his greatest need is for "trained leadership in the Sunday Schools." In his fifth year at Montezuma in 1935 his district superintendent wrote: "Brother Jones has closed this, his fifth year at Montezuma, in a commendable manner which has always been characteristic of Brother Jones."

The writer, as his pastor, visited Roy Jones at his home on The Peak in the Creston community, Ashe County, in the days of his invalidism during 1969-70. Conversation turned easily to the days of his active ministry when his faithful horse carried him over ridges and into deep valleys to fulfill his commitment to God and minister to people. He spoke with pride of having served as a "riding companion" to his

presiding elder in making his quarterly rounds. He indicated on one occasion that these rounds took him to the coast of this state. During his years of retirement in spite of ill health Brother Jones carried on a concerned ministry to the aging, the sick, and the dying of his home community. He took on the role of a nurse if it became necessary, and stayed with the sick person until a return to health was evident.

As the twilight closed on his earthly years Brother Jones anticipated the glories that awaited him beyond the peak of the distant mountain of his setting sun. A torn-out page of a well-worn hymnal was marked and placed among Brother Jones' personal papers. These words of Charles Wesley's are appropriate as a final tribute:

"Weep not for a brother deceased,  
Our loss is his infinite gain;  
A soul out of prison released,  
And freed from its bodily chain;  
With songs let us follow his flight,  
And mount with his spirit above,  
Escape to the mansion of light,  
And lodge in the Eden of love."

— Charles Wesley

— George W. Dalton

*WNC Conference Journal, 1971*



**REV. J.F. MATNEY**

Rev. James Finley Matney was born November 5, 1858, and died July 7, 1935. He was married to Miss Lolina Osborne in 1880, and born to this union there were five children, two of whom still survive: Mrs. J.L. Harmon, Route 5, Statesville, and Mrs. J.U. Gibbs, Whittier, N.C. He was married the second time, July 3, 1917, to Miss Mallie English, who survives him.

He was converted in 1879, and was licensed to preach in 1883. He was admitted on trial in the Blue Ridge Conference at Clyde, N.C., in October, 1889; ordained deacon at Clyde in 1890; and ordained elder at Mt. Pleasant church in 1893. Was presiding elder of the Clyde District six years, and district superintendent of the Statesville District four years. He served the following charges as pastor: Montezuma, two years; Jefferson, one year; Leicester, four years; Pisgah, two years; Clyde, three years; Zion, one year; Marshall-



berg, two years; Parmele, one year; Bakersville, one year; Asheville, one year. Went West in March, 1916, and supplied Tarton Station in Columbia River Conference in the state of Washington one year; supplied the Musselshell Circuit in Montana two years; and Libby charge, two years. Transferred to Montana Conference in 1925, and served Libby charge two years more; Redstone, eighteen months. Transferred back to the Blue Ridge-Atlantic Conference December 29, 1926; served the Bakersville charge one year; Harmony Station, one year; Zion charge three years; and Winston Circuit, one year. Retired September, 1931; then returned to his home and supplied the South River church eighteen months. He was ministerial delegate to the General Conference at Minneapolis in 1912. In all of his forty-six years of ministerial service he never missed an Annual Conference.

He was laid to rest in Friendship Methodist Episcopal Church cemetery at his own request. — J.M. Wall

*Blue Ridge-Atlantic Conference Journal*, 1935

#### REV. W.C. MATNEY

Rev. W.C. Matney was born March 3, 1856. He entered the Conference in 1889, and retired in December, 1928, after forty years of faithful service. He departed this life September 22, 1933. He served as pastor the following charges: Bakersville, Montezuma, Clyde, Leicester, Pisgah, Canton, Canton Circuit. He served as District Superintendent two six-year terms. He represented this Conference in the General Conference at Des Moines in 1920.

Brother Matney was always humble, kind, and affectionate to the people and positively opposed to wrong. He was loyal to his church and to her preachers even to the lowliest. He believed in a called ministry and in the doctrines of the church. He knew his Bible, Discipline, and church history as few men do.

Our Conference sympathizes with Mrs. Matney and the children. Brother Matney built himself into his home and community as well as into the church. May new flames of eternal fire kindle in all our hearts as we contemplate his career. We shall miss in coming Conferences his stately form, his words of wisdom, and his brotherly love. We shall look around in the Many Mansions for Brother Matney's room. Heaven will be more homelike because he is there.

— J.L.A. Bumgarner.

*Blue Ridge-Atlantic Conference Journal*, 1933

#### L.J. PENLEY

Rev. L.J. Penley, who was one of the efficient members of the Blue Ridge-Atlantic Conference, passed to his reward, from his home six miles east of Asheville, N.C., August 14, 1917, being 59 years of age.

He was licensed to preach in 1885, joined the Blue Ridge Conference in 1887.

He was twice married, his first wife dying a few years after their marriage. In 1885 he was married to Martha West, who survives him, having shared the joys and sorrows of his itinerant ministry for 32 years. A family of sons and daughters also survive him.

Brother Penley was a man of God, a splendid preacher and a devoted pastor, and loyal to his church and conference.

He possessed a passion for souls, and conducted many great and powerful revivals.

He was honored and loved by his brethren and often was invited to assist them in revival services.

The exposure due to riding the mountain circuits gradually undermined his health and at the Conference in Walkertown, N.C., November, 1913, he asked to be retired.

Purchasing a little farm near Asheville, he lived in quiet and peace, till he responded to the last roll call, and went up to receive his starry crown.

The funeral services were conducted by the writer and the Rev. Van B. Harrison, at the Bethel Church, on the Asheville Circuit.

The text of the sermon was, "Let me die the death of the righteous, and let my last end be like his." (Num. 23-10).

He was laid to rest in the adjoining church-yard, where he will await the trumpet call of the Resurrection morning.

— F.W. Stanton.

*Blue Ridge-Atlantic Conference Journal*, 1917

#### JOHN H. ROMINGER

Rev. John H. Rominger was born in Ashe county, N.C., about the year 1850, of a noble parentage. His father and mother were Methodists of deep piety and noble aspirations. His father before him was a Methodist preacher of great power and usefulness, so John had the advantage of early Christian training. He professed saving faith in the Lord Jesus Christ early in life, and became a member of the M.E. Church and was ever an honor to the church. Bro. Rominger was licensed to preach the blessed gospel of the Master several years ago at Pointdexter, N.C., Oct. 13, 1892. Bro. Rominger was admitted on trial in the Blue Ridge Conference at Clyde, N.C. On Oct. 9, 1895, he was ordained Deacon by Bishop Mallalien. His first charge was Toe River Missions, where he had a fair degree of success. His second appointment was Creston Circuit, on which he had two very successful years. His third appointment was to the Jefferson Circuit, where he labored for two years with great delight and good to the people, and with much profit to the church. His fourth and last appointment was to the Bakersville Circuit, where he did good service for nearly one year, and it was from this charge Bro. Rominger was called to join the Conference on high, and to associate again with our brethren who have preceded him to the better land. Bro. Rominger was an earnest preacher, ever faithful to the trust committed him. He traveled some of the strongest Circuits in the Conference and he ever held the confidence and respect of the brethren though his Ministry as an itinerant hardly covered six years, yet it will take eternity to estimate its worth. Not less than 400 souls professed saving faith in Christ under his Ministry. May our lives be like his—lives of usefulness—and may our death be like his—the death of the righteous.

— W.C. Matney, E. Anderson

*Blue Ridge Conference Journal*, 1898

#### CHRONOLOGICAL LIST III METHODIST PROTESTANT CLERGY IN THE TOE RIVER VALLEY

1824: Certain delegates to the General Conference of the M.E. Church, unhappy that their democratic principles were not being incorporated into general polity, organized the Union Society. Its purpose was to work for the popularization and adoption of its principles (which included lay-representation at Conference and non-episcopal governance). The first such Society appeared in N.C. in November of that same year (Halifax Co.).

- 1828: Delegates from Union Societies meet in Baltimore and adopt a statement of principles for association.
- 1830: The name Methodist Protestant Church is adopted by convention in Baltimore. North Carolina was to be an annual conference thereof, and actually met as such in 1828 (at Whitaker's Chapel in Halifax Co.).
- \*1842: The circuits, of this date, are Guilford, Orange, Roanoke, and Granville (i.e., the denomination is centered in the Piedmont).
- \*1843: New circuits are Randolph and Yadkin.
- \*1845: New circuits are Davidson and Albamarle.
- \*1848: New circuits are Mocksville and Wayne Mission.
- \*1849: New circuits are Cleveland and McDowell Mission (Joseph Parker assigned to the latter). This means that the denomination is now approaching the Blue Ridge.
- \*1850: McDowell Mission has 48 members; no meeting-house. The Superintendent is Joseph Parker.
- \*1851: Buncombe Circuit emerges, to include the territory of the McDowell Mission.
- \*1852: Supt. appointed is A. Roach; minister is Andrew Pickens (for whom see obituary); 233 white and 2 colored members.
- 1852: William Anderson (of Whittemore Branch, Big Ivy River, present Buncombe Co.) donates land for the erection of a church "... for all Christian denominations of people with the conditions that ... the Protestants of the Methodist denomination have their set days of worship without molestation." (See C.A. Pickens' obituary for Mt. Zion in Buncombe as first M.P. Church west of Blue Ridge.)
- \*1853: Minister is Reed Cochrane; next year to be J.L. Crumley; 2 churches.
- \*1854: Supt. to be James M. Kennett; 171/8 members.
- \*1855: Kennett is Supt.; Ministers are Dr. J.L. Crumley and A. Pickens. Charges of an unspecified nature are brought against Crumley ("immorality"), but no action taken; referred to committee; mentions a pamphlet which he wrote entitled "Facts for the People." It appears that Crumley and Pickens are trading charges about "administration in a certain church trial." Reed Cochrane's involvement is also mentioned.
- Time and place for "trials" in Buncombe are announced (i.e., the Crumley-Pickens affair): at Mt. Zion Campground, 14 miles north of Asheville, one month later (in December). James Deans is appointed Supt.
- \*1856: Minister is to be Ananias Roberts. Cochrane's name is deleted from the Conference rolls "under charges"; no action has been taken on the Crumley-Pickens matter; a new committee of investigation is authorized. 156/1 members; 43/1 probationers; 2 churches. William McCoin is appointed as Supt.
- \*1857: Charges against Pickens "not sustained," and his character is "passed"; Crumley has withdrawn from the Church, "under charges." J.W. Naylor is nominated for Supt., but McCoin is elected instead.
- \*The early Minutes of the N.C. Conference, beginning in 1828, are unpublished. For years, they were kept at High Point College, then given to the archives at Lake Junaluska, then transferred to Drew University (Madison, N.J.). I have secured a microfilm copy for Duke University and gotten access to them only one day before turning this entire project over to the printers. The following information has been gleaned from them.
- Note on Dr. J.L. Crumley (notations of 1853-57): He and his brother Washington Crumley, also a physician, later practiced in Burnsville. A note to this effect appeared in the newspaper, *Asheville News*, for Feb. 10, 1859 (for a copy, see Lloyd Bailey, *News From Yancey*, p. 33). The name Crumley lived on in Yancey as a personal name, e.g., Doctor Crumley ("Doc") Bailey, 1877-1959 (Chairman of County Commissioners for a number of years). One of the Crumleys was also a photographer in Yancey: County Court *Minutes* for Jan., 1859 gives the list of taxable merchants, etc., including "D. Crumley, degeratypes, \$10.00."
- \*1858: Buncombe has been "without a preacher for the greater part of two years"; the appointed man did not go; "The circuit has been miserably neglected."
- \*1859: 123/0 members; 7 sabbath schools, 4 churches, no parsonage.
- \*1860: James Deans, Supt.; 13 churches. Apparently the circuit has been expanded westward and south.
- 1860: There is a Buncombe Circuit (James Deans, Supt.), with 146 white members (and 1 "colored"); 1¾ churches (i.e., there is a shared congregation, possibly the one at Anderson's property, since he also mentions priority for Baptists).
- \*1861: F.S. Gladsen (?), Supt.
- \*1862: Gladsen, Supt.
- \*1863: 322/1 members, 116/1 probationers; circuit is divided, and the Haywood Mission emerges.
- 1881: Buncombe Circuit is in the 5th District of the N.C. Conference, with 5 churches; the preacher lives in Weaverville, N.C. (S.W. Coe).
- 1883: The Buncombe Circuit is divided: (Buncombe retains Swannanoa, Reems Creek, Pleasant Grove, Union, Mt. Zion, and Flint Hill; a newly created Ivy Circuit is to consist of: Big Ivy, Mountain Valley, Pleasant Gap, Laurel Branch, Hay's Mountain, and Terry's Fork. The pastor for the latter circuit (J.H. Moton) resides in Democrat, N.C.; none of the sites is in present Yancey Co.)
- 1890: A Yancey Mission is formed, with (E.M.?) Raper in charge. His address is Democrat, N.C., and this indicates an extension of work on the Ivy Circuit.
- 1891: Yancey Mission supplied by Bro. J.B. Naugle of Catawba Co., who now lives at Pensacola, N.C. Assigned to the Ivy Circuit is W.P. Martin.
- 1892: Mention of a "building program" in Yancey Co. (a single church), which would be Pensacola.  
Ivy Circuit—W.P. Martin  
Yancey Mission—W.C. Lewis
- 1893: Ivy Circuit—W.C. Lassiter
- 1894: Ivy Circuit—W.C. Lassiter  
Moved that "Pensacola be detached from the Yancey Mission and attached to Ivy Circuit, and that Yancey Mission be discontinued."
- 1895: Ivy Circuit—O.R. Routh
- 1896: Ivy Circuit—to be supplied
- 1897: Ivy Circuit—P.D. Moore
- 1898: P.D. Moore
- 1899: P.D. Moore (the Ivy Circuit now consists of: Pensacola, Mountain Valley, Pleasant Gap, Big Ivy, Laurel Branch, and Terry's Fork).
- 1900: G.H. Austin (Democrat, N.C.)
- 1901: "unsupplied" (C.J. Edwards)
- 1902: Ivy Circuit is now in the 6th District of the N.C. Conference. D.A. Braswell
- 1903: D.A. Braswell



- 1904: E.G. Lowdermilk. (Laurel Branch is "dropped from the plan of appointments")
- 1905: "unsupplied" (there now are 6 churches, probably including one at Democrat).
- 1906: W.J. Hackney
- 1907, 1908, 1909: W.A. Lamar
- 1910: D.R. Williams
- 1911: S.B. Stevens
- 1912: Pensacola is detached from the Ivy Circuit, and becomes a Station; the remainder of the churches are attached to the Buncombe Circuit, and the designation "Ivy Circuit" is discontinued.  
Pensacola—Homer Casto
- 1913: Pensacola—Homer Casto
- 1914: W.B. Surratt
- 1915: Homer Casto
- 1916: "Pleasant Gap, Democrat, Mountain Valley, and Paint Fork are detached from the Buncombe Circuit, and with Pensacola are to constitute the Ivy Circuit."  
Ivy Circuit—J.S. Riddle (Democrat, N.C.)
- 1917: J.S. Riddle
- 1918: "unsupplied" (however, 1919 Directory suggests it was S.M. Wilson) [J.S. Riddle's obituary: Pensacola, 1918-1921] Terry's Fork is dropped; Pensacola made a Station; others remain in Ivy Circuit.
- 1919: Pensacola not listed; next year's Directory suggests that J.S. Riddle was appointed.
- 1920: Pensacola and Marion—J.S. Riddle
- 1921: Pensacola—J.S. Riddle
- 1922: Democrat Circuit (Pleasant Gap, Democrat, Mountain Valley, Terry's Fork, and Pensacola)—Lester Helms.
- 1923: Democrat Circuit—L.S. Helms
- 1924: Democrat—L.S. Helms  
(There is a Weaverville appointment hereafter as well, Homer Casto being the first, apparently as administrator of a retirement facility?)
- 1925: Democrat—M.C. Henderson (Supply)
- 1926: Democrat—to be supplied
- 1927, 1928: W.H. Bell
- 1929: to be supplied
- 1930: J. Adrian Thompson (Supply)
- 1931, 1932: Earl Cook
- 1933: D.T. Huss
- 1934: Democrat is now in the 18th District of the N.C. Conference. Pensacola—"to be supplied" (now detached as a Station?)
- 1935: Pensacola—J.O. Fry
- 1936: Democrat and Pensacola—W.C. Clark
- 1937: Democrat and Pensacola—W.C. Clark
- 1938: Democrat and Pensacola—W.C. Clark
- 1939: Reunification with M.E. Church and M.E., South

#### ALPHABETICAL LIST OF CLERGY III Methodist Protestant Clergy In the Toe River Valley

An asterisk indicates that a memorial is included in the following section.

- Austin, G.H. (1900)
- Bell, W.H. (1927, 1928)
- Braswell, D.A. (1902, 1903)
- Casto, Homer (1912, 1913, 1914, 1915, 1924)
- \*Clark, W.C. (1936, 1937, 1938)

- \*Cook, Earl (1932)
- \*Edwards, C.J. (1901)
- Fry, J.O. (1935)
- Hackney, W.J. (1906)
- Helms, Lester (1922, 1923, 1924)
- Henderson, M.C. (1925)
- \*Huss, D.T. (1933)
- Lamar, W.A. (1908, 1909)
- Lassiter, W.C. (1894)
- Lewis, W.C. (1892)
- \*Lowdermilk, E.G. (1904)
- \*Moore, P.D. (1897, 1898, 1899)
- Naugle, J.B. (1891)
- \*Pickens, C.A.
- \*Raper, C.E.M.
- \*Riddle, J.S. (1917, 1919, 1920, 1921)
- Routh, O.R. (1895)
- Stevens, S.B. (1911)
- Surratt, W.B. (1914)
- Thompson, Adrian J. (1930)
- Williams, D.R. (1910)
- Wilson, S.M. (1918)

#### MEMORIALS III METHODIST PROTESTANT CLERGY IN THE TOE RIVER VALLEY



WILLARD CLAUDE CLARK  
October 12, 1894-May 22, 1975

Willard Claude Clark, "W.C." as his friends called him, was born in Lansing, North Carolina, into a Methodist Parsonage to the late Rev. Francis Asbury and Emily Mason Clark. His father served the Blue Ridge Atlantic Conference for over fifty years as a circuit rider.

He was educated at Mitchell Home (now Pfeiffer College), Washington Collegiate Institute and the University of Delaware. His seminary work was done at Drew in Madison, New Jersey. He was married to Carrie Curlee, who died in 1923. To this union was born one daughter, Miriam.

"W.C." began his ministry as a student pastor in 1913 in the Blue Ridge Atlantic Conference of the Methodist Episcopal Church. He served churches in Delaware and Maryland before returning to North Carolina to join the Methodist Protestant Church. He was serving the Methodist Protes-

tant Church in Weaverville when the three branches of Methodism united in 1938.

In 1939 he led his congregation in uniting with the Methodist Episcopal Church South of Weaverville and the united church became the Weaverville Methodist Church. After four years in the Methodist Protestant Church he took the supernumerary relationship, and in 1944 he located to take a temporary job in business so he could stay in the area he had learned to love. In this new relationship he served the following churches: 1939-44 Hot Springs (filling in for pastor who was ill), 1944-45 Saluda (S), 1945-50 Ecusta (AS), 1950-52 Pisgah (AS), 1952-56 Laurel Hill-Davis Chapel (AS), 1956-60 Leicester (AS), 1960-63 Marshall (AS). He was readmitted to the Annual Conference in 1963 and continued to serve the Marshall Church until 1972, when he retired.

On June 5, 1943 he married Irene Holcombe. For thirty-two years she served beside him in all the churches he served.

Longfellow said that "great men leave footprints on the sands of time." W.C. Clark left footprints on the history of Methodism of the Asheville District. He served effectively all the churches he was assigned to serve, with dignity and vision of what the church is all about.

W.C. Clark was a man of many interests and much talent. He maintained a lively interest in music and served as the treasurer of the Weaverville Music Study Club for several years. He was Grand Master and Grand Chaplain of the North Carolina Odd Fellows Lodges, and served as the International Grand Chaplain in 1955. He worked in the insurance business and was with the H.E. Garrett firm from 1939-1968. He served as the president of the Asheville Insurance Exchange at one time. He was a charter member and past President of the Weaverville Lion's Club.

W.C. Clark was a warm friend to all. He loved his home, his family, his friends, his flowers, his church, and above all his God. While earning a living in another job his first love was for the church. He served with loyalty to The Methodist Church but with much appreciation for the Church universal. He had a special love for children and often would go to much trouble to let one of his little friends know that he cared.

"Death can take from us the man, but not his influence," said his son-in-law at the funeral service. From his much reading, his experience with life, and from his love for Christ came forth sermons which gave Christ first place. He lived as a good pastor sharing with his people in their good times and in their sorrows—always with a vital faith in Christ.

His funeral service was held on May 24, 1975 at the Weaverville United Methodist Church. Dr. Clay Madison, Superintendent of the Asheville District, and Rev. Clyde Plexico, Jr. (his son-in-law) conducted the service. Pallbearers were grandsons and nephews. Honorary pallbearers included many ministerial members of the Western N.C. Annual Conference, Ministers of the North Buncombe-Madison County Area, Members of the Odd Fellows Lodge No. 412, Rebekah Lodge No. 37, Weaverville Lion's Club, and the Weaverville Music Study Club.

His survivors, in addition to his wife are Mrs. Miriam Plexico of Cumming, Georgia; three grandchildren; two great grandchildren; a brother, Joyce Clark of Mt. Holly, North Carolina; a sister, Mrs. Myrtle Kelly, also of Mt. Holly; and several nieces and nephews.

W.C. Clark lived and died by the faith expressed in the words of the hymn used as the closing tribute in his funeral service.

I know not what the future hath of marvel or surprise,  
Assured alone that life and death God's mercy under lies.  
And if my heart and flesh are weak  
To bear an untried pain,  
The bruised reed he will not break,  
But strengthen and sustain.  
And thou, O Lord, by whom are seen  
Thy creatures as they be,  
Forgive me if too close I lean  
My human heart on thee.  
And so beside the silent sea  
I wait the muffled oar;  
No harm from him can come to me  
On ocean or on shore.  
I know not where his islands lift  
Their fronded palms in air;  
I only know I cannot drift  
Beyond his love and care.

— John Greenleaf Whittier  
— John A. Lowder  
*WNC Conference Journal, 1976*



EARL ALBERT COOK  
February 1, 1904-June 26, 1974

"We live in deeds, not years, in thoughts, not breaths;  
In feelings, not in figures on a dial.  
We should count time by heart-throbs. He most lives  
Who thinks most, feels the noblest, acts the best."

I suppose it is always true that those who know people best are those who appreciate them the most. This was true of Albert Cook. When I heard of his passing, I went back to my diary to see when I met him first. I had no doubt seen him at Annual Conference, but on the morning of August 17, 1940, the pastor of Salem Methodist Church in Millingport whom I was helping in revival services took me to the Friendship parsonage to meet him, and there at Friendship began a friendship which I have cherished across the years.

That day and the days after he taught me an invaluable lesson. He saw in me a young man who was serving his first appointment, and he began to show an interest in me, a fact which was so characteristic of him, and he led me to believe even more in the romance of the Methodist ministry. He believed in it, and on that hot August morning in Stanly County, I saw a man in love with his calling, and it made me want to get just as much in love with mine.

He was loyal to the appointment system in the Methodist Protestant Church which he first joined in 1928 and with the other unions which followed. He never served what most of



us call a big appointment. As a matter of fact, he served all but a few years in the rural appointments of the Salisbury District, but I never heard him complain about his place of service. He felt each place was bigger than he was and that each place, Pageland, 1929-31; Democrat, 1931-33; Roberta, 1933-37; Friendship, 1937-41; Mount Mitchell, 1941-47; Bethlehem, 1947-51; Bethpage-Shiloh, 1951-56; Bethel, 1956-59; Bethany, 1959-60; Friendship, 1960-65; and Woodleaf, 1965-66 all called for the very best service he could render. He retired in 1959, returned to active duty in 1963 to retire again in 1966.

He was a good man and goodness is an enduring virtue that never grows less or disappoints those who come in contact with it. He was a man of gentle spirit, one who was governed by conscientious principles in dealing with his fellowman. The only nobility that lasts is the nobility of usefulness, and one is remembered by what one has done.

The thing that impressed me most about him was the genuineness of his spiritual life. His awareness of his own experience of new life in Jesus Christ gave witness to this testimony. His keen awareness of God, of sin, of the need of salvation through Jesus Christ gave him a passion for people. He loved mankind and sought to win men to the Christian way. He was at his best when he called men to repentance and pointed them to the lamb of God, a fact which is attested to through the record that he received more than five hundred people into the church by profession of faith.

When he stood in the pulpit the need of the hour meant more to him than the size of the crowd. It could be said of him that he followed our Lord not for the "loaves and the fishes" but for "the bread which cometh down from heaven". That bread was life to him, and he wanted to bear it from the hands of Jesus to the people whom God had gathered together before him.

Of all of the men I have ever known I think I can say without fear of contradiction that Earl A. Cook took the least and made the most out of it more than any person I have ever known. He did not have the education some men have, but this did not deter him. He used what he had a hundred-fold over.

The greatest example of this was the news bulletin he published for the churches he served. Many pastors do this now although very few do it as skillfully as he did in a day when this was rare. He knew news when he saw it, and he was able to capture it on the printed page along with the Good News of the Gospel of Christ. One of the best records of history in the annals of the Western North Carolina Conference are the bound volumes of his news bulletins. People across the nation looked forward to its coming, and every church he served was privileged to have for itself a tremendous historical record of its achievement.

After ill health came upon him, he returned to his home in Kannapolis and continued to work for his God often preaching and teaching. Congregations which he had served always wanted him back to preach. The other pastors in the community found him most helpful, and many were inspired to nobler living through the printed page.

Thus lived—and thus labored a great soul. His last days were days of suffering, and his last appointment came on June 26, 1974 just a few short weeks after the 1974 appointments for his Annual Conference were read, and this appointment was not made by an earthly bishop but by the Bishop of his soul. He will never have to move again, for the present appointment of this itinerant Methodist preacher will last throughout eternity.

He was born in Union County February 1, 1908, the son of Tobe and Mary Norman Cook. He received his education in

the Union County Schools, Prospect High School and High Point College. On June 25, 1922 he married Miss Josephine Melton who survives along with one son, Earl A., Jr. (a United Methodist minister) of Reidsville and a daughter, Mrs. Colene Gardner of Greensboro. his oldest daughter, Loma, was killed in an automobile accident in 1972. Other survivors include four brothers and a sister: Cam T. of Monroe, Larry of Charlotte, Paul of Long Island, New York, Ernest of Johnson City, Tennessee, and Mrs. Myrtle Stathopoulos of Rock Hill, South Carolina.

Earle R. Haire, his district superintendent, J. Marion Fulk, pastor, and the writer conducted the funeral services at the Mount Mitchell United Methodist Church of Kannapolis June 29, and the interment followed in the church cemetery.

So words cannot tell the story of Earl A. Cook as it really is, nor does his happiness depend upon what we say or think. His hope was in God. He has found the pearl of great price, and he went and sold all that he had and bought it. Then he gave his life to the high business of being an ambassador of the great God.

"For all the saints, who from their labors rest,  
Who Thee by faith before the world confessed,  
Thy name, O Jesus, be forever blest.  
Alleluia, alleluia! Amen."

— Charles D. White  
*WNC Conference Journal, 1975*

#### REV. C.J. EDWARDS

Charles Javan Edward, born March 27, 1875, in Bethel Township, near Waynesville, in Haywood County, N.C., son of Thomas and Rhuetta Gill Edwards. At the age of three years his parents moved to Weaverville, in Buncombe County, N.C., where he spent all of his early life until he entered the ministry of the Methodist Protestant Church.

He first attended Monticello Grammar School near his home. Upon the completion of his grammar school work he entered Weaverville College, from which he graduated in 1902. Some years later he entered Westminster Theological Seminary, and graduated in the class of 1907.

He attended and was a member of Clark's Chapel, near Weaverville and it was under the ministry of Rev. J.H. Moton, then pastor, that he dedicated his life to the Gospel ministry.

On June 27, 1907, he was united in marriage to Miss Alice Ogburn Powell, of Henderson, N.C. To this union were born two children: Powell E. and Elizabeth Pickens Edwards.

On Friday morning, May 5, 1933, he was suddenly called home while about his duties near Edenton, N.C. His passing occurred several miles from his home, as he resided in Washington, N.C. He was buried at Henderson, N.C.

He is survived by his widow and daughter, Mrs. B.B. Rogerson, both of Washington, N.C., and by the son, Powell E., of Lumberton, N.C. Also by the following brothers: W., Guy, Frank C., and Fred P. Edwards, all of Weaverville, N.C., and one sister, Mrs. Lillie Spratt, of Knoxville, N.C.

In 1902 Brother Edwards was assigned to the Ivey Circuit and took charge in May of that year. At the next Conference he was assigned to Plymouth and Edenton, and served for two years. At the Conference of 1904, he was released to attend the Seminary at Westminster, Md., and graduated from that institution in 1907. He was next assigned to Anderson, S.C., was elected to Elder's orders and to membership in the Conference and reassigned to Anderson.

Further assignments were as follows: 1908, 1909, Liberty; 1910, 1911, Mebane; 1912-14, Littleton; 1915-17, Roanoke;

1918, Fallston; 1919, Mocksville; 1920, Haw River; 1921, Oak Ridge; 1922, Fairview; 1923, Gibsonville. From Gibsonville he went to Bath, N.C., and preached for two years under the direction of the M.E. Church, South. During recent years he has resided in Washington, N.C.

It should be said of Brother Edwards that he was a man of great energy and courage. One has said of him that he succeeded in doing some things that other men would not have undertaken. Perhaps the most notable was the building of the Enfield and Whitakers Churches, carrying on both projects at the same time. He also built the first unit of Fountain Place, Burlington; and a parsonage at Greenville, S.C. He also had to do with the building of the church at Edenton.

The sympathy of the Conference is hereby extended to his family and loved ones.

— T.M. Johnson, N.G. Bethea, J.A. Burgess  
*N.C. Conference Journal*, Methodist Protestant Church 1933  
 Note: Contrast the Journal, which lists the pastor on Ivy Circuit in 1902 as D.A. Braswell. Presumably, he filled the vacancy listed in the 1901 Journal: "unsupplied."



DANIEL THURMAN HUSS  
 March 21, 1894-August 13, 1971

Daniel Thurman Huss, the son of William and Dora Sain Huss, was born March 21, 1894, in Catawba County, North Carolina. He was the oldest of eight children. When he was thirteen years old his father died and he became the chief support for his family. It was impossible to farm and to attend school too; so he was forced to leave school at an early age.

He was married to Gertie Sarah Rhoney on August 1, 1914. They continued to farm and sawmill while helping to educate his brothers and sisters and while raising four girls of their own. During this time he felt the hand of God upon his life and gave himself to the call to become a minister.

At the age of 30 he went back to school to get his education. After he finished high school the family moved to Hickory where he enrolled at Lenoir Rhyne College. The whole family worked at whatever jobs they could find to help pay for his college training and to keep food on the table. In 1930, Brother Huss graduated from Lenoir Rhyne and loaded the family in the old Model T and moved to Maryland, where he enrolled in Westminster Methodist Seminary. There too the whole family worked in order to pay the bills. Three years later Brother Huss graduated at the same time his oldest daughter graduated from high school.

Returning to North Carolina, Brother Huss joined the Methodist Protestant Conference and was assigned to the Democrat Charge in the Asheville District. This was at the

height of the depression and the salary was very small. The only meat they had that first winter was a little fat back one of the church members gave them. Another member let them have a cow for milk, and when spring came they planted a garden and lived off of it.

In 1934 the Huss family was assigned to Bess Chapel Church in Lincoln County, and the Bessemer City Church was added to the charge the following year. In 1937 he was assigned to the North Kannapolis Methodist Protestant Church. Since Methodist unification in 1939 he has served the Olin Charge for 10 years and the Union Grove Charge for 5 years. In 1956 he moved to the Methodist Home where he worked one year. Then he was assigned to the St. Paul Charge in Yadkin County. In 1961 he retired and moved to his farm in North Iredell.

Brother Huss was a man who not only preached the gospel but demonstrated it with his life. All of his life he had a concern for the poor, the sick, the young and the downtrodden. One of his former members wrote: "You were missions in action: a taxi to those who had no transportation, an ambulance for the ill, a counselor for those seeking their way, a Sunday dinner for the lonely, clothes for naked backs, vegetables for those who had no garden. You were shoes for the shoeless, help for the helpless, hope for the hopeless, food and shelter for the homeless. You were a light to those in spiritual and physical darkness, a crutch for the crippled, an education for the ambitious, aspiring youth."

It was in appreciation of all that he meant to the people of Iredell County that the Statesville Exchange Club honored him by presenting him with the Distinguished Citizen Award in November of 1969.

Ever young, Brother Huss continued to be a good neighbor and to farm until a tractor accident sent him to the hospital with injuries from which he never recovered. He reached the end of his earthly life on August 13, 1971, and funeral services were held in the Providence United Methodist Church in Iredell County with the Rev. John P. Spillman, Jr., the Rev. Jerry Murray, the Rev. William W. Blanton, the Rev. Paul Crater, and Mr. J. Vaughn Brock officiating. Burial was in the church cemetery with Masonic rites conducted by the Wilson Masonic Lodge of Olin.

He is survived by his widow; four daughters, Mrs. J.B. Rash and Mrs. N.G. McHargue of Iredell County, Mrs. Garland Sherrill of Hickory and Mrs. Dewey Houston of Conover; five brothers, W. Lester Huss, M.M. Huss, and M.F. Huss of Vale, S.L. Huss and Rev. H.O. Huss of Lincolnton; nine grandchildren and three great grandchildren; and by a host of friends for whom he continues to live as an example and inspiration.

— John P. Spillman, Jr.

*WNC Conference Journal*, 1972

#### REV. E.G. LOWDERMILK

Rev. E.G. Lowdermilk was born in Randolph county, N.C., on the fifteenth day of December, 1858. He departed this life June the eleventh, 1935, at the age of 76 years, 5 months, and 16 days.

The deceased was one of a family of four sons and one daughter born to Reuben and Nancy Lowdermilk. The family home was a few miles south of Asheboro. It was here that the deceased grew to early manhood. He attended the churches and the public school of his community, and became a vital part of the life of the neighborhood in which he grew up.

The religious tendencies of our departed brother were shown in his early life. The records at hand do not indicate when he professed faith in Christ and united with the



church. But this was most certainly in the tender formative years of his youth. He soon became impressed with a call to the ministry, and yielded himself to what he believed to be God's purposes in his life. His educational preparation for the ministry was made through his home study, and as a student for some time at both Yadkin College and Oak Ridge Institute. He was licensed to preach at Davis Chapel Methodist Protestant Church on the eleventh day of April, 1896, Rev. C.A. Cecil being the pastor in charge and the presiding officer of the conference. Shortly after he had been licensed, he preached his first sermon in Giles Chapel Church on the Richland Charge. In November of 1896 he was admitted to the annual conference and received his first appointment. His ordination followed in 1908.

As a minister, Brother Lowdermilk was studious, zealous, and efficient. He knew from his own experience that the "gospel is the power of God unto salvation," and he was moved with a passion to have others know it. He took his assignments from the Conference with marked seriousness, and strove always in every place to be a "good minister of Jesus Christ." All conference and denominational programs received his heartiest cooperation. His idea of success in his pastorates was progress along all lines. He worked, therefore, to promote every interest of the church.

Dates that would make possible the listing here of all the charges that our deceased brother served during his thirty-nine years of active ministry were not available in the preparation of this memoir. However, the following may be listed: Stanly, Forsyth, Siler City, Reidsville, Kannapolis, Winston-Salem, Gibsonville, Mt. Pleasant, Democrat, Concord. His last charge was Spring Church, which he served during the year 1931.

In addition to serving many important charges, Brother Lowdermilk was an active conference man and served from time to time on various important committees. For thirteen years, from 1922 to his death this year, he was a member of the Conference Faculty.

In 1924 he was called by the trustees to the superintendency of the Children's Home. He began his work there in November of that year, and continued in that capacity until March 1927, when he resigned to reenter the pastorate. As a superintendent of this institution, Brother Lowdermilk maintained his record of earnest, thoughtful, faithful service.

The married life of Brother Lowdermilk began on May 14, 1903, when he was united in marriage with Miss Nannie Causey. Two children, both of whom died in infancy, were born to this union. Sister Lowdermilk, and one brother, John W. Lowdermilk, and one sister, Mrs. Charles F. Smith, survive. Three brothers, preceded him in death. One of these brothers, Rev. W.R. Lowdermilk, was a beloved member of this conference and has an abiding place in our affections.

After his superannuation, in 1931, Brother Lowdermilk went to Washington, N.C. to live. It was from his home there that our brother and fellow-laborer in the Lord, passed triumphantly from the church militant to the church triumphant.

To his bereaved wife and faithful co-laborer in all his places of service, and to his relatives, and to this conference to which he gave his best, we extend tenderest sympathy, and commend all to the God of Comfort whom he loved and whom he delighted to serve.

Respectfully submitted,

— S.W. Taylor, T.M. Johnson, J.D. Williams, Committee.  
*N.C. Conference Journal*, Methodist Protestant Church 1935



REV. P.D. MOORE

Rev. P.D. Moore was born in Rutherfordton county May 13, 1827, departed this life Feb. 16th, 1913, aged 85 years, 9 months and 3 days. He professed religion when in his 18th year and joined the M.E. Church, South; was licensed to preach in said church when he was 24 years old, and traveled in the M.E. Church as pastor for a number of years.

Bro. Moore was united in marriage to Miss Phoebe Grigg March 21st, 1849. To this union were born five children, two now living and three dead. The eldest son is preaching in Florida and the other is a farmer. This union was broken by death August 22nd, 1867. After a process of time he was again married—to Miss Parmelia B. Waters; to this union were born four children, one now dead and three living. One son is an engineer in Kansas, another is in business in Bluefield, W. Va., and the other is a telegraph operator at White Sulphur Springs, Va.

Bro. Moore joined the M.P. Church and was received as a minister at the 4th quarterly conference of Cleveland Ct. in 1887, during the pastorate of Rev. J.E. Hartsell, who preceded him but a short while to the spirit land, and traveled with Bro. Hartsell as an associate pastor in 1888. He joined the North Carolina annual Conference in the fall of 1888 and served the following charges: Catawba Ct., 1889-90; Caldwell Ct., 1891-94. We have no record of 1895, perhaps he lived on at Rutherford College. In the hands of the president, 1896; Ivy Ct., 1897-99; was superannuated 1900; again served Gastonia Ct., 1902; was superannuated on Caldwell Ct., 1903-04.

Bro. Moore was a man loved by all who knew him because of his piety and patience; truly he bore hardness as a good soldier of Jesus Christ. As a minister he was faithful, and was a good preacher of the old time Methodist type. He always preached the gospel in its purity and simplicity and received but little for his labor, and yet never complained. In the loss of Bro. Moore the Conference and church have lost a good man, and the children a faithful father; but our loss is his eternal gain. Just a few weeks before his death the doctor told him that he was liable to drop dead at any moment, and he looked at him without any anxiety and said, "You cannot scare me, I'm ready." We would here extend our heartfelt sympathy to the relatives and children; especially to the adopted daughter who remained with him until the last and did all in her power to comfort him as he went down the western slope to the crossing. So as we go one by one doubtless Bro. Moore will be among the first to greet us.

"Jesus, while our hearts are bleeding,  
O'er the spoils that death hath won,  
We would at this solemn meeting,  
Calmly say, 'Thy will be done.'  
By thy hand the boon was given,  
Thou hast taken but thine own:

Lord of earth, and God of Heaven,  
Evermore, 'Thy will be done.'"

(Signed) J.H. Moton, D.A. Highfill, H.D. Garmon, N.J. Wright, E.M. Ivester, Committee.

— Rev. J.H. Moton  
*N.C. Conference Journal*, Methodist Protestant Church 1913

#### MEMOIR OF REV. C.A. PICKENS.

Christly Andrew Pickens, the subject of this memoir, was born at Weaverville, Buncombe County, N.C., Feb. 24, 1824. He was born and reared in a godly home and in an eminently religious community. His mother, Caroline Weaver Pickens, was a pious, faithful woman, and his father, Rev. Andrew Pickens, for nearly half a century, was a useful minister in the M.E. Church, South, and then he became a member and minister in the M.P. Church. His older brother, Robert Pickens, was an itinerant minister in the M.E. Church, South, and under the circumstances it is not surprising that in his early manhood he gave his heart and life to the service of God.

He was converted at the age of 20 years and joined the M.E. Church, South. In 1853 he withdrew from the M.E. Church and joined the M.P. Church at Mt. Zion, which was the first church of that denomination organized west of the Blue Ridge in North Carolina, and is still a part of Buncombe Circuit.

He was licensed to preach in 1856. His marriage to Miss Sophina Dillingham, of Buncombe County, occurred on April 4, 1854. This marriage was happy and harmonious, and she was indeed a true helpmeet in every sense. He attributed much of his success in life to her, and often spoke of her many virtues.

After he was licensed to preach he worked as unstationed preacher for about eight years, keeping up a number of regular appointments, and devoted as much time to the work as circumstances would allow.

In his boyhood he took advantage of the best educational facilities at his command. He attended the district free schools in his neighborhood, and later on went to Tennessee, and attended an academy six months and a high school five months. After this he returned to North Carolina and taught school two years before entering on his life work.

He began this work when circuits were very large, and when to be a "circuit rider" meant toil, labor, travel, and privation. But he spent the best years of his life in this great work of the itinerant ministry. He served the following charges, viz.: 1864, Buncombe Circuit, part of the year; 1865 and 66, Cleveland; 1867, Tar River; 1868-70, Halifax; 1871-74, Winston; 1875-79, Haw River; 1880-81, Mocksville; 1882-83, Mecklenburg; 1884, Cedar Falls; 1886-87, Flat Rock; 1889, Littleton; 1890-91, Orange; 1893, Burlington Mission; 1894, Davidson; 1895-96, Guilford; 1897, Mecklenburg; 1898, Lexington and Shiloh; 1899, Richland, part of the year, filling out the work after the death of the lamented Dr. Lineberry. In 1885, 1888 and 1892, he was left without appointment at his request. He served on the Winston Circuit five years, and the same on Haw River Circuit, being the first member of the Conference to serve one charge consecutively this long, after the limitation of four years was removed.

In 1872 he moved his family to Yadkin College for the purpose of educating his son, his daughter being educated in the Asheville Female College. He interested himself very much in the success of Yadkin College, and always gave to it his loyal support. No doubt many of the former students remember with grateful hearts his fatherly counsel and loving advice, and the help he gave them.

In 1875 his heart was made very sore by the untimely death of his only daughter Emma, a lovely and accomplished girl just blooming into womanhood, and it may be this sore was not fully healed while he lived.

Then again in July, 1897, while the family lived in Lexington, a more sad and heart-breaking bereavement came upon him in the death of his wife, the fond, loving companion of his youth. From this time he was depressed in heart, and his health seemed to fail gradually, until the Conference of 1899, when he retired from the active work and the following year went to make his home with his son and wife in Lexington, removing with them to High Point about two years before his death.

Bro. Pickens in his life work was intimately connected with and linked to the pioneers of Methodist Protestantism in North Carolina in the formative period of the church, and devoted the best years of his life and strength to its advancement. He was among the last of the old pioneers, who by their noble sacrifices and untiring labors paved the way for better things for the present generation, who owe to them a lasting debt which can never be paid.

Bro. Pickens, as is known, was a good preacher, and in his manner and preparation of his sermons was very original, and he preached with great earnestness and fervor.

His daughter-in-law, with whom he lived and in whose home he died, and who knew him so well, says in his obituary published in *Our Church Record*: "Possessed of a bright, happy disposition, his genial nature endeared him to all with whom he came in contact. He looked on the sunny side of life and added much to the happiness of others by his humorous stories, for which he was proverbial.

A great lover of little children, his chief delight in his latter years was his grand-children, to whom he was devotedly attached. He had great faith in his fellowmen, always showing the charity that "thinketh no evil," and believing that the good in us all far outweighs the bad. His gentle kindness to the erring was one great secret of his power to draw men to God.

"His faith in God and His Word and promises was absolute and his daily walk was in obedience to the precepts of the Bible. I have often been struck with the certainty of his belief, and I am sure that he never was perplexed by doubts, as most of us are prone to be.

"In early years he was especially gifted in song, and drew many to Jesus by his wonderful voice in the old time camp-meetings and revivals. His services as an exhorter and helper in these meetings were always eagerly sought by other ministers. He was an ideal pastor, his genial, kindly nature making him welcome in every home.

"About four years before his death he suffered a partial stroke of paralysis, from which he never fully recovered. His speech was affected, and it was a source of much sorrow to him that he could not preach as in the olden days. On Tuesday, March 3, 1908, after eating his usual hearty breakfast, he and his little three-year-old grandson went to spend the day with his friend, Rev. J.H. Moton, and he was in excellent spirits all day. While returning home, he was taken ill on the street, and was brought home on a buggy. About thirty minutes after reaching his room, without pain, and with scarcely a struggle, the gentle spirit went back to God who gave it. I can but think he would have preferred it so, no lingering illness, no weary suffering, no care for loved ones. It was a fitting close to a well-spent life. During the day, in the midst of buoyant health and spirits, and as the evening shadows lengthened, he walked with God, and was not, for God took him. The sweet influence of his godly life will long be a benediction in our home, where he is sadly missed.



"He leaves us a priceless heritage, the memory of a life beautiful in its devotion to the service of the Master. May his grandchildren emulate his noble example.

"We took his body back to Shiloh, near Lexington, and in the old church yard, on the hill, tenderly laid it to rest by the side of the faithful love of his youth."

We shall miss Bro. Pickens in our Conference here, but we shall hope to meet him in the great conference of love, in the Father's home above.

— J.D. Williams, R.M. Andrews, W.C. Kennett, Committee  
*N.C. Conference Journal*, Methodist Protestant Church 1908  
Note: Pickens' obituary is included here, not because he actually served in the Valley (Pensacola), but because of the information it contains about the history of the M.P. Church in Buncombe.



REPORT OF THE COMMITTEE TO VISIT  
REV. C.E.M. RAPER

We, your Committee appointed to visit Bro. C.E.M. Raper and bear greetings of sympathy, beg leave to submit the following report:

We visited him at Glenwood Sanitarium Thursday p.m., and found him in an almost dying condition. Dr. W.C. Ashworth said in his opinion, Bro. Raper could not live thirty days. Bro. Raper asked us to bear to this Conference his love and thanks for all it has done for him.

He furthermore expressed a desire for the prayers of every member of Conference. Therefore, we recommend prayer be offered in behalf of him and his family.

— J.H. Moton, J.D. Morris.  
*N.C. Conference Journal*, Methodist Protestant Church 1915

REV. CHARLES ERASTUS McLEAN RAPER

Rev. Charles Erastus McLean Raper was born in Davidson Co., North Carolina, October 18, 1860. He was the son

of J.J. and S.E. Raper. We do not have any information as to his early life, nor when he was converted, neither do we know when he was married. He died December 12, 1915.

Brother Raper received his education in the Davidson High School and was a school teacher for a number of years.

He was admitted to the North Carolina Conference in 1891, and was assigned to what was then High Point Circuit, which charge he served acceptably for two years, when he was assigned to Haw River Circuit, where he was pastor from 1894 to 1899. During the years 1900 and 1901 he was pastor of Guilford Circuit. He was pastor of Oak Ridge Circuit 1902-1903. He served Vance Circuit 1904 and 1905 and St. Paul's 1906-1908. He was again sent to Haw River Circuit 1909-1911, and to Shelby Circuit 1912-1914, which was his last pastoral charge.

The last years of Brother Raper's life were years of suffering. He was never robust, but his general health gave way during 1914 and in the fall he found it necessary to drop out of the work. The disease from which he suffered was such that his entire constitution soon gave way, and in his last months he was fully aware of what he did, but during these periods of delirium he often preached to the inmates of the hospital where he was being treated; and the writer was told that not a sentence was out of place, the sermon appearing to be as well arranged as when he was in good health. He was sometimes found upon the floor looking under the furniture in his room in these irrational moments, and when questioned what he was looking for, he would say that he was looking for cities to save, for they were lost. Thus is seen how the thoughts which controlled his life in good health influenced him when irrational.

Brother Raper was a popular preacher on all the charges he served. He was approachable, of a kindly disposition, and thoughtful of others. He had those faculties that made a pastor popular with children, frankness, courtesy, love. As a preacher he was earnest in his presentation of the truth, so much so that he usually enlisted the sympathy of his congregation.

It was while he was pastor of Haw River Circuit the last time that work on the Reidsville church was begun, and it was completed while he was pastor of that charge.

Brother Raper is survived by a wife and three children, a son and two daughters.

He was buried in Hickory Grove church cemetery close by where he had taught school and in which church he had preached for two years while pastor of Guilford Circuit.

Funeral services were conducted by Rev. A.G. Dixon and Rev. R.M. Andrews.

Signed by

— J.D. Williams, R.M. Andrews.  
*N.C. Conference Journal*, Methodist Protestant Church 1916  
Note: Raper's obituary contains no mention of the apparent service on the Yancey Mission in 1890 (see Chronological List, III).

REV. J.S. RIDDLE

Rev. J.S. Riddle, son of William and Sarah A. Riddle, was born in Buncombe County, June 20, 1885.

He was married to Miss Charlotte Loven, Jan. 20, 1906. To this union were born four children, W.M. Riddle, of Burlington, Mrs. Myrtle Blackwell, of Draper, and Preston and Edna Riddle, of Draper. All these and his wife and two sisters, Mrs. Katherine Allen and Mrs. Charlotte Burleson, of Barnardsville, N.C. survive him.

He professed faith in Christ in 1906, and joined the Free Will Baptist Church at Barnardsville. He began to preach in 1910; and was an ordained minister in the Free Will Baptist

church till 1916, when he joined the Methodist Protestant Church at Democrat on the Ivy Charge. He was appointed pastor of Ivy Circuit March 1917, and served it till the Conference of 1918. Then he was given charge of Pensacola station, which he served four years. 1922 and to 1924 he was pastor of Uwharrie circuit. Then he had charge of the church at Draper for three years, till the conference of 1927. He had always loved evangelistic work. In his second year at Draper he held a six weeks' tent-meeting in Martinsville, Va., in which a hundred and five professed. In the three last years of his life, he held several meetings at Draper. Last year he held a three weeks' meeting at Fontiac, Va. He held two, seven weeks in all, at Ruffin, and organized a Methodist Protestant Church of twenty-five members. With these members two miles north of Ruffin at a school house, he established a Sunday school. Some days ago we were told that they are still keeping up their Sunday school.

In order to make a living, he moved to Martinsville, Va., and worked in a furniture factory; but preach he would. He worked in the factory in the day time, and at night went ten miles to Stanley Town to hold a meeting. On the night of the 21st. of last September in his meeting here at Stanley Town seven professed. That night the congregation voted to organize a Methodist Protestant Church; but he was not permitted to carry out this work, for Oct. 4th, he was carried to the hospital of Martinsville. The 5th he was operated on for appendicitis. The 6th he died. The 7th Dr. McCabe, the Baptist minister of Martinsville, conducted his funeral in the Draper Methodist Protestant Church. Several others spoke kind words of him. A large congregation assembled to show for the last time their love for him. His body was laid to rest in the Draper Cemetery.

Brother Riddle was reared in the mountains of North Carolina. The people there had confidence in him. They said, "Riddle has got religion". His school opportunities were limited; but he was a man full of zeal. He had strong faith in God, and was a forcible preacher. His memory was wonderful. He was fearless in the pulpit, but feared God with his whole heart. He strove to reach the hardened sinners, even bootleggers. Some of them were converted under his preaching and made faithful Christians.

Nearly in the words of the song he especially loved, we may say of him:

The consecrated cross he bore  
Till death did set him free,  
And then went home his crown to wear;  
For there was a crown for him.

— W.T. Totten, A.G. Dixon, C.H. Hill.

B.M. Williams, C.E. Ridge, Mrs. O.R. Boyles.  
*N.C. Conference Journal*, Methodist Protestant Church



D.R. WILLIAMS  
Ordained 1915

Note: D.R. Williams served the Ivy Circuit in 1910 as a minister in the Methodist Protestant Church. No memorial is included. This picture was taken in 1915 at his ordination.

#### ALPHABETICAL LIST IV PASTORS OF THE A.M.E. ZION CHURCH

Alexander	Kurn
Blacklock	Meeks, J.H.
Brooks	Morton, C.C.
Carson, M.C.	Morton, W.T.
Ellet	Ray, Mattie Sue
Forney, Sherman	Sherell
Griffith, Edward	Snowden
*Griffith, Sullivan ("Sul")	Staley, James R.
Hook, Van	Tombs, L.L.
Hooper	Wawn, G.H.
Howard	Watson
Huston	Williams, J.G.
Jetter	Williams, J.H.
Johnson	Williams, Mac
Jones, Mary L.	Young, W.L.
Kendy	

#### MEMORIALS IV PASTORS OF THE A.M.E. ZION CHURCH



REV. SULLIVAN GRIFFITH

I am 74 years old and my granddaddy was a preacher as far back as I can remember. I have been told over and over that he was the first Black man in Yancey County, Burnsville, to start preaching. He was a God fearing man. He was a member of Griffith Chapel A.M.E. Zion church and a tanner by trade. He tanned any and all kinds of hides. He had



his wooden barrels buried in the ground with acids and whatever chemicals he used to tan hides. He was also a butcher. He had his own slaughter pen. He would kill and dress all kinds of animals for anyone. He slaughtered beef for the Will Ramsey Meat Market. He hauled this beef by wagon with a horse. The wagon was covered with a sheet. He was well known all over Yancey County for the way he cleaned and dressed hogs in the fall of the year.

Rev. Sullivan Griffith was a wonderful preacher. He could not read or write until the Lord called him to preach. After that he could outline the old hymns and read the Bible and preached like he was a graduate student. He always said if the Lord called a man, He prepared him for his calling.

Sul was 77 years old when he died in 1933. He was well known and loved by the white people of the town of Burnsville. They requested that his body be set out on the Town Square on the way to the cemetery to be viewed by his many friends and admirers. Some said many good things about him and his life and good works. So the body of Sullivan Griffith rested on the Town Square for approximately 30 minutes as requested. — Selesia Griffith

“Sul” Griffith was a much beloved Local Preacher in the A.M.E. Zion Church, for whom Griffith Chapel Church in Burnsville is named. It is a monument to his Christian character, and to the influence of Methodism upon the hearts of its members, that he was often invited to preach at “white” churches in the area.

#### ALPHABETICAL LIST V METHODIST CLERGY FROM THE TOE RIVER VALLEY

The following persons were either born in “Old” Yancey or resided there at the time of their conversion/ordination. Those known to be Local Preachers (as opposed to itinerancy/full connection) are indicated by “L.P.” The county (in terms of later boundaries), if known, is indicated by A (Avery), M (Mitchell), or Y (Yancey). Those who served in the M.E. Church, North are indicated by “(N).” Dates of birth-death, if known, are given. The list has been compiled from conference *Journals*, newspapers, local tradition, and national census records. Undoubtedly, it is far from complete. An asterisk indicates that a memorial item has been included. A “†” indicates that this clergyman is still living and that an autobiographical statement on his ministry is included following this list.

- \*Y Allen, Vance Newlan (1901-85)
- Y Bailey, Ansel (1822-1904) (L.P.) Son of “Yellow Jacket” John Bailey; moved to Fannin Co., Ga. in 1852.
- †Y Bailey, Lloyd Richard (born 1936), N. Iowa Conference, 1961-72; W.N.C. Conference, 1973-
- Y Baker, William J. (18- 19- ) (L.P.) Spanish-American War veteran.
- Blanton, E.A. (18 -19 ) (L.P.)
- \*M Bowman, John Wesley (1837-1905)
- Feltz, T.B. (18 -19 ) (L.P.)
- M Garland, Elisha (1788-18 ) (L.P. Born in Tenn.; 1850 census #745.
- \*Y Gibbs, A.C. (1888-1975) (L.P.)
- Y Gibbs, J.S. (1895-1985)(L.P.)(See Section FIVE, XXIII)
- Y Gibbs, Thomas (1797-18 ) (L.P.) 1850 census #103.
- Y Gibbs, W.M. (18 -19 ) (L.P.)
- Y Gillespie, Lorenzo D. (1857-1945)(L.P.)
- \*M Greene, G.C. (1888-1982) (L.P.)
- \*Y Griffith, Linwood Higgins (1873-1929) (L.P.)

- Y Griffith, “Sul” (1856-1937) African Methodist Episcopal Zion Church, (His memorial is included under Memorial IV on page 165-166.)
- Y Hampton, Ezekiel H. (1835-1925) (L.P.) Confederate soldier. (His picture and notebook are included beginning on page 354.)
- \*Y Hampton, Goodson McDaniel Fulton (1850-1895) (Holston Conference)
- \*Y Higgins, Thomas F. (1894-1951)
- Horton, A.D. (18 -19 ) (L.P.)
- Houston, Thomas (18 -19 ) (L.P.)
- Y Hunter, John Wesley (1863-1937) (L.P.)
- Y Masters, Vero (1900-85; see Section FIVE, XXII.) N.C.)
- Y Metcalf, Byrd
- Mitchell, J.S. (18 -19 ) (L.P.)
- Y McCampbell, James M. (18 -19 ) L.P.)
- \*A McCracken, B.F. (1921-1978)
- McMahan, James B. (1797-18 ) Born in Va.; 1850 census #658.
- Neill, Grover C. (18 -19 ) (L.P.?)
- Y Patterson, Jehu (1812-18 ) 1850 census #194.
- Y Proffitt, D.R. (1870-1936) (L.P.?)
- \*Y Proffitt, George Marion (1835-1864) (Holston Conference; buried at Live Oak, Fl.)
- Ray, Thomas Ervin (1846-?) (N)
- M Slagle, A.G. (18 -19 ) (L.P.)
- \* Smith, Conaro Drayton (1813-94)
- Y Sorrells, James Carl (1893-1963) (L.P.)
- Y Stradley, William Bascom (1853-1900) (son of John R.; President of People’s College (Tenn.); Secretary of Los Angeles Conference; Publisher of the *L.A. Christian Advocate*; died a member of the N. Georgia Conference)
- \*Y Stradley, John R. (1825-1905) (physician)
- Tipton, Samuel D. (18 -1893) (N)
- Y Williams, E.B. (“Eb”; 18 -19 ) (L.P.)
- Wilson, Hamilton (1822- ?) 1850 census #923; born in Tenn.
- Wilson, Leander (1816-1851)
- †Y Young, Charles Milton (born 1931) (W.N.C. Conference)

#### AUTOBIOGRAPHICAL STATEMENTS METHODIST CLERGY FROM THE TOE RIVER VALLEY

##### LLOYD RICHARD BAILEY

Given the fact that my Hampton ancestors have been Methodists for nearly two centuries and that some of them became clergymen, it is appropriate that I should have entered the ministry as well. Background for this possibility began in early childhood as I attended Sunday school and worship on Jacks Creek in Yancey County. My family’s membership was at Boring’s Chapel Methodist Church, but since there was no regular church school (most of the members being adults), we also attended at Roland Hill (Southern/Missionary) Baptist Church. Two teachers at the latter place made a lasting impression because of their concern for youth, their devotion to the church, and their piety. Both are now deceased, and their memory is a blessing: Beuna Bailey (Mrs. Edgar F. Hunter, Sr.) and Margaret Griffith (Mrs. Lester Bailey). The former, as she reflected with us on the perils that would face us in life, would often weep and im-



plore us to "be good boys and girls." At the time, we wondered what in the world the emotions were all about. Perhaps now we know. Preaching was also occasionally memorable. I can remember a revival at Boring's Chapel held in the evening with the building lighted by oil lamps placed on shelves on the walls. There were vivid descriptions of the "end of time," the sun and moon turning to blood, sinners weeping and wailing, and so on. To a five-year old, in that glimmering semi-darkness, it was a sobering prospect. I can remember asking my mother, at about this same time, how there could be light when there would be no more sun (Revelation 21:23-25). Her reply was that we cannot understand such things, but nonetheless we believe it because the Bible says so. I accepted that, but with some unease; it was an early indication of a rational, scientific mind, which would later rise to maturity. From this period of my life there are also memories of singing. This activity was especially prolonged at the evening BTU meetings (Baptist Training Union). I can even now close my eyes and with a spiritual ear hear voices, some of them of persons long dead, as they sing such standards as "Heavenly Sunlight," "Blessed Assurance," and "Are You Washed in the Blood of the Lamb?"

The Methodist Church had an annual vacation church school lasting one or two weeks, and boys and girls of all denominations attended it. There was worship, crafts, singing, and games. Seems to me that Madge Byrd and Hilda Hensley, among others, provided leadership.

A book of bible-stories was a constant source of edification in those days. I don't remember its title; but it was easy to read, had nice pictures, and evoked powerful emotions in me. I must have read that book through hundreds of times. I wonder what happened to it.

It was in the area of the physical sciences, however, that my interests increasingly centered as I went through grade-school and began to think about a career. Mineralogy was my hobby, but it was astronomy that intrigued me most of all. How had the earth and life come to be? How old and how vast was the universe? I envisioned that one day humans would journey to the moon and I was determined to be among the first of them. Such an orientation continued through my high-school days, although by then there were

transforming religious experiences (e.g., at Fruitland Baptist Assembly) and an irrepressible summons to preach. By the time I was seventeen years old I was invited to preach at various locations; Boring's Chapel and Pensacola Methodist were among the earliest. I still have some notes and a few manuscripts from those days. As I look back over them I am pleased with their clarity and zeal, but not necessarily by their theological depth.

Higher education began in 1955 at Mars Hill Junior College. The area of study was electrical engineering, preparatory to going to the University of Tennessee to study physics and then elsewhere for graduate studies in astronomy. The students usually had one of two orientations; rough-and-ready engineers preparing to transfer to N.C. State, and pre-ministerial students who usually would transfer to Wake Forest. The former despised the latter for their narrow mindedness and "goody-goody" image, while the latter prayed fervently that the souls of the former might be spared the flames of hell! My usual association was with the former group, although I had friends among the latter. I continued to preach on weekends, but took no courses from the department of religion. From what I could gather the courses were more a super Sunday school than they were an open and scholarly inquiry.

During this period a decisive intervention took place in my career orientation. A new pastor was appointed to the five point Bald Creek Charge on which I had grown up. Unlike most of the previous ones who were elderly and of the "old school"; he was a dynamic, open, recent graduate of Duke Divinity School. His name was James T. Hall and he visited with me at the college on several occasions. We would talk about my theological queries until far into the night. After a while, he suggested that I might want to consider continuing my undergraduate education at Duke; they had a good physics department, student loans were available, and being a Methodist from N.C. would help with my admissibility (no small problem, since only about a dozen transfers were admitted each year). In retrospect, I suspect that he had a hidden agenda; that I might become interested in the divinity school and forsake the physical sciences. If so, he turned out to be correct. During the remaining two years, amidst many courses in physics and math, I managed to take a half-dozen courses in religion, primarily in Bible. I found Drs. Robert Osborn and Thomas Langford to be especially helpful. Consequently, with graduation at hand, I declined an assistantship at the University of Wisconsin in astronomy and a job as a physicist with the U.S. Navy's missile program, and entered Duke Divinity School in the fall of 1958. Ordinarily, such further study would have been financially prohibitive. I had made it through undergraduate school by working about fifteen hours per week in chemistry labs and in the library, through student-loans, and by exhausting my father's and grandmother's financial resources. However, through the assistance of Duke's Vice-President Herbert Herring, I was nominated for and awarded an Edward John Noble Fellowship for three years of theological education; \$3,000.00 per year, which was a nice sum in those days.

Although I found most of my courses to be interesting, it was Old Testament which turned out to be the most enjoyable. This is largely to be credited to Prof. William F. ("Uncle Dudley") Stinespring, who then encouraged me to continue my studies at the Ph.D. level. My preference of institution was Harvard, but he suggested Hebrew Union College-Jewish Institute of Religion in Cincinnati, where his friend Nelson Glueck was President. I was admitted to both, but decided to delay such study for a year of experience in the parish. Since I might well end up teaching in a seminary,



it seemed reasonable to become more familiar with the activities and needs of such students. An area outside the South seemed appealing, and when the church in Webster City, Iowa, advertised for an associate pastor, I applied and was given the appointment. Ralph Kitterman was the senior pastor, and it turned out to be a positive experience in every respect. Apparently as a consequence of my time there, a young man in the congregation named Jim Hanke entered the ministry. Since I would be returning to school in the fall, the bishop appointed me to the Harcourt Church for the summer months. Harcourt was a nice little town of about five hundred persons, some two hundred of them Methodists, located about twenty miles from Webster City. Would that every pastor's appointments be as enjoyable as these were for me!

In the fall of 1962 I journeyed to Cincinnati to begin my studies at Hebrew Union, having again declined Harvard for financial reasons. Three times I was admitted at Harvard and declined, likely a record of some sort. At Hebrew Union, two Interfaith Fellowships, the Lefkowitz and Workum, made my economic survival possible. Not only was I able to study with renowned figures in biblical and cognate studies among them Sandmel, Lewy, Blank, and Tsevat, but also to gain an enduring appreciation of Judaism. This included a year of study at the Jerusalem campus and at the Hebrew University under a National Defense Foreign Language Fellowship in Arabic. Later my Christian theological students, aware of my appreciation of Judaism, would give me presents at Hannukah.

At the conclusion of the Ph.D. degree-program, I became an Instructor at Union Theological Seminary in N.Y., often regarded as the best such school in the country. It was to be for one year only, and I debated for some time whether I should go there or elsewhere where a longer initial appointment was possible. The decision was to play the long odds and go to Union, in hope that the appointment would be unexpectedly prolonged. That turned out to be the case and I was appointed Asst. Professor one year later. My years there were exciting and formative, and I often look back upon them as "the good old days." It was during the Vietnam War and my students were the most motivated, brightest, and inquiring that I have ever had. I would have remained there for the rest of my life having been offered promotion and tenure for the 1971 year, save for the fact that I now had a small son born in 1969, and the city was not a suitable environment for him. As I surveyed the alternative possibilities, I found that the list was not long. All the major seminaries, except one, were in a similar environment. As fate or providence would have it, and with the support of my old friend and former teacher W.F. Stinespring, I was offered a teaching position at Duke beginning in the fall of 1971. Additional advantages were that it was a Methodist institution and thus I could make a more substantial contribution to ministerial education in my denomination. Close at hand was the archive of the State of North Carolina, where I could pursue my free-time passion of working on the genealogies of various families in Yancey County.

— Lloyd Bailey



CHARLES MILTON YOUNG

Charles Milton Young was born on October 6, 1931 in Burnsville, N.C. to Drayton and Pearl Proffitt Young. At the age of four the family moved to Possum Trot in the Cane River Township of Yancey County. The family went to Bald Creek Methodist Church and Milton, after making a profession of faith at the age of 12 joined the Bald Creek Congregation. He was active in the Methodist Youth Fellowship and in his junior year in high school went to Senior High Assembly at Lake Junaluska. At Berea College he was active in the Wesley Foundation, serving as President his senior year. Under the influence of Dr. Ira J. Martin, III, he made the commitment to enter the ordained ministry. After graduating from Duke Divinity School in Durham, N.C. his appointments have been: Elkwood-Sardis, Asheville District; East Flat Rock, Asheville District; Fairview, Charlotte District; Canaan, Thomasville District; Messiah, Gastonia District; Salem, Marion District; Konnoak Hills, Winston Salem District; Andrews, Waynesville District.

He is married to the former Margaret Wilson, daughter of Earl and Rhoda Wilson of Bald Creek, N.C. They have three sons; Milton Deane, Drayten Earl, and Charles Wilson.

MEMORIALS V  
METHODIST CLERGY FROM THE TOE RIVER VALLEY



VANCE NEWLAN ALLEN  
April 20, 1901-March 27, 1985

My first meeting with Vance Newlan Allen (whom I affectionately called "V.N.") was at a District Conference in Bryson City in 1946, thereby beginning a true friendship that lasted some thirty-nine years. Many times we served in the same district; at others we were miles apart. The friendship and kinship of the ministry, however, are never determined by geographical distance, for always, when we got together, we seemed to "pick up where we left off" at the last meeting. Our conversations were times of talking about our common work, our families, and the experiences we had shared together. Always, as long as I live, I will remember and treasure the times we spent together.

Vance Newlan Allen was born on April 20, 1901, in Burnsville, North Carolina, and was educated in the schools there. On July 6, 1929, he was married to Frances Elminer Stuman, of Asheville, and four children were born to bless that long and happy marriage: Juanita, J.V., Mary Frances, and Linda Gail.

At an early age, Vance Allen was baptized and received into the membership of the church. As a young man, he worked for a number of years in an industrial plant. His love for Christ and the church was so great that, after work each day and on weekends, he did evangelistic work. He felt very strongly that God was calling him to preach, and so, on May 12, 1937, he was licensed to preach. In 1955 he was ordained deacon, and in 1958 he was ordained elder. He was admitted to the Western North Carolina Conference as an associate member in 1969.

His ministerial career carried him far and wide as he served the following appointments: Macon Circuit, 1943-47; Pigeon Valley, 1947-49; Haywood, 1949-51; Shooting Creek, 1951-55; Haywood Circuit, 1955-57; Old Fort Circuit, 1957-60; Mill Spring, 1960-61; Oak Grove-St. Paul, 1961-64; Whittier, 1964-67; Harpers, 1967-69; and Cleveland Circuit, 1969-71. He retired in 1971 but continued in retirement to serve the Cleveland Circuit until 1981.

It was with a deep sense of a divine call and a commission by Almighty God that V.N. Allen fulfilled his ministry. In times of discouragement, when he felt like quitting, he always remembered who it was that had called him.

Not only did he love his church and his Lord; his dedication to his family was also deep and meaningful. His children grew to maturity in the faith he shared with them, and they are all outstanding citizens of the communities in which they live. The fact that they are also active in the life of the church brought untold joy to their father.

Vance Allen was a gentle, humble man who ministered to the people he served with kindness and humility, thereby exemplifying the Christ he loved. In all the years I was privileged to know him, I never heard him criticize another person. His friendly smile and contagious chuckle were integral parts of his personality.

At the official close of his ministry, V.N. and Frances moved to their own home, which they named, "Trail's End." That was not, however, the end of the trail for this man, for now he has moved into that "house not made with hands, eternal in the heavens."

Vance Allen died at Franklin, North Carolina, on March 27, 1985. Funeral services were conducted for him on March 30, 1985, at First Methodist Church, Franklin, by the pastor, J. Hurley Thomas, III, and the writer. Interment was at Woodlawn Cemetery, Franklin.

Vance Allen was a true servant of God and served his people fully and well. He was a personal friend of mine and many times offered words of wisdom that enriched my ministry.

He is survived by his wife, Frances; his four children; twelve grandchildren; and five great-grandchildren.

— W.T. Medlin, Jr.

*The Memorial Service, WNC Annual Conference, 1985*

REV. JOHN WESLEY BOWMAN  
October 13, 1837-February 5, 1905

Rev. John Wesley Bowman, son of Joseph and Sarah Bowman, was born October 13, 1837, in Yancey County, N.C., and departed this life February 5, 1905, in the hospital at Hinton, W. Va.

He was converted at a camp-meeting held at Burnsville Campground when he was 18 years old, and was baptized and received into the Methodist Episcopal Church, South, immediately afterward. His conversion was under the ministry of Rev. William Hicks, by whom he was licensed to preach in 1858. The same year he joined the Holston-Conference at Chattanooga, Tenn. He was ordained deacon at Asheville, N.C., October 21, 1860, by Bishop Robert Paine and Elder by Bishop John Early, at Abingdon, Va., September 17, 1861.

He was married, in the third year of his ministry, to Sarah A. Prather, at Taylorsville, Tenn., January 28, 1861. To them were born nine children, eight sons and one daughter, five of whom still survive.

His ministry included the following charges: Ducktown Mission, 1858-59; Rogersville Station, 1859-60; Taylorsville Circuit (Tenn.), 1860-61; Loudon Circuit, 1861-62. For four years he retired from the itinerancy on account of the Civil War. After the war he served the following charges: Independence Circuit, 1866-67; Hendersonville Circuit, 1867-68; Rheatown Circuit, 1868-70. Here he rested one year on account of throat trouble and taught school at Cowee; Franklin District, 1871-73; Franklin Circuit, 1873-75; Franklin District, 1875-76; Pearisburgh Circuit, 1876-79; Jonesville Circuit, 1879-81; Powell's Valley Circuit, 1881-82; Abingdon Circuit, 1882-85; Seddon Circuit, 1885-97; Wytheville Circuit, 1887-89; Independence Circuit, 1889-91; Bakersville Station, 1891-92; Kings Mountain circuit, 1892-93; Macon Circuit, 1893-94; Hayesville Circuit, 1894-95; Whittier Circuit, 1895-97; Granite Falls Circuit, 1897-99; Catawba Circuit, 1899-1901; Taylorsville Circuit (N.C.), 1901-02; Iredell Circuit, 1902-04.

At the Conference at Charlotte, in 1904, he asked to be placed on the superannuated roll, as his health was completely shattered, and he sustained this relation until his death.



The above is the chronological record of a long and eventful life. Brother Bowman belonged to that class of men who make history but do not write it. He thought more of duty than of fame and renown. He kept no record of his achievements. His record is on high.

In the third year of his ministry the war came up. His field of labor was in East Tennessee, where Union sentiment was so strong that a man of Southern sympathies was not safe. He was compelled to seek a place of safety for his wife and child. In July, 1862, he called his official Board together, and after mature deliberation and prayer, decided to take their advice, which was to close the churches and seek a safe refuge. He came to Western North Carolina, where he remained till the close of the war. In the fall of 1863 he moved to Ashe County and taught school three years in Helton church. The young men, and many older ones were in the Confederate army. The old men, women and children were left to cultivate the fields. Brother Bowman worked on the farm in summer and taught school in the fall and winter. He was both teacher and preacher. He opened school with prayer and preached to them on Sundays. They loved him very much, a great revival broke out in the school the first winter, in which nearly all the young people of the community were converted. Thus in labor and usefulness he spent the time till the fall of 1866.

The war was over, and Brother Bowman again took up the march of the itinerancy. With the exception of two years' rest, on account of throat trouble, this itinerant march was unbroken for 36 years. He was affectionate, faithful and true in every relation in life. From the time of his conversion in young manhood till the last day of his life he was earnestly devoted to duty. He performed to the very best of his ability all work assigned him, no matter what it was, nor where it was, as long as he was able to stand. The last sermon he preached was at Olin, and he had to lean upon his cane for support. He was a true minister of God, speaking the truth from his heart. He did not cater to wealth or position, but "hewed to the line," no matter who or what his auditors were. He was a man of true worth, of solid character.

In the social circle he was very agreeable. He was a charming conversationalist, and always pleasant in the home circle. He never forgot the gravity and dignity of his high calling, and hence was an excellent pastor. His visits brought sunshine and good cheer to many sad and aching hearts. He was always and everywhere truly a man of God. As a preacher he was far above the average. As a revivalist he was a great success. Many hundreds were converted and brought into the church through his ministry. He was a man of uncommon power as a doctrinal preacher. In his field it was often necessary to defend the doctrines of the church. This he could do with ability and safety. In debate he feared no opponent. He was a man of broad mind and large heart. He read good literature and was a diligent student of God's word. He believed with all his heart that "the gospel of Jesus Christ is the power of God unto salvation to every one that believeth." His life was a practical demonstration of the saving power of the gospel. He accepted and taught without mental reservation the entire Methodist creed, and always stood ready to give a reason for the faith that was in him. But withal, he was broad, liberal and fraternal with Christians of other communions.

Brother Bowman had the trying experience to be thrown, rather late in life, into new territory, and among new people, by the adjustment of Conference boundaries. But he was equal to the emergency and adjusted himself to the new conditions with ease and grace.

The amount of hard work performed by him was truly remarkable. The territory over which he traveled was very rough and mountainous; roads were bad, many streams to cross and many dangers, hardships and trials to encounter. But he never faltered. His courage and devotion to the cause never failed him.

His health began to give way early in the year 1904. By July he had to give up his work and rest. At the Conference session of 1904, in Charlotte, his name was placed on the roll of honor, and his long life of activity and usefulness was nearing its close. After Conference, he decided to visit his daughter in West Virginia. His last night in North Carolina was spent in the parsonage home of the writer, in Statesville. Such was his condition that it was apparent to all he could not last long. In a short while the news came: "Brother Bowman is dead." Dead! No! Only translated. Fallen asleep in Jesus, to come forth again at the last day.

"Servant of God, well done,  
Rest from thy loved employ;  
The battle fought, the victory won,  
Enter thy master's joy."

— R. M. Taylor  
*WNC Conference Journal, 1905*



ALFRED COKE GIBBS  
June 1, 1888-May 10, 1975

Alfred Coke Gibbs was born June 1, 1888 at Celo in Yancey County, North Carolina. He was the son of James Newton Gibbs and Sophronia Isabel Westall Gibbs. His father was a Civil War veteran and his mother was the daughter of another Civil War veteran, James Samuel Westall. After this terrible war was over this couple started their home amid the destruction and ruin that was everywhere. It was in the shadow of this destruction and under the tyranny of the Reconstruction period that Alfred and his brothers and sisters had their childhood. But whatever material wealth this home lacked, there was in it the "Lamp of Learning," which was kept trimmed and burning. Alfred had a thirst for knowledge, and was not content till he had read all the literature, and more, that was required for college entrance. His education began in the common schools of his home community and continued through Stanley McCormick High School, Weaver College, and Emory and Henry College, and later with extension courses in Emory University. All his life he was a thoughtful reader of good books, which was attested by his ample library.

Early in his life he answered his call to preach and was granted license as a local preacher in 1908. When most of his college work had been completed he was admitted on

trial into the Western North Carolina Conference, June 13, 1911. When Alfred Gibbs came down out of the mountains to join the ranks of the Methodist ministry he walked in the stature of a man who reflected something of the strength and the grandeur of those eternal hills from which he came. For sixty four years he walked among us, clean in conduct, pure in heart, loving God and the people committed to his pastoral care. From 1911 to 1975 he served the following appointments: Junior preacher Weaverville, Walnut circuit, Highlands, Gibsonville, Walnut Street-Caraway Memorial, Asheboro, Thomasville Main St., Canton, Mount Airy; Central, Hickory: First Church, Mount Airy District, Broad Street: Statesville, Elkin District, Asheville District, Leaks-ville, Franklin, Trinity (Thomasville Dist.), Trinity-Hopewell, Connelly Springs, and High Point: St. Timothy. To those acquainted with the Western North Carolina Conference it will be apparent that brother Gibbs served practically the whole range of appointments in the conference. The list included churches in the quiet and sometimes remote rural areas, some appointments were in the crowded industrial areas, some were the larger city appointments, and the three districts extending over the wide range of the Piedmont and Mountain sections of the state. The charges in these three district literally ranged from the eastern boundary of the conference to the western slope of the Great Smokies.

In his fourth appointment at Gibsonville he found Miss Myrtle Crabtree was the organist. The young preacher fell in love with the organist, and with her gracious consent made her Mrs. Gibbs and took her with him to all the rest of his appointments, and on into their retirement years. Mrs. Gibbs died a little over three months before he did. One son and four daughters came into their home to complete their family: Gibbs Crabtree; Miriam Elizabeth (who died in her junior year in Greensboro College); Catherine Lucille (Mrs. J.C. Wasson); Isabel Jane (Mrs. J.A. Harrell); and Helen Horton (Mrs. Alvin Philpott).

Miriam's untimely death was a severe blow to brother Gibbs. While she was putting up a gallant battle against a terminal malignancy, unrelieved and sometimes intense pain was a grim reminder that a similar fate might be just in the offing for him. The first Sunday after Miriam's funeral, brother Gibbs insisted on filling his regular preaching appointment. His text that day was "My grace is sufficient for thee." The sermon made a memorable impression on the congregation. They had heard their minister testify out of his own anguished heart that the amazing grace of God can sustain.

"When through the deep waters I call thee to go,  
The rivers of woe shall not thee overflow,  
For I will be with thee thy troubles to bless,  
And sanctify to thee thy deepest distress."

Brother Gibb's total ministerial life covered a span of 67 years. He had something of which Paul wrote to the Corinthians: "Necessity is laid upon me. Woe to me if I preach not the gospel." His years of service would have entitled him to retirement eight years before he retired. The minimum age for retirement was reached six years before he did retire. He probably would have gone to the age of compulsory retirement had it not been for his declining health and Mrs. Gibb's crippling affliction. One is reminded of the challenge of Ulysses to his aging mariners:

"Some work of noble note may yet be done.  
Push off, and sitting well in order smite  
The sounding furrows; for my purpose holds

To sail beyond the sunset, and the baths  
Of all the western stars, until I die.

Though much is taken, much abides; and though  
We are not now that strength which in old days  
Moved earth and heaven, that which we are,—  
One equal temper of heroic hearts,  
Made weak by time and fate, but strong in will  
To strive, to seek, to find, and not to yield."

The long term of brother Gibb's service was vastly more significant than merely making an impressive record. It was one of the indications of his dedication to his Lord, and of his care for the Lord's people. From his first remote mountain circuit to the large city church and to the last city mission, he was always keenly conscious of the fact that when he stood in the pulpit he was God's Ambassador beseeching people in Christ's stead, and when he went among his people he could hear the voice of his Lord whispering, "Feed my sheep."

The last few years were spent by brother Gibbs and his wife in the Wesley Nursing center. After long illness had sapped strength and he was in a wheel chair, his mental faculties were clear and his spiritual outlook bright, and to be with him reminded one of one of Whittier's hymns, which he might have known from memory, but which I am sure he "knew by heart:"

"I know not what the future hath  
Of marvel or surprise,  
Assured alone that life and death  
God's mercy underlies.

And if my heart and flesh are weak  
To bear an untried pain,  
The bruised reed he will not break,  
But strengthen and sustain.

And Thou, O Lord, by whom are seen  
Thy creatures as they be,  
Forgive me if too close I lean  
My human heart on thee.

And so beside the silent sea  
I wait the muffled oar;  
No harm from him can come to me  
On ocean or on shore.

I know not where his islands lift  
Their fronded palms in air,  
I only know I cannot drift  
Beyond his love and care."

At this memorial hour we salute you. Hail, and farewell. We shall know where to find you.

— John W. Hoyle, Jr.  
*WNC Conference Journal, 1976*

GROVER CLEVELAND GREENE  
June 25, 1888-September 21, 1982

Grover Cleveland Greene, the son of Moses and Eudora Bowman Greene, was born on June 25, 1888, in Mitchell County, North Carolina. Grover was a ten-year-old lad when he moved to McDowell County, where he secured his education in the public schools. He was married to Katherine Isabel Brown on March 31, 1910, and to this union were born four children: Albert, Mayeu, Thomas, and Robert. Mrs. Greene, Mayeu, and Robert preceded Brother Greene in death.

Grover Greene was an artist with more than average ability. He painted several baptistries in Baptist churches of the area, and his art work could also be viewed in many rooms of his home. He was also an excellent sign painter.





Brother Greene entered the ministry late in life. During his ministry, he served the following appointments: Avery, 1947; Hayesville, 1951; Mill Spring, 1954; and Retired, 1964. He built a new parsonage in each of the charges he served.

Reverend and Mrs. Greene blessed the hearts of many people through their performance of music and singing. Mrs. Greene was a well trained musician, and Mr. Greene possessed a fine tenor voice. They were in great demand for singing duets.

Grover Greene enjoyed building parsonages, for he was a master builder. Preaching also brought a deep satisfaction to the soul of this good man. He was at his best in the field of service where he was involved in the lives of his people. To the very end of his life, he possessed a constant desire to win the lost to Christ.

During his years of retirement, he was a friend to his pastor, always helpful, never critical. He spent many hours recording sermons and sharing them with his friends. He shared books and tracts with those who visited him. I count it a high privilege to have been pastor to this great man of God.

Well done, beloved and faithful soldier of the Cross!

— W.G. Biggerstaff

*WNC Conference Journal*, 1983

#### REV. LINWOOD HIGGINS GRIFFITH

April 27, 1873-June 12, 1929

Rev. Linwood Higgins Griffith, son of John O. and his wife, Sarah Griffith, was born April 27, 1873, and died June 12th, 1929. On the 16th of October, 1892, he was happily married to Miss Lillie Josephine Brinkley of Yancey County. To this happy union seven children were given, four sons and three daughters, all of whom with their mother remain on this side of the River.

Brother Griffith was born and reared in Yancey County. There among the mountains, hills and the fine people of that great section of country he grew and gathered the strength of body and mind, and the deep spiritual power of soul that helped to make him the excellent man he was as a worker and minister in Christ's kingdom on earth. He descended from a people who were strong Methodists, who loved the Methodist church and believed its doctrines. Growing up in the midst of such a wholesome Christian atmosphere he naturally gave his heart and life to Christ early in young manhood. He joined the Methodist Church and was ever afterwards deeply devoted to his church and its work. He attended the best schools of his county and was during his life a student.

While a young man Brother Griffith felt the call to preach and finally yielded his life to the work of the ministry. He was for awhile active as a local minister and served in the Conference as a supply. His work was so fruitful and gave such evidences of the stamp of God's approval that he was led to apply for admission into the Western North Carolina Conference, and was admitted in 1910 at Winston-Salem. During his work in the Conference he served very successfully the following charges: Bald Creek Circuit, 1905-09; Mars Hill, 1909-13; Bethel, 1913-14; Jonathan Circuit, 1914-18; Polkton, 1918-22; Thrift-Moore's, 1922-23; Albemarle Circuit, 1923-26; Bethel-New Hope Circuit, 1926-29. In every charge where he served he was greatly loved by his people. They loved him and believed in him because he was a man of God. He won the confidence of children and young people, and they seemed glad to follow in the way he was leading. As a result of this fine leadership the charges he served were greatly strengthened.

Brother Griffith's faith in his Lord was strong and steadfast, even unto the end. He seemed to believe the word of God fully. Just a few days before his going the writer of this sketch heard him give a funeral talk in which he expressed his faith in the future life, and the Heavenly Home of the soul, in utterances which were profound. He loved the great and beautiful things of nature and was a close student of the world about him. He often found there much excellent material which he built into some of his best sermons. He greatly loved the people of the rural sections and through his splendid preaching won many of them for Christ and to a life of service in His kingdom.

On June 12th, while working in his garden, he was stricken with that dreaded disease known as apoplexy, and a few minutes after reaching his home he became speechless and unconscious and soon slipped away from earth and loved ones to rest in that beautiful land of unclouded day.

— W.B. Davis

*WNC Conference Journal*, 1929



REV. G.M.F. HAMPTON

Was born in Yancey county, North Carolina, December 6, 1850. He always regarded it as a good fortune that his early life was spent in the country, and that he was reared on the farm.

He was baptized with the names of two honored members of the Holston Conference—Goodson McDaniel and Creed Fulton, of precious memory. We know not the time nor the particulars of Brother Hampton's conversion, save that it was when he was quite young, and was thorough, genuine and satisfactory. He was licensed to preach when but 18 years old, by the quarterly conference of the Burnsville circuit, Asheville District—then Holston Conference, December 12, 1868, the license being signed by Rev. John Boring as presiding elder. He was ordained deacon at Clarksburg,



The Rev. Goodson M.F. Hampton and family: left-to-right are Mrs. Hampton (Althea Proffitt) holding daughter Althea (Mrs. Fred Proffitt); at back, Georgia (Mrs. James Hensley); Hattie (Mrs. Charles Horner); Goodson; and Nan (Mrs. Robert Burton). Copied from original photo of Mrs. Fred Proffitt.



W. Va., September 7, 1879, by Bishop Dogget, and was ordained elder at Huntington, W. Va., October 14, 1883, by Bishop Granbery.

He was happily married to Miss Althea Amanda Profit, of North Carolina, April 20, 1875, who with her husband gladly shared all the sacrifices incident to an itinerant Methodist preacher's life. The fruit of this marriage was five children, all bright, beautiful, interesting girls—upon whose training and education his heart was so intently set that he felt no task too arduous, no sacrifice too dear that tended to the consummation of this one thing.

He joined the West Virginia Conference in the fall of 1879. His first work in that conference was Pikeville Circuit, where he remained for three years. His next work was Prestonburg, Ky., where he remained for four years, two years of which time he taught in connection with his pastorate, and so overworked himself that his health gave way, during which time he went to Lebanon, Ohio. His health improving, he there finished a college course. He was then elected to take charge of a conference school at Barbersville, W. Va., where he began with twenty pupils and at the end of two years tendered his resignation with one hundred and forty in regular attendance. His services as a preacher were in constant demand, so scarcely a Sabbath passed without his preaching from one to three times. This year he was sent to Ravenwood, where he preached with great acceptability and had large success. The fortunes of the college at Millersburg, Ky., a conference school, were such that his services were needed, and through the earnest solicitation of his brethren, and the appointment of the conference, he there accepted a position to which he had been elected, and which he filled with great acceptability for two years.

He then transferred to Holston Conference, and was received at Abingdon, Va., and was appointed by Bishop Granbery to the Riceville Circuit, where he made himself felt as a faithful minister of the Lord Jesus Christ. Every enterprise of the church grew and prospered in his hands. Never missing an appointment during one of the coldest and most disagreeable winters known in this country for years—holding revivals at nearly all of his preaching places—pressing his collections from the very start—encouraging, comforting, inspiring his people as he went.

For several weeks before his attack came on he had realized there was a perceptible decline in his health; but he steadily worked on, hoping all the time to get better. At an old Methodist battleground at Spring Creek Camp Ground, where in the midst of the fight, while the cries from the slain of the Lord were great, and the notes of victory were in the air, he fell, and literally had to be borne from the field.

During the conference at Tazewell we heard from him every day or two, and thought he was better. He was appointed by Bishop Duncan to Decatur Circuit, but was never able to go to the work. Upon our return when we went to see him, we found him much worse, and, as he expressed it, "near the crossing of the river," but he was happy in the peace of God which passeth understanding. Without a shadow on his mind, he was resting in great triumph. He said, "I want to tell you how good God has been to me; and, from the very depths of my heart, I can say that it is good for me that I have been afflicted." He says, "You can say to the brethren, it matters not the turning of a hand's difference which way it goes with me, all is well." In our last prayer together he joined heartily in the service, and the spirit of the Lord was with him in great comfort and assurance. The sun of a well-spent life went down at its noontide, and G.M.F. Hampton was no more—"though being dead he yet speaketh."

The funeral services were held on a blue November afternoon in the Methodist Church in Riceville by Dr. Sullins, Brothers Lyons, Browning, Jackson and the writer, amid a large company of friends of all denominations from different parts of the country.

"Servant of God, well done.  
Rest from thy loved employ."

— T. R. Handy.  
*The Holston Annual, 1896*



THOMAS FREDERICK HIGGINS  
March 1, 1894-June 20, 1951

The Reverend Thomas F. Higgins, son of Cyrus and Eliza Spronce Higgins, born March 1, 1894, Yancey County, N.C., passed to his eternal reward in the early morning of June 20, 1951. He lived a full and vigorous life of fifty-seven years. He lived twenty-nine of these in the ministry of the Western North Carolina Conference. He was the product of a Christian home where devout parents directed his mind and heart toward the church they loved and to the gracious God whom they joyfully served. In the early and tender years of his childhood he felt the wooing of God's Spirit in his heart. Being fired by holy desires in his awakened heart he felt he was called to the ministry and in face of uncommon hardships secured an education. He graduated from Bald Creek High School, Yancey County, attended Rutherford College, graduated from Trinity College (Duke) in 1920 receiving the Bachelor of Arts degree. He entered Yale Divinity School, New Haven, Conn., and graduated with the B.D. degree in 1922.

On March 10, 1923, Brother Higgins was united in marriage with Miss Katy James Hyatt, daughter of Mr. and Mrs. James L. Hyatt of Burnsville. Their married life has been marked by a simple Christian beauty which has blessed the communities into which they have gone to live. This union was blessed with three children: Mrs. Katie James Kirkman, Raleigh; Mrs. Margaret Boshamer, Gastonia; and Pfc. Thomas Frederick Higgins, Jr., Cheyenne, Wyoming, who in addition to the widow, survive this forceful, sincere and courageous man of God. Funeral services were conducted at the West End Methodist Church, Gastonia, Thursday afternoon, June 21, with Dr. W.A. Stanbury, D.S., in charge, being assisted by Bishop Costen J. Harrell, Rev. Ralph Kaylor, and Rev. John H. Carper. Interment was in the Gaston Memorial Park.

1916 was a notable year in Brother Higgins' life. In that year he was "admitted on trial" into the Western North Carolina Conference. Due to strenuous years of study and

preparation he was not received into "full connection" until 1923. He was ordained Deacon in 1922 and ordained Elder in 1924.

It was in the fall of 1922 that he began his unbroken itineracy serving ten charges within our Conference, namely: Brevard Street, Charlotte, 1922-24; Forest Hill, Concord, 1924-28; First Church, Waynesville, 1928-29; Haywood Street, Asheville, 1929-31; First Church, Murphy, 1931-35; Calvary, Charlotte, 1935-39; First Church Wadesboro, 1939-40; Pleasant Garden Charge, Pleasant Garden, 1940-44; Muir's Chapel, Greensboro, 1944-46; West End, Gastonia, 1946-51. His service to God and humanity in those places of service causes one to say in appraisal of his life that "he had deep and abiding convictions that gave steadfastness to his faith, determination to his purpose and persistence to his efforts. Because he lived, there is today a new fire in many a heart and a new radiance in many a life."

His many friends are mindful of the fact that he was a man who lived the good life, not perfect, yet blameless, against whom no word of suspicion or accusation was ever raised. He was a pastor, with a pastor's heart, laboring and serving faithfully in love. He was moved with brotherly compassion to seek out those in genuine need and inspire in them that confidence which helped and sustained. He was an evangelist, constantly searching out men not much accustomed to the church, her services and sermons, that if by any means he might save some. Many rise up where he has served and call him blessed today for they have seen the genuineness of his concern and were led to the One whom he loved and served. Although by some he was thought to be distant and not easily understood, he grew upon one, and upon those whom he bestowed his friendship it was found to be warm and absolutely loyal. Thus he inspired his people by his life and living. He would not accept sham or make-believe, he had no time for artificiality in persons or things. Because of him many are looking up and marching forward with new faith and hope.

"He who believed so firmly in immortality and lived that faith among us, tastes it now." Therefore, most heartily we say:

"Servant of God, well done!  
Rest from thy loved employ:  
The battle fought, the victory won,  
Enter thy Master's joy!"

— John H. Carper  
*WNC Conference Journal*, 1951



BURHL FRANK McCracken  
November 9, 1921—November 25, 1978

Burhl Frank McCracken was born in Elk Park, North Carolina, November 9, 1921, son of John Wesley McCracken and Susie Hagie McCracken. On July 23, 1941, he married Mary Alice Stophel of Bristol, Tennessee. He is survived by his wife; one daughter, Mrs. Deloris Kelly, Harrodsburg, Kentucky; and two sons, R. Wesley McCracken, Cincinnati, Ohio, and Carlos V. McCracken, Charlotte, North Carolina; also his mother, Mrs. Susie McCracken; one brother; and three sisters.

When the McCrackens were married, they moved to Baltimore, Maryland, where Burhl was employed as a sheet-metal mechanic until he was called to serve in the United States Army, January, 1945, until May, 1946. It was while on tour of duty in the South Pacific that he felt the call of God to the ministry. He was ready to enter college and accept his student appointment when he was recalled to the Army during the Korean conflict. He always said that was God's intervention, for later a greater opportunity into the ministry presented itself.

After hearing the call to full-time ministry, Burhl decided to return to school and assume the responsibilities for pastoral charge as well. As a team, Burhl and Mary Alice did not know the meaning of "it can't be done!" Attacking the problems of the academic world and those of the churches and the communities where they were serving in the East Tennessee and Southwest Virginia District of the Holston Conference, the McCrackens endeared themselves to the members and constituency of the often modest and struggling churches they served.

Burhl could be counted on to give attention to the least and most insignificant person on his charge as well as to the more influential members. His versatility and manual skills often stood the family and church in good stead in renovating parsonages and churches, reworking the furnishings and fittings.

With the load of school, the community and church, Burhl bent every effort not to neglect his young family. The household often included additional members: a displaced relative, a friend, a church worker provided by the Conference or District to work in the charge. Few meals were served which included only immediate family.

Burhl was chosen "Rural Minister of the Year" in the Holston Conference while serving the Rural Retreat Charge, Rural Retreat, Virginia.

Burhl attended Hiwassee College, Madisonville, Tennessee; Marysville College, Marysville, Tennessee; Tennessee Wesleyan College, Athens, Tennessee, where he earned an A.B. degree; and later did work at the Divinity School at Duke University. His experience at the Interpreter's House, Lake Junaluska, under the leadership of Dr. Carlyle Marney was a highlight in his learning to minister to others, which Burhl constantly sought to do.

Ill health, in the form of a severe spine problem, resulted in the necessity for volunteer location. Following a measure of relief from the debilitating disorder, Burhl managed a number of Eckerd Drug Stores, returning to the pastorate after transferring to the Western North Carolina Conference in 1964. He served the following charges in the Western North Carolina Conference: 1964-65, Stokesburg-Pine Hall Associate; 1965-68, West Forsyth; 1968-70, Davidson Charge, Thomasville District. In 1970, because of ill health, he was forced to take disability retirement. Burhl and Mary Alice lived for five years in the Arcadia community of Davidson County, and as health permitted, he attended the Mt. Olivet Church. His life was enriched by the fellowship of that church which he loved very much.



Because his health continued to deteriorate, the McCrackens moved to Harrodsburg, Kentucky, in September, 1975, to be near their daughter. Although he was limited in his activities, he attended the Harrodsburg United Methodist Church and kept a burning "desire always to minister to others." The McCrackens had gone to Florida to spend the winter months when he suffered the fatal cerebral hemorrhage on November 25, 1978.

Burhl was a man of strong conviction. He stood strongly and courageously for what he believed was right. His spirit was tempered with a gentleness and serenity becoming a good minister of Jesus Christ. "What doth the Lord require of thee, but to do justly, to love mercy, and to walk humbly with thy God?" was exemplified in his life. He certainly loved mercy, sought to do justly, and his walk with God was an humble one. These qualities made him a minister greatly loved by the people whom he served. His life exemplified the Gospel which he preached. It may be truly said that his life was an epistle read by men, and one which glorified God. His going was like his living, so gentle and quiet. Like Abraham, he went where he was called, and was faithful in all things. Like Enoch, "he walked with God, and he was not, for God took him."

The funeral was held at Mt. Olivet United Methodist Church in Davidson County, conducted by the pastor, J. Hal Varner. Interment was in the Mt. Olivet Church Cemetery.

The loss of one who so exemplified the Christian graces, which inspire trust and confidence, will be felt for a long time throughout the church. We cannot soon forget his influence, example, and courageous sacrificial service. We shall long remember his brotherly Christlike spirit and his compassionate heart. His life will continue to be an inspiration and joy to those who knew and loved him. He has heard the Master say to him: "Well done, good, and faithful servant; thou has been faithful over a few things, I will make thee ruler over many things; enter thou in to the joy of thy Lord."

Servant of God, well done!  
Rest from thy labor employed.  
The battle fought, the victory won,  
Enter thy Master's joy.

— Charles G. Beamen, Jr.  
*W.N.C. Conference Journal*, 1978

#### GEORGE MARION PROFFITT

George Marion Proffitt was born in Yancey county, N.C. He professed religion, and joined the Church, in 1849, when but a youth of fourteen years. He was admitted into the Holston Conference, on trial, at the session of our Conference held at Chattanooga in 1858. His first appointment was to the Cleveland Circuit, as junior preacher; his second year was spent on Spencer Mission; his third, on Sulphur Springs Circuit; his fourth, on Newport Circuit. His health having failed, he went to Florida, where he died on Sunday, June 5, 1864, at a place called Live Oak. From his last letters to his father, as well as from his exemplary and pious life, we feel assured that his end was peace, and that he rests with the redeemed of the Lord in heaven. He sleeps far from his brethren of the Holston Conference, but the morning of the resurrection will bring us all together again.

*Holston Conference Journal*, 1866

#### REV. CANARO DRAYTON SMITH, D.D.

Rev. Canaro D. Smith was born in Buncombe county, North Carolina, April 1, 1813, and died January 29, 1894. During his boyhood public schools were unknown in the State, and subscription schools in the community where he lived were rare and of short duration, yet he succeeded in acquiring a knowledge of the ordinary branches of an English education and a considerable amount of general information, by his twentieth year. Had his means and opportunities corresponded with his capacity for culture, his attainments would have been second to those of but few men in the State. And if he could have in early life pursued his favorite scientific predilections, his name would have been famous in North Carolina, if not in the world, in scientific circles, on account of his eminence in geological and mineralogical studies. In business he was energetic, persevering and successful. He was converted September, 1836, at Caney river Camp-meeting, and joined the Methodist Episcopal Church. In June, 1837, he was licensed to preach, and the following October was admitted on trial in the Holston Conference. He was appointed Junior with Rev. Daniel Payne of the LaFayette circuit, in North Georgia. He diligently sought to remedy the deficiencies of his earlier education by studying those branches most intimately connected with pure English, while pursuing the prescribed curriculum of the Conference. His progress was rapid. His next appointment was Lebanon circuit, Virginia. Exposure to a rigorous climate and daily preaching brought on throat troubles. He was then appointed agent for Holston College, Newmarket, Tennessee. In 1840-1 he traveled the Wytheville circuit. His next appointment was Jonesborough circuit, in Tennessee. During the year nearly eight hundred were added to the church. At the ensuing Conference he was made Financial Agent of Emory and Henry College. His next appointment was Wytheville circuit, and in 1845 Athens station; 1846-7, Rogersville circuit; 1848, Rogersville district; 1849-50, Greenville district. In 1850 he was a member of the General Conference.

On September 21, 1847, he was happily married to Miss Margaret R., daughter of Captain M.D. Bearden, of Knox County, Tenn., who became a helpmate indeed to him. Gentle, mild, and kind; attractive in body, mind and character, she became the light of his home, where her influence, like nature's silent yet mighty forces become a potent factor in life and destiny, and contributed much to the happiness of the home they built, and the interesting family of children reared to honor and usefulness. She still survives to mourn his departure.

The heavy work on the Greenville District completely broke down his health, and he was compelled to take the supernumerary relation. In 1853, he accepted the agency of the American Colonization Society for Tennessee, which position he held but a few months. Having from his youth had a taste for mineralogical and geological research he had for years in view, the establishing the harmony between the Bible properly interpreted and geology rightly understood. Now, having been debarred pastoral work, and as occasion offered exercising his gifts as a local elder, he more fully committed himself to scientific research. This proved an inspiration to health, developed his scientific knowledge, and led to the discovery of corundum and a number of valuable minerals hitherto unknown to North Carolina's mineralogical possessions.

A few years before his death he was readmitted into the conference, but his health was such that his name continued on the roll of superannuates until the close of his life. A little

over a year preceding his death he was seriously disabled by a fall from his horse, while alone crossing the Nantahala Mountains, and where he lay all night until found nine or ten o'clock the next day. He had but partially recovered, when he was attacked with his last fatal illness, la grippe, last January. In less than a week it ran its fatal course.

In all the relations of life he was a true man; he was a broad minded citizen. In 1861 he was a member of the Constitutional Convention of North Carolina. As an expert mineralogist and a man well informed on current topics, he contributed no little to the development of the State, especially its Western division. As a preacher in the noontide of his power he ranked with the foremost men of his Conference.

Hiwassee College honored itself by conferring on him the honorary degree Doctor of Divinity. He was a well rounded man, largely endowed with social qualities, and blessed with a disposition to communicate, and capacity for expressing himself clearly. He was entertaining in the social circle, pointing his conversation with anecdotes and illustrations drawn from a rich and almost inexhaustible fund. With charity for his imperfections, and admiration for his excellencies, we cherish the hope of meeting him again in the "by and by."

"Where farewell words are never spoken.  
And friendly ties are never broken."

— Rev. J. W. Bowman.  
*WNC Conference Journal*, 1894

#### J. R. STRADLEY, M.D.

John Ryland Stradley was born at No. 37 Ironmonger Street, London, England, June 15, 1825—the same day in which the foundation stone was laid for the New London Bridge. His parents moved to Asheville, N.C., three years later. He was converted under the ministry of Rev. David Sullins, D.D., and joined the Methodist Episcopal Church

under Rev. R.N. Price, D.D., and was licensed to preach. His father was a Baptist minister. He had previously read medicine, and began to practice his profession in Burnsville, N.C. It was here he met and married Miss Harriet Newell Wilson, a young lady of rare grace and talents, November 16, 1872. To them were born eight children—W. Bascom, Mary E., Lillie A., Harvey E., Charles L., S. Lewella, S. Jane, and L. May.

He joined the Holston Conference in 1856. He was ordained deacon by Bishop Andrew in 1858, and elder by Bishop Paine in 1860. The devoted wife stood by him and shared all of his toils, sorrows, joys, and pleasures for more than thirty years, when she fell on sleep and went home to rest with the angels December 4, 1883. Dr. Stradley was married the second time March 18, 1886, to Miss Harriet E. Porter, who still survives him. Dr. Frank Richardson speaks of him thus: "It gives me pleasure to testify to the excellence of his character, both as a devout Christian and a thoroughly consecrated minister. He was an intense man, with a high sense of obligation and of honor. I recall with pleasure the many happy hours spent with him in his bright home, and indulge the hope of renewing the associations in the Land of Love." It was my pleasure to visit Dr. Stradley several times during his last illness, and I always found him cheerful and happy. He was a good man, a faithful and upright citizen, full of public spirit, and industrious to a fault. He fell quietly and peacefully on sleep January 17, 1905. We laid him away in the cemetery at Key's Chapel to await the resurrection of the just.

"Servant of God, well done!  
Rest from thy loved employ;  
The battle fought, the victory won,  
Enter thy Master's joy."

— Eugene Blake  
*The Holston Annual*, 1905



# Section THREE

## Newspaper Articles

Congregations

Events

Clergy





## FUNERAL SERMON

We are requested to state that the Funeral of Rev. Stephen D. Adams will be preached at Burnsville on Sunday the 4th of June next, at half past 10 o'clock, A.M., by the Rev. Wm. M. Keen. *Asheville News*, May 18, 1854

### THIRD ROUND

of Quarterly Meetings for the Asheville District.

Hendersonville circuit,	Hooper's Creek	April 29-30
Catawba circuit,	Sharon,	May 6- 7
Burnsville circuit,	Hunter's Chapel,	May 13-14
Asheville circuit,	Jewel Hill,	May 20-21
Webster circuit,	Long's Chapel,	May 27-28
Franklin circuit,	Union,	June 10-11
Waynesville circuit,	Fine's Creek,	June 17-18

There will be a meeting held at Reems' Creek m.h. (meeting house) commencing the Friday before the first Sabbath in June, at which place the District Stewards are requested to attend without fail.

— R.W. Patty.

April 24, 1854

*Asheville News*, May 18, 1854

### A HEART-RENDING OCCURRENCE.

The following sad story is written for the benefit of parents and children, with a hope that parents will warn their children of the danger of using fire. A short time ago, a little son of Mr. Roberts, living on the headwaters of Bald Creek, in Yancey county, N.C., was burned to death in the following manner:

The little boy, not quite seven years old, had lost the heel-tap of his shoe, as he thought, in or near a chaff pen, built of rails and covered with straw. After searching in vain for sometime for the lost heel-tap, the idea came into his mind that he could burn the straw and chaff, in and around the pen, and then find the tap. Accordingly, he said to his sister, younger than himself, that if she would go and get some fire, he would burn the chaff. His sister brought the fire, and after he had set fire to the chaff, outside the pen, he then entered the pen, through an opening near the top, that being the only place through which he could pass, either into or out of the pen. After raking up a pile of straw and chaff in each corner of the pen, he called to his sister to hand him some fire, which she did by lighting a cornstalk, and handing it to him: with that, he proceeded to set fire to each of the piles of straw in the corners of the pen. By the time he had done this, the flames had caught in the straw covering above, and thereby cut off his way of escape. Now realizing his condition, he raised a cry for help, which soon brought his mother, and one of his aunts to the scene; but not to rescue him.

The aunt, in place of trying to render assistance, started to a neighbor's house a half mile distant for help. The mother was so overcome that she made no effort to do anything. The little boy, while the flames were scorching him, asked the mother to take a rail, and prize up the pen, and let him out: this she did not even try to do; he then asked her to take the axe, which was near by, and cut a rail in two and make an opening through which he could make his escape from the flames. But the mother did not try to do that. He then asked her if she could do nothing else, to please throw water on him, to keep him from burning up; this she did to some extent; but it only protracted his sufferings for a little while longer. When the aunt returned with help, he was taken out yet alive, but speechless, all of his clothes having been burned off him. His shoes were burned to a crisp, and the

flesh dropped out to the bone in many places; yet he continued to breathe for about a half an hour after he was rescued from the scorching heat; then his little spirit winged its way to God who gave it, and will there bask forever in the sunlight of glory. Let the above be a warning against losing presence of mind, under like trial. James McCampbell. Burnsville, N.C., May 22.

*Holston Methodist*, May 31, 1873

1870 Yancey Co. Census Caney River Twp., #193: A.B. Roberts, aged 21; Mary M., 22; William A., 3; Margaret, 1

### EDITORIAL CORRESPONDENCE. ASHEVILLE DISTRICT.

We began our third round on the District, May 3d, at "Deyton's Bend," Burnsville circuit, in a little log house, 16x18 feet, with one gable end open, and great cracks under each wall-plate that you could crawl through.

The weather was cold, damp and heavy in this high, mountainous region. We continued only till Sunday night following. The general impression was good; deep and lasting, we trust—though we had but one profession and one accession to the Church. The brethren are going to build a more commodious and comfortable house soon.

Our next was at Big Creek, Marshall circuit, away down in Tennessee. There had been heavy falls of rain and hail on the head waters of French Broad and its tributaries—there was a freshet—and when we came from the hills into the river road, there ran the angry stream, dashing, boiling, roaring and foaming; and worse than all, it was running swiftly from four to four and a half feet deep, in many places in the only road down the river.

We are not very timid. We ventured into it about twenty yards—turned and came straight out, determined not to drown ourself, if we never die. But we made some inquiries of a man, mustered our courage, plunged into it a second time, and made our way through to Marshall. Friday we lay by waiting for the tide to fall, save a little attempt we made about five miles down the river to test it.

Saturday evening late, found us at Big Creek, the place for our quarterly meeting, and brother Smith was just closing the evening service. We had come through "deep waters," through muddy waters, and through many waters. We had a good meeting, though not one conversion or accession. The spirit was religiously mellow—brotherly and Christian. We expected to meet the senior or junior editor of the *Holston Methodist* there, but we saw neither, to our sad disappointment.

Our next was Asheville station, May 17th, 18th, etc. The services were interesting and profitable too, from beginning to end. We had some sixteen young ladies at the altar of prayer at one time, deeply concerned for themselves, and earnestly seeking salvation.

*Holston Methodist*, June 6, 1873

Mrs Susan Baker, was born December 13th, in the year of our Lord 1781. Susan was the daughter of William and Dorothy Wiseman, joined the M.E. Church in the 12th year of her age, and was married to Thomas Baker in 1800. She had quite a large family of fourteen, of which she raised ten to manhood and womanhood. She was deprived of her husband by death, somewhat over six years. He was religious from early life, an exhorter and a class leader in the M.E. Church, South, lived consistently, walked circumspectly, and died in full prospect of a home in Heaven. His beloved Susan has ere this, joined him on the shore of immortality.

She departed this life May 20, 1873; was in the 93d year of her pilgrimage, which was long and often dreary: and had it not been for the fond hope, which inspires the Christian's bosom, doubtless she would have despaired.

The writer as her pastor visited her, would read select chapters suitable for the occasion, sing some familiar hymn in which she would heartily join. We would offer prayers together, and oh! it did me good to hear her shout "victory through the blood of the Lamb."

Her mind was strong and vigorous to the last. It was her glory, to talk of Jesus, and Heaven.

I have often heard her talk of the early pioneers of the Methodist Church, in this county, many of whose names she could call, and how their hearts would yearn over poor sinners. Thus her heart was comforted with the recollections of the past.

Aunt Susan attended church as long as she was able. But when age prevented, it did not deter her from private devotion. She was often seen bowed before God in secret prayer and heard shouting and praising God, feeling that there was in Heaven a better and more enduring inheritance for her. Truly she was a devoted Christian; her life was a life of devotion to God, and of course her death was triumphant. Being sensible of her departure, she called her children and friends: gave them her last council, requesting them to meet her in Heaven. She soon seemed to lose sight of earth and called her son's name, that had been dead several years, and said "William, have you come, you have been gone so long!" Turning her eyes as though she saw some one else, she said Caroline, (speaking of her granddaughter, who died some two years ago); in a very short time, she sweetly fell asleep in Jesus. Thus she passed from earth to join the sacramental host of Heaven.

May God comfort her surviving friends, and finally bring them all to meet in Heaven.  
— G.W. Martin.  
Asheville circuit, July 3d.

*Holston Methodist, July 26, 1873*

#### ASHEVILLE DISTRICT—REVIVALS— ASHEVILLE FEMALE COLLEGE— WEAVERVILLE HIGH SCHOOL

Brother Price: I have determined to say a few things of our part of the noble Holston.

##### Revivals

There has been a series of revivals in this District since you were here, at Conference. At Alexander's chapel, about fifteen professed religion, and ten joined our Church. At Big Ivy, twenty professed religion and seventeen joined our Church. At Little Ivy, some fifty professed religion and forty-nine joined our Church—besides revivals at Bethesda and Jack's Creek, Yancey county. We expect good reports from this District.

*Holston Methodist, Sept. 13, 1873*

#### BURNSVILLE CIRCUIT.

Rev. James McCampbell, preacher-in-charge of Burnsville circuit, writes: "We think it but just that the world, and especially brother Harrison, should know what we are doing in these ends of the earth. On the second day of August, we commenced a meeting at Jack's creek, which lasted through twenty days without any intermission. During all this time the Spirit of Almighty God seemed to be present, moving on the great deep of the hearts of the people; and as a result, seventy-nine souls professed faith in the Son of God. Twenty-seven of this number have joined our branch of the

Church, and forty-three the Baptist Church. Since the 1st of February last, eighty-seven persons have made a profession of religion at Jack's creek; with an addition of thirty-eight members to the M.E. Church, South at that place. Throughout this extensive revival, we were ably assisted by brethren E.H. Hampton and G.M. Hampton, and part of the time by several of the Baptist brethren.

"On the thirtieth of August, we began a meeting at Egypt, which lasted three days, and resulted in the conversion of two souls, and an addition of three to the Church.

"During the present Conference year forty-eight persons have been added to the Church under our charge. Thus we feel to thank God for his goodness and take courage."

*Holston Methodist, Sept. 20, 1873*

#### BAKERSVILLE CIRCUIT, N.C.—FIRST ROUND— BAKERSVILLE—MINERAL INTERESTS— DEATH OF A VETERAN.

Messrs Editors: The snow is about ten inches deep, and I am housed up by a good fire, at brother Irby's hospitable home; all of which has a tendency to make me want to scribble a little for the *Holston Methodist*.

Through rain, and mud; snow and cold, my wife, myself and little boy, arrived at Bakersville, Nov. 22, 1873, after being on the road two weeks, and traveling nearly two hundred miles.

I have just finished my first round on the circuit, and surveyed the whole ground, and find a great work to do by our Church. There are several influences here, unfriendly to vital godliness; such as still-houses, drunkenness, universalism, &c. &c., and not a local preacher or exhorter on the circuit to help me. I therefore, ask all the preachers, and the whole Church to pray for me. Brethren pray for me, and Bakersville circuit;—that this year may be one of great prosperity to the Church.

The first quarterly meeting is past,—had a good time, several penitents, but no conversions. Bro. Frazier was at his post and well did he fill it. The people are delighted with their new presiding Elder. Bro. Pickens was also present, representing Weaverville High School, and preached one good sermon.

Bakersville is a village near the base of the Roan mountain, and growing rapidly in size and wealth. God grant that Methodism may grow even more rapidly. This is a grand mountain country, and growing rich on account of the great quantities of mica, that are found here, and it is the great work of our Church, to elevate its morals, educate its sons and christianize its inhabitants.

With a sad, and broken heart, I write, this morning. In looking over brother Hick's paper, I see an account of the death of my dear old father whom I have not seen for three years. He was forty years a Methodist, and twenty years a faithful local preacher. But he has preached his last sermon: he has fought his last battle; he now sleeps his last sleep: but the sound of the trumpet of God, shall awake him again to eternal life. Thank God he died right. Bro. Wagg says of him:—"He was a man of more than ordinary firmness, and decision of character, and although he had not the advantage of a liberal education, he was a good preacher; his sermons well arranged, sensible, practical, and pointed. His whole life was a striking comment upon his profession of Christianity; he accomplished much for the Church by his godly walk; he was an every day Christian, and that from principle. In his departure from this life, the Church has sustained an irreparable loss, and the community one of its best and most useful citizens. \* \* \* \* \* As might have been



expected, he met death with that calm deliberation which characterized all his religious exercises. He had just recovered from a severe attack of fever, when by exposure to cold, he was attacked with anarsarea, and cardiac dropsy, from which he suffered extremely from dyspnoea and oppression of the chest, all of which were borne with unusual patience. I visited him frequently and always found him perfectly resigned, giving the most satisfactory answers to any questions in reference to his preparation for death. On the evening before his death, I conversed with him in reference to his prospects when he said that he did not have that ecstasy that he had sometimes enjoyed, but that his faith in God was firm, and unwavering—that he had no fear of death—that he had been living for years in reference to that solemn event. The next morning, only a short time before he expired, one of his brothers interrogated him on the same subject, to whom he replied that his way was clear, that not a doubt or cloud intervened; soon after which he calmly breathed his last, and his noble spirit burst away from the falling tenement, and winged its flight to the land of bliss, where death and pain are never known—” Those who have lost good fathers can sympathize with me in my bereavement. May his mantle and a double portion of the spirit he had, fall on me.

—W.H. Weaver

Bakersville, N.C. Dec. 23, 1873.

*Holston Methodist*, Jan. 10, 1874

#### EDITORIAL CORRESPONDENCE

Mr. W. C. Bowman's Lectures  
—Revivals on Asheville District—  
Asheville Female College

Messrs. Editors: Just at this time Asheville is the scene of rather an extraordinary performance, and one in which some considerable interest is manifested. Wm. C. Bowman of Bakersville, N.C., once of the Holston Annual Conference, and formerly a teacher in Asheville Female College, is now here delivering a course of lectures upon his new faith, and seeking to justify his change of views on some of the fundamental tenets of protestant christianity.

I have heard all of them thus far, and may at some future time give you a brief account of them. Suffice it to say, that he has had quite considerable audiences, notwithstanding the inclemency of the weather, and exhibits a marked earnestness in the advocacy of his new beliefs. He has already discoursed on the “Origin of human beliefs,” “The eternity of punishment unreasonable,” “General principles of Biblical interpretation touching eternal punishment,” and proposes for the present to end his lectures by a special examination and criticism of the Scriptures, relied upon as proofs of the doctrine of eternal punishment.

He is plausible, sensible, more or less logical, and seemingly conscientious. He will probably wield some influence over some, especially of that class who are eager to discover some easy and safe way to Heaven other than the cross itself. It may be that the gentleman ought to be replied to by those who are more directly the guardians and shepherds of the people of God in these parts, that the Church may not be seriously invaded by sinister and very questionable influences. Of this more anon.

Brother Frazier, the Presiding Elder, reports some very interesting revivals at several of his quarterly meetings, and an encouraging prospect over the district generally. But if according to our lecturer, hell is a Fiction, and death itself an inconsequential event in man's history, and the proclamation of the old fashioned gospel has a demoralizing tendency with the more thoughtful among men, it may be that

you will have to call a halt in the ranks of the militant host of Christ's Church, and advise them through your organ to recast their beliefs, and readjust their plans of Christian evangelization.

We are about opening our second term in the College. The school promises to be comparatively small. Our people seem to be almost poverty-stricken by the Jay Cook panic. Times are usually “hard” with us. Can't you send us a few additional students from East Tenn.? We shall be glad to receive them. We are working hard for poor pay in common with our brethren. The brethren all over our Conference ought to bestir themselves for our schools if they would not see them languish and die for want of the very patronage the people, who are most deeply interested in them, are able to give. We shall be thankful for any help you or others can afford us in these times of stringency.

We have had a pleasant Christmas.

*Holston Methodist*, Jan. 24, 1874

Rev. W.C. Bowman will, in a short time commence the publication of the *Bakersville Independent*, in Bakersville, Mitchell county, N.C. The object of the paper will be the promotion of useful knowledge and good will among the people. He will not advocate Universality of any phase of partisan politics. We wish him great success.

*Holston Methodist*, Oct. 10, 1874

#### MEMOIRS

Mrs. Elizabeth M. Hampton, daughter of Rev. J.R. and Nancy Patterson, and wife of Rev. E.H. Hampton, of Yancey county, N.C., was born May 17th, 1835, joined the M.E. Church, South, September 1845, embraced religion October 1846, and died Dec. 13th, 1874, at 2 o'clock, A.M. Her disease was billious remittent fever and consumption. Her illness lasted for five months and eighteen days. Sister Hampton was a consistent Christian, a faithful, affectionate wife and mother, a kind neighbor. When severe affliction came, she endured with much fortitude and resignation, expressing a willingness to live and a readiness to die. Upon the approach of death, she called her children around the bedside and gave them her parting admonition, requesting them all to love Jesus and prepare to meet her in Heaven; then turning to her faithful husband she said, “I know you will come.” Then calmly she closed her eyes in death, and now sleeps in the grave awaiting that voice which shall say, “Awake, ye dead; be changed, ye living, and put on the garb of immortality. Awake, arise, the God of judgment comes.”

— L.M. Renfro

Burnsville, N.C., Jan. 18, 1875.

*Holston Methodist*, Jan. 30, 1875

#### REV. G.W. MARTIN.

Rev. G.W. Martin was born in Wythe county, Virginia, February 10, 1821. He professed religion and joined the Church in his 8th year, being the first of his family to start for heaven.

He was appointed class-leader in his 16th year, and was licensed to preach in his 21st year by Rev. T.K. Catlett. He always felt it to be his duty to be an itinerant preacher; but owing to a promise made to his older brother while on his way to his circuit that he would stay at home and take care of his father and mother, he remained a class-leader.

In 1845 he married Miss Rebecca Perkins, daughter of Mr. Timothy Perkins, of Grayson county, Virginia. After a life together of twelve years she died. In 1860 he was again

married to Miss N.J. Cox, daughter of Samuel Cox, of Sullivan county, Tennessee.

In 1863 he joined the Holston Annual Conference, M.E. Church, South, and was appointed to Mechanicsburg circuit, where he traveled two years. He afterward travelled the Princeton circuit two years, the Watauga circuit two years, the Burnsville circuit two years, and the Asheville circuit three years. At the end of this time he felt a strong desire to be sent to the Bakersville circuit where he believed "He was loved and would be appreciated." Accordingly from the Conference at Asheville he was sent to the Bakersville circuit, where he was realizing his expectations, being much loved by the people, and having almost completed a comfortable home for his family.

He was impressed for over a year that his stay on earth would not be long. At the last camp meeting at Reem's Creek he remarked to his people that he would never be with them again at camp meeting, and exhorted the young people to be faithful and meet him in heaven. At the quarterly meeting in Bakersville in November last, he gave the most solemn warning to sinners, saying that there were some present who would never meet at another quarterly meeting, ?????????? be one of the number that would be taken. His last public service was on Tuesday night, March 30th.

On Wednesday afternoon, passing by J.W. Bowman's saw mill, and kindly stopping to assist in adjusting a band, which had been thrown from the wheel, he made some unfortunate blunder, which threw him among the wheels, mangling his body, and mortally crushing his head.

He was not conscious from the time the accident occurred until Friday morning. While in a deep study that day, he was asked what he was thinking about; he replied that he was examining himself to see whether, if he had been instantly killed, it would have been well with him; and the result of the examination was an assurance that it would have been well with him. In lucid intervals he said that no one could ever tell how he loved the Lord God, and that he loved Him more in affliction than ever before; that he never would recover, and he did not wish to recover, unless he could preach and be useful in the Church.

On Sunday he requested that Prof. B- and Miss Mollie K-, would sing, and play on the organ for him. They did so, and he became very happy and talked much of heaven. On Tuesday he again wanted singing. The piece was sung, called, "Foot Steps of Jesus." He was deeply and joyously moved and told his wife there would be a much sweeter note struck when he entered heaven. He also told his wife and daughter if the Lord would permit him he would be their "guardian angel."

On the 11th of April, the 12th day after the fatal hurt was received, he breathed his last, and rested forever from pain and toil.

The editor of this paper had the melancholy privilege of watching sometimes by the bedside of the suffering Christian man. We say privilege, for it was such. We first met Brother Martin fifteen years ago on the occasion of his second marriage, and had the honor of being a groomsman in the happy festival. We have occasionally seen him, heard him, been with him, and have appreciated and loved him as a brother ever since. But on that bed of death he won more upon our love and admiration in a single hour than he had done in all the past years of our acquaintance. By that quiet, uncomplaining, thoughtful, affectionate, and even courteous demeanor which characterized his intercourse with his friends and the members of his family throughout his suffering, he preached more effectually the personal graces of the Christian religion, than had ever been portrayed to us in any sermon of living preacher.

Brother Martin was a man of more than ordinary talents as a pulpit orator. Indeed, his endowments in this respect were extraordinary for a man who had not enjoyed the advantages of a liberal education.

He was full of energy, endurance and zeal in whatever he undertook. Like Paul, he was ready to lay to his own hands in every necessary work. He was not only willing to take collections for building churches on his circuits, but has been known to take an axe and go into the woods and chop the logs himself.

Brother Martin, in a word, was a good and valuable man, and is sincerely mourned by a large circle of devoted friends.

He is the first minister of the gospel ever buried in Bakersville.

The unprecedented number in attendance at his funeral was a very forcible manifestation of the estimate in which he was held by the people.

He was buried with Masonic honors by Bakersville Lodge, after a brief religious service at the house, conducted by Rev. E.H. Hampton, a service in every respect eminently appropriate and impressive.

The bereaved family desire to express their profound appreciation of the tender, constant and abundant sympathies manifested by their friends during this great bereavement and affliction.

— Prof. W.C. Bowman in the *Bakersville Independent Holston Methodist*, May 15, 1875

#### DEATH OF MRS. HAMPTON.

We heartily sympathise with Brother Hampton in his sad bereavement. He was a former pupil and now a dear friend of ours. The *Bakersville Independent*, of May 29th, says: "The funeral services in memory of Mrs. Hampton, wife of Rev. E.H. Hampton, were held at Jack's Creek last Sunday, conducted by Rev. J.T. Frazier, and were repeated on Thursday in Bakersville, by the same minister, on account of the fact that it was not practicable for the children of the deceased to be present on the first occasion. A large audience was present, and the sermon of Brother Frazier an interesting and impressive one. *Holston Methodist*, June 12, 1875

In attempting to arrest a Mr. Barrier, an illicit distiller, a few days ago, in Mitchell, Co., N.C., Deputy Marshall Wiseman was shot through the shoulder by Barrier. Wiseman then killed Barrier and wounded five of his party.

*Holston Methodist*, March 25, 1876

Carpenter.—Died with consumption of the lungs, at her residence in Mitchell county, N.C. Dec. 3, 1876. Sister Catharine Carpenter, widow of Levi Carpenter, who died while a prisoner of war at Chattanooga, Tenn., Jan. 10, 1864. "Aunt Kathy" (as she was called), was 80 years old and had, at the time of her death, been a member of the Methodist Church for 45 years; prayed in public and often rejoiced aloud when filled with the love of God. When dying, she called her children around her bed and exhorted each one separately to meet her in heaven. (May that exhortation ever ring in the wanderers' ears, until they return to God.) Then addressing a young lady who was attending to her, she said, "Dorah, I am suffering now, but it won't be long." She did not want the children to grieve for her when gone—but "who could check the falling tear?" Faith enabled her fully to resign her family to the care of the Good Shepherd. Praise the Lord for a religion that will give us victory when we are dying! Sister C. leaves one sister, four brothers and eleven children to



mourn her loss, and goes to meet a husband and three children "over there." May they all meet her on the other shore. Children, 'twas hard to say farewell on earth, but oh eternity! Prepare to meet thy God and to greet thy mother.

— John T. Stover, P.C.

Bakersville, N.C. Dec. 7, 1876.

*Holston Methodist*, Jan. 20, 1877

Rev. J.P. Reynolds, Burnsville, N.C., Feb. 19: I came to my first appointment commenced with the year. Soon after, the heavy snows of winter covered all this Black Mountain country, which was renewed every few days for more than two months. The drifts around the Black were said to be deeper than they had been in forty years. With great difficulty we went through the snow and over the ice, filling almost every appointment. At times it seemed almost impossible to hold the fort; but thank the Lord, a brighter day is beginning to dawn.

On the 4th we commenced a meeting at Bald Creek, seven miles west of town, which continued nine days. Every service was attended by a large number of persons, so that the house was densely crowded, frequently persons sitting and standing in the aisles, and at the windows and door. They were attentive and prayerful. The Church was greatly revived; many times the aged brethren and good sisters would shout the praise of God, telling the congregation that they had not been as happy in twenty years. Penitents came to the anxious seat, sought and found pardon and peace to their souls. They commenced coming to the altar on Monday, and in one week forty-one were converted, and thirty-three added to the Church. "The Lord has done great things for us whereof we are glad."

Brother J.F. Wampler was with us through the meeting—did valuable work. He sings well, and works for Jesus earnestly. The people became very much attached to him. An old physician said he thought the young man ought to be taken out of the *Laurel* and put on a circuit. We hope he will have success on his mission this year.

Brothers McCampbell and Dr. Huston came and preached once a piece; Bro. McCampbell preached again on Sunday.

*Holston Methodist*, March 10, 1877

#### LAUREL MISSION.

Bro. Price: The Lord hath done great things for us on the new mission. Brother J.P. Reynolds, P.C. of Burnsville circuit, and myself, commenced a two days meeting at Laurel, May 12th which was protracted for eleven days, resulting, we hope, in much good both to the community and Church. The outlook for some days was unfavorable, but after a few days earnest and faithful labor the dark cloud disappeared and the glorious sunshine of the presence of the Lord was more fully realized in the place. Sinners were stricken down by the Spirit of the Lord, penitents came to the altar, sought and found pardon and peace through the merits of Christ, and thank God three score and five souls made a profession of religion. One young man, Jacob-like, prayed all night long: at the dawning of the morning, when the singing of the birds were heard, he arose shouting loudly the praises of our God. The house was densely crowded during almost every service. Brother Reynolds left us on Friday evening to go to his work, but we continued, with some assistance from our Baptist brethren, until Tuesday evening. The Church was greatly revived; those who were retrograding reclaimed; lukewarm professors were stirred up; and twenty-one added to the Church. To God be all the glory. — J.F. Wampler. June 5, 1877.

*Holston Methodist*, June 23, 1877

Asheville District, Weaverville, N.C., March 6th.—Since writing you last, I have received communications from Bro. C.S. Bird and others, informing me of a glorious revival at Bald Creek, Burnsville circuit,—the continuance of our second quarterly meeting at that place. So far, 30 conversions; many backsliders reclaimed; and the altar crowded with penitents. The meeting still goes on. I left Bro. J.H. Wampler, of the Vanderbilt Mission, assisting Bro. Bird. He is a very efficient worker.

Returned yesterday from the Asheville Quarterly Meeting, and left it in progress under Bro. Atkins with favorable indications for good. Bro. Atkins is always wide awake to the interests of the hour. He waits for no special occasions, but makes them.

It rejoices my heart to hear of so many triumphant victories for Jesus—the captain and Prince of our salvation, all over our conference. I trust and pray that they may be many more throughout the realm of Southern Methodism. Our church needs a fresh and all pervading baptism of the Holy Ghost to qualify it for the emergencies of the present crisis.

*Holston Methodist*, March 16, 1878

#### REV. ALFRED M. GOODYKOUNTZ.

by Rev. T.J. Pope.

The patronymic of our glorified brother reveals his fatherland, and is redolent of rich clover blossoms, and suggestive of lowing herds, and well-stocked dairies, as well as of the sturdy Hollanders who in the sixteenth century stood as firmly for the Protestant Religion, against the fanatical soldiers of Phillip Second of Spain, led by the bloody Duke of Alva, as their own solid dykes stand against the onrushing waves of the North Sea and the Zuyder Zee.

I know nothing of him except what came under my own observation, during an irregular acquaintance running through the years 1854 and 5. I had the pleasure of enjoying one camp meeting and two Annual Conferences with him and met him a few times elsewhere. We were close friends—drawn together by invisible and unaccountable ties which seem to attach us to some men as with hooks of steel. I loved him because he was so good, and the only reason I can give why he loved me is, because he was so good. I heard him preach perhaps half a dozen times.

He was large of stature, almost literally answering to the description which the poet Saxe gave of himself: "A perfect colossus of *roads*." He possessed a mild expression of countenance, which invited the sorrow-stricken to come to him for counsel and sympathy; was rather taciturn and retiring in his habits, but social and genial in his disposition, and frank and confiding in his intercourse with his brethren.

He was a great reader. I have known him to read hours together during the intervals of worship at camp meeting, perfectly oblivious of all around him, while preachers and people were enjoying a social chat. In fact the only complaint I ever heard against him was, that he was too studious quite to meet the social demands of some families he visited. But as he and the lamented J.K. Stringfield were the only itinerants against whom I ever heard the charge brought I am inclined to regard it a virtue, instead of a fault, especially as "reading makes a full man," and as all traveling preachers know the strong temptation to trifle away time in social gossip, instead of improving it to the glory of God and the good of the church.

He sometimes indulged in pleasantry. His definition of an "Old Fogey" was, "One who sits on the hindquarters of progress and halloos, 'Woa!'" He believed in, and preached, and talked, and lived the doctrine of entire sanctification ac-

cording to the Scriptures and the standards of our church. In describing it, he did not come out to you, and stand and call upon the Lord his God, and strike his hand over the place and heal you. No, it was in perfect keeping with the modesty of the man, and the simplicity of the seven dippings in Jordan: let this mind be in you, which was in Christ Jesus. I was told by a brother that he was once rudely assailed, and coarsely insulted by a man on the street, without resenting it, or condescending to even notice him. Was he angry? Very likely he was. Yet a man may be angry and sin not. Here is the difficulty with the writer of this sketch. Not in getting angry; that is easy enough; but to keep from sinning, when he does get angry. There's the rub. He was very powerful in prayer. At the Annual Conference at which he received his last appointment, prayer was offered for Bro. Cunningham and our China Mission. Bro. Goodykountz led. With upturned face, and pleading voice, he drew aside the vail; and while the incense burned in the golden censer, the glory shined from between the cherubim, and the posts of the door moved, and there was a sweet and awful sense of God's presence resting upon every one. I heard more than one preacher liken him to Elijah on Carmel.

He was more solid than showy in the pulpit. I will now give the substance of a sermon on Peter's Fall and Recovery, as well as I can remember it, which will convey a better idea of his preaching than any description I could possibly give. I have been asked how I can give these sermons, of twenty, and twenty-five years ago in the first person. I answer: In the first place, I don't claim verbal correctness, but I give the substance. Secondly, I was a novice in the ministry then, and painfully sensible of my lack of knowledge, and eager to learn from every source; and when I heard, or read a good thing, it became mine by absorption. And thirdly, this method is shorter and less encumbered. Peter's Fall and Recovery—a Doctrinal Sermon, preached at Tucker's Camp Ground, Bradley county, Tenn., 1855: Text, Luke 22, 62. After a short introduction, setting forth the circumstances connected with, and giving rise to the text, as was the custom of that day, he said:

Our introduction to Peter in the Gospel, is by his brother Andrew, who presented him to Jesus as Simon. "Thou art Simon, son of Jona," said Jesus, "thou shalt be called Peter," which surname seems to have been given to distinguish him from another apostle called Simon the Canaanite; and not as the Rock upon which Christ would build His Church, as the Papists do vainly talk. Peter signifies a stone, a mere fragment of a rock, which may be spurned from the path, or crushed by the grinding wheel. God did not build his church, or suspend our salvation on anything so fickle and fragmentary as Simon Peter. But upon the inspired declaration of his, Thou art the Christ, the Son of the living God. On this Rock I will build. Some, in order to break the force of the crushing evidence of Peter's fall against a dangerous and unscriptural dogma, declare that he was never converted till after his denial. To name this sophism, is to refute it. Would God reveal so important a doctrine as the sonship of Christ, to an unconverted sinner?

I wish here to enter my solemn protest against the assertion, that backsliding, which is the precursor of apostasy, begins in the closet. No, it has its beginning in the secret recesses of the heart, when it is filled with doubt, or swelled with pride, or smothered by the deceitfulness of riches, or the love of the world, and the carnal desires of the flesh.

1. The first step in Peter's fall, which caused him to weep so long and bitterly for the consequences, and leave so foul a blot on his otherwise upright and devoted life and labors, was spiritual pride, or self-sufficiency. Jesus had fore-

warned him, that he might be forearmed—"Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not." He did not say, "Once in grace always in grace," nor "Being converted, you are as certain of heaven as the angels." Being justified by faith, so you must walk by faith. Hence, I have prayed for thee, that thy faith fail not. The only condition upon which Christ can, or will, save anybody. Is not mine to give, only for whom it is prepared, the faithful unto death. I am ready to go with thee to prison, or to death. This was no mere bravo of Peter, but his fixed purpose. What prodigies of valor he was going to perform. Though all men forsake thee, single handed, and alone, I will stand by thee. This shall not be unto thee. Perhaps he coveted the martyr's crown, as many fanatics have done since his day. This spiritual pride, and self-confidence prepared Peter for—

2. The second step, which was sleeping in time of prayer. Whenever the soul loses its relish for the holy exercises of prayer and communion with God; though he may have been strong as Samson, he is shorn of his strength, and became weak as other men. "Could you not watch with me one hour?" said Jesus in words of tender reproof, when he returned from the scene of his agony and found Peter asleep. What I say unto you, I say unto all, watch. Who would have thought it of the intrepid Peter? But such was his confidence in himself, he did not feel the necessity of being watchful unto prayer that he slept at his post. Napoleon, or any mere military man, whose kingdom is of this world, would have condemned him to death. But such is the mildness of the Prince of Peace, whose kingdom is not of this world, he only tenderly said, "What, couldst thou not watch with me one hour?" Brethren, because we have a High Priest that can be touched with a feeling of our infirmities, let us not be ungrateful or disobedient, lest with Peter, we be prepared to take —

3. The third step. "Then Simon Peter having a sword drew it and smote the high priest's servant and cut off his ear." Peter having slept when he should have been watchful unto prayer, woke up peevish, and in bad temper; and when occasion offered, became rash and imprudent. He lay about him lustily, and in his fury merely smote a servant, and merely cut off his ear. "Blind unbelief is sure to err." This untimely zeal only irritated, without defending his Master, for whom he was so zealous. "Come and see my zeal for the Lord," said the bloody Jehu. "See my care for the ark of God," said the meddlesome Uzzah. "See my love for the Master," says the fighting Peter. Brethren do not you sometimes use carnal weapons rashly, and smite a servant, and cleave an ear, and only irritate and weaken the cause of the Master by giving place to unholy tempers which Jesus has never authorized you to use? Jesus healed the servant's ear. Oh! that he may heal all the breaches we, in our rashness, have made. This prepared for—

4. The fourth step. "And Peter followed afar off." How sudden is the transition often, from great eagerness in the service of Christ, to great indifference for, and even opposition to him. A wounded spirit, who can fear? Peter's services had not been appreciated. There was a sternness in the Saviour's reproof, "Put up thy sword," which wounded his pride. Who can tell the emotions that swelled in Peter's bosom, or the motives that governed his conduct. Milton makes Satan to say, "I would rather reign in hell, than serve in heaven." Many strive to have the preeminence. Human nature is the same everywhere; and always deceitful and wicked; unless controlled by the Spirit of Christ. "I told you so. The church is going to destruction. I would have had it otherwise had I had my way"—has been the soothing unction



many a backslider has laid to his envious heart. This sullenness and indifference on the part of Peter prepared him to take—

5. The fifth step in his downward course, and to the last- ing shame of professors of religion be it said, in this our day, they are not only ready, but have already taken the next step that Peter took. "And he sat with the servants, and warmed himself at the fire." How easy and natural the descent! "Birds of a feather flock together." He that walketh in the counsel of the ungodly, will soon stand in the way of sinners, and then sit down in the seat of the scornful. "Tell me what company a man keeps, and I will tell you what he is," was the saying of a wise man. And, that "Evil communications corrupt good manners" is as true now as when St. Paul wrote it eighteen hundred years ago.

See a member of the church mingling in a drunken crowd, laughing at their profanity and coarseness; how can the love of God dwell in him? And they are ready with Peter, to take—

6. The sixth step, "And he denied, saying, Woman, I know him not." Peter seems to have acted on the principle that a lie stuck to, is as good as the truth; and this will hold good for all time; a man that will tell a lie, will tell another, if it serves his turn, until lying will become a habit. Let us guard carefully against the first step in sin, for it is like the letting out of water, and he that will tell a lie, is ready to take—

7. The seventh step. "And Peter cursed and swore saying I know not the man." This is that lower depth that yawned to receive this perjured apostate. Can infamy go any farther? If this is the humility which indwelling sin, which some say is necessary, produces, may the Lord preserve us from such humility. Can a spark of grace remain in the soul under this mountain of accumulated guilt? It is contrary to Scripture, to experience, and to common sense.

Peter fortified by his repeated falsehoods and perjury, felt that he might with safety venture into the hall, where Jesus was. How does sin harden the heart and blunt the sensibilities! Curiosity, perhaps led him on. Or, perhaps he was going to taunt Jesus with a look. But the cock crew, which reminded him of the prescience of Jesus, and just as he felt the stunning blow, Jesus looked upon Peter. How conviction came in, like a flood, and overwhelmed him! He rushed from the room. He sought a place in solitude where to weep. How long, and desperately he struggled with that deep sorrow, and how bitter and scalding were the tears he shed, eternity alone can disclose. "Remorse, remorse!" said the dying Randolph, "who can paraphrase the word remorse." Peter felt it in all its horror, whose remorse perhaps, was little inferior to that of Judas, who went and hanged himself. Oh sin, how destructive are thy tendencies! No strong, intrepid Simon Peter, to bear the heavy cross after Jesus. But a heathen name-sake, performs the sad duty. No Simon Peter to receive the dying requests of the Saviour, but the tender loving John. No Simon Peter to beg the body, and take it down from the cross, and prepare the spices and cerements, and furnish the grave, and bury the body. But Joseph and Nicodemus, comparative strangers perform the sad rite.

II. Peter's Recovery. All manner of sin and blasphemy where with men blaspheme, shall be forgiven, except blasphemy against the Holy Ghost. This shall not be forgiven them, neither in this world, nor in the world to come. Fortunately for Peter, he had not committed this unpardonable sin, and hence, his recovery was possible.

1. First step. There went out that other disciple that was known unto the high priest, and brought in Peter. This was the instrumentality employed in the providence of God, in bringing Peter into a position to avail himself of the means

of grace provided in the atonement. The Gospel is a system of instrumentalities, through which God always works, in bringing sinners to repentance. Some of these instruments are personal and some providential, and circumstantial. Those that are personal are lodged in urns of clay, that the excellency of the power may be of God, and not of us; and consists of the preaching of the word, faithfully by a preacher, called as was Aaron, with the prayers, exhortations, and godly conversation of Christians.

The circumstantial, in the faithful administration of the ordinances, sacraments, and discipline of the church. The providential, in wars, pestilence, famine and bereavements, to arouse the conscience.

2. Second step. The cock crew. A heaven directed instrument, which enabled Peter to remember what Jesus had told him, with all the circumstances of their long and pleasant intercourse, as well as all the wonderful works Jesus had done, and all the blessed doctrine he had preached, with all the high hopes Peter had once enjoyed; and enabled him to contrast his present guilty state with those peaceful hours he'd once enjoyed, but which had left an aching void.

3. Third step, Jesus looked on Peter. This is the direct act of the Holy Spirit, forcing conviction on the soul; when means have been employed, God will irresistibly convict. For this purpose the Holy Spirit is come unto the world, to reprove the world of sin. Repentance and faith are the voluntary acts of free moral agents. God gives the ability, but the act of faith, by which pardon is secured is voluntary and free.

4. Fourth step, And Peter went out and wept bitterly. Where God sends arrows of conviction into the soul, he lets them rankle, till the conditions are complied with; or till they are stilled, by a free, moral agent. He wounds to heal. When he extracts the arrow, he will destroy the venom, by pouring in the oil and the wine of pardon.

Oh that I knew where I might find him! So we know that after three days Jesus refused to heal the hurt of Peter slightly, saying peace, peace, when there was no peace. "Go and tell my disciples and Peter!" No longer a disciple! Is his mercy clean gone? Will he be merciful no more? My disciples and Peter! False, flating, perjured Peter! But he still remembers me; the Merciful One! Here is a peg on which to hang a hope. I know I desire above all things to see him, and be reconciled. I ran to the sepulchre with what wasted strength I had, hoping to see Him. I only saw the napkin and the linen clothes, empty of the precious body they once draped, emblematical of my sad and empty heart. He has even appeared to Simon, and talked loving words to him. Oh my sad, sad soul! Full of sorrow he returned to his humble occupation, to eke out a scanty subsistence. But the blessed Jesus, true to his promise, as he always is, appeared to them in Galilee. Convinced by the miraculous draught of fishes, the beloved disciple said to Peter, "It is the Lord!" This is enough. I will see him now. Sink or swim, survive or perish; yes,

"I'll go to Jesus, though my sin  
Hath like a mountain rose."

He did not say as he had on a former occasion, "Depart from me, Oh Lord, for I am a sinful man!" No! he bowed in penitence, and clasped the Saviour's knees. He uttered no plea for mercy, for his grief chokes him, and is too big for utterance. Jesus looks in compassion on the wasted form of the weeping penitent, and says in tender, plaintive accents, "Simon Peter, son of Jonas, lovest me more than these?" "Yes, Lord!" "Feed my sheep." Three denials, and three confessions, and three renewals of the commission, and Peter is restored! When thou are converted, strengthen thy

brethren. Have no selfish ends. Give for the church and the good of the race. When Jesus by the divine presence which he possessed, foresaw the dangers and persecutions to which Peter would be in the execution of his commission and giving him to understand, "That he must fight if he would reign," said, "When thou wast young, thou girdedst thyself. But when thou art old another shall gird thee," signifying by what death he should glorify God.

The intrepid spirit of Peter when tempted by divine grace and made cautious by a sad experience enabled him to become a burning and shining light, and a pillar in the temple of our God. Full of wisdom and zeal, he went forth everywhere, and was faithful unto death, and now is shining as the stars in the firmament for ever and ever.

Brother Goodykountz was appointed in charge of the Abingdon Circuit. When he stood in the pulpit at his Sunday appointment before he had proceeded far with the services, he was stricken with paralysis and fell in the pulpit. Literally "Fell at his post." A mortal arrow pierced his frame, he fell, but felt no fear. He was borne to the house of a kind friend where in a helpless, but perfectly conscious condition, he lingered a few days, and sweetly fell asleep in the arms of Jesus, whom he so dearly loved, and whom he had so long, and faithfully preached.

The now glorified J.W. Dickey visited him in his affliction, and received from the lips of the dying christian soldier this strong and comforting assurance, "I cannot" said he "contemplate the reward that awaits me in the near future without strong emotion!" He had never been considered emotional; why does he feel strong emotion now? It is the caged eagle, as he sees his frail tenement falling to pieces, becomes impatient to be gone; and tries the strength of his wings, and struggles to be free that he may mount up, up, to his reward in heaven, and leave the world and sin behind, that produced this "strong emotion."

Blessed saint—the struggle is over, and the reward is bestowed and thou art safe and happy forever. No more to drag thy painful and weary body over rough roads and steep mountains, and swollen streams; through summer heats and winter storms, and freezing snows, and pelting rains.

And Dickey, and a host of thy brethren have joined thee on the eternal shore, and you enjoy the reward together. Farewell, for awhile, dear brethren in Christ Jesus! Amen.

*Holston Methodist, May 10, 1879*

Editor's Note: In reference to the above article, Goodykountz was pastor in Burnsville in 1843 and he may well have preached this sermon there.

#### HOLSTON POSTALS.

Bakersville Circuit.—Rev. W.B. Reese has been greatly blessed with a revival on his work. At Shiloh fifty souls were converted. Many joined our church. He was assisted efficiently by Rev. C.S. Bird of Burnsville circuit. We send this note of good news to cheer God's people.

— J.S. Kennedy.

*Holston Methodist, May 24, 1879*

#### MARRIED.

Pierce—Philips.—May 28th, at Rogersville Junction, by Rev. John Boring, Joseph H. Pierce to Miss Emma D. Philips.

Reagan—McElroy.—By Rev. Jas. S. Kennedy, at the residence of Hon. J.S. McElroy, on the 28th of May, 1879, Dr. W.L. Reagan and Miss Minnie A. McElroy, all of North Carolina.  
—*Holston Methodist, June 7, 1879*

#### REVIVAL.

Burnsville Ct., July 9.—As the Lord has blessed us with a gracious outpouring of His spirit it would not be true loyalty to the great army to keep it all to one's self, would it? We protracted ten days, resulted in nine conversions, five accessions to the church. The membership was greatly revived, and we hope much good done every way. We are under many obligations to Bros. Primer and Robison, (Baptist) who were with us a few days and did good service. To the great head of the church be all the glory. — C.S. Bird, P.C.

*Holston Methodist, July 26, 1879*

#### BURNSVILLE CIRCUIT.

Oct. 7.—This Conference year is about closed, and what we have done will remain with the things of the past until the day of final reckoning. The year has been one of success in some respects.

The fourth quarter has been one of great triumph in the way of revivals. Our third quarterly meeting ended in a most precious revival among the members. We protracted ten days; it was good to be there.

Our Presiding elder is a precious man indeed. What a practical brain is in that long head you people don't know, nor won't unless you will come up here and go round with him where limpid waters sparkle and the balsam capped mountains lean against the skies.

Since that, we have had revivals at three other points, to wit: Gibbs' School House, Burnsville and Martin's Chapel. Have just closed at the latter, after five days' protracting. Had a precious time; the Church rose from the lukewarm to the boiling point, and sinners were convicted and some converted. The services were protracted at Gibbs' School House 11 days; the Spirit was realized to great measure; many were converted and joined the church. Burnsville was a place of unusual interest. There had been no revival there since the war, with one exception, and that not very extensive, as I understand. The membership had scattered and many of them had gone back to the world, and his Satanic majesty seemed to "encamp round about". I began the fight with a prayer meeting on Friday night. Bro. Gibbs, local preacher, joined me on Saturday. We continued with a growing interest up to Tuesday, when Bro. Wampler, the Saukey—as we call him over here—of the Vanderbilt Mission, joined us. We protracted 15 days with a constantly increasing interest. I must say, of a truth, I never saw a more earnest audience anywhere, while there was but little noise comparable with the success. Old and young of all classes were led to the altar and converted until the number reached 41, and about 43 joined the church.

During the present quarter 75 have professed faith and about 65 joined. Bless the Lord, O my soul!

What a dear man Bro. Wampler is. He will do to hitch to in a revival.

— C.S. Bird, P.C.

*Holston Methodist, Oct. 18, 1879*

#### BURNSVILLE CIRCUIT.

January 28, 1880.—Last night I closed a gracious meeting at Ebenezer, resulting in forty-three conversions, including back-sliders reclaimed, and forty-three additions the Church. Bros. Rice and Ramsey, of the Freewill Baptist Church, were with us part of the time, and did good service.

We think we can build a new church in this community during this year. The people have agreed to build a church



which will cost \$800. We have the site and more than half subscribed. Pray for us.

Your brother in Christ,  
J.F. Wampler.

*Holston Methodist*, Feb. 7, 1880

#### BURNSVILLE CIRCUIT.

March 11, 1880.—We have just closed a meeting of eleven days at Jack's Creek, resulting in 36 conversions, backsliders included, and 17 accessions to our Church. Bro. Hon-eycut, of the Baptist Church, was with us two days, and did good service. This people have been worshiping in a school house for many years. We are making some steps toward building a convenient house for the Lord. There is not a good church on Burnsville circuit. We hope to commence building this year. Pray for our success. — J.F. Wampler.

*Holston Methodist*, March 20, 1880

#### BAKERSVILLE CIRCUIT.

April 3, 1880.—We have just closed a revival of ten days at Pisgah, near Linville Falls. There were 25 professions and 24 additions to the Church. Our meeting at Bakersville closed the 25th. There were 51 professions, including a few backsliders. Some valuable additions to the Church, Bros. Bird, of Vanderbilt, and Wampler of Burnsville, were present and did the preaching. They are good preachers and earnest workers. Especially are they adapted to revival work, and do well together. So far we have had great success on the Bakersville circuit this year. — W.B. Reese.

*Holston Methodist*, April 10, 1880

Burnsville Circuit, Oct. 10, 1880.—Our fourth quarterly meeting was held September 25th and 26th, at Bald Creek. Dr. Kennedy was there on time, and did some excellent preaching. He remained till Monday. We continued the meeting twelve days, with great success. I don't think I ever saw more of the power of God manifested. The whole community seemed to be stirred. Thirty professed faith in Christ, including backsliders, and twenty-seven joined the Church, and a large per cent of them were of the best families of the country.

We are building a church in the town of Burnsville, and hope to build one at this place. Pray for our success.

— J.F. Wampler.

*Holston Methodist*, Oct. 23, 1880

#### OUR CORRESPONDENTS.

Prof. Frank M. Smith, Franklin, N.C., July 12: How are you, this morning? I find many friends of yours here. Bro. Geo. French lost one of his children last week. Bro. Carden is almost a daily visitor to the Normal. We have enrolled 112 teachers in the Normal and everything is moving on nicely. Prof. Neeley, of Augusta, Ga., who is assisting me, is a power. We also have a "Model Primary School," conducted by Miss Nettie Marshall of Raleigh, that will do a great deal of good.

An interesting account of the Asheville District Conference has been furnished us by the Rev. J.F. Wampler. But Dr. Reagan had furnished the same items or nearly so. Brother Wampler says there are two high schools in the Burnsville circuit, progressing finely, and that the building of two more churches is in contemplation. He hopes to be able to furnish the church at Burnsville this year.

The Rev. O.F. Sensabaugh, Hayesville, N.C., will labor to put the *Holston Methodist* into every family. The work has been blessed with two revivals and several additions to the Church. The Sunday schools have nearly double the number

of pupils they had last year. Official members generally at work, and praying for a general awakening.

*Holston Methodist*, July 23, 1881

The Asheville (N.C.) *Citizen* says that a Mr. Staunton, living in Laurel, Madison county, has reached the mature age of one hundred and twelve years, and is still hale and hearty, having cut his own wood during the past winter. He was in the war of 1812, and remembers the names of all the offices of his company and regiment at that time.

*Holston Methodist*, July 15, 1882

#### REV. T.P. THOMAS.

Bro. Thomas was a few days since stricken with paralysis, in New York, whither he had gone on business. The attack was very severe, and at first there was no hope of recovery, but we are pleased to state that recent advices are more favorable, and now his physician and friends are quite hopeful. Our readers will join us in prayer to God for the preservation of the valuable life of our excellent friend.

*Holston Methodist*, Sept. 23, 1882

#### BURNSVILLE CIRCUIT.

Bro. Richardson:—I trust a few dots from this Circuit will not be out of place at this time. We have just closed a gracious revival resulting in 40 odd professions of faith in Christ, backsliders included, 21 joined our church. Bro. T.R. Handy, of Bakersville station, was with us most of the time, doing acceptable service, preaching, praying and working like a hero. May he have many stars in his crown of rejoicing.—We are building a church in this community—had just got it so we could hold the meeting in it, and the Lord wonderfully blessed the people. They say they are more than paid all ready for the sacrifice they have made to build the Lord a house and will push it to completion. This ought to encourage others to do likewise. Our Church at Burnsville is not finished yet; we, hope to complete it soon. We have two other lots on which we hope our successors will build next year. The lack of houses of worship is greatly against our Methodism in this county.—We hope better days are dawning. Pray for us.

— J.F. Wampler.

*Holston Methodist*, Sept. 23, 1882

#### LEWIS B. BANNER

was born at Germantown, Stokes county, N.C., June 6, 1805, died at his home on Banner's Elk, Watauga, N.C., March 26, 1883. He professed religion and joined the Methodist Church when a young man, but left his native town and by some means lost his membership. He moved to this county in 1859; has lived a very consistent life. His house has ever been a welcome for the itinerant; many of the Holston preachers have shared his kindness. He was also very liberal in the support of the Gospel and all benevolent institutions. He was a man of strong intellect; well informed, especially in regard to the history of his country. He had been in feeble health for some time, but had a severe attack on Wednesday before he died, from which he suffered extremely until death released him. On Tuesday morning I was called to his bedside. On Friday we found him doubting his acceptance with God. The next day he appeared better satisfied. I left him in the evening, but returned again Monday and found him dying. His daughter asked him if he thought he was dying. He said he was. She asked him if the Saviour was with him. He said yes; told her the angels were in his room; would point to them and tell others to look; would also beckon them to come.

He ceased to pray for himself, but was earnestly engaged in praying for his children. He was an affectionate husband, a loving father, a kind and obliging neighbor; one of our best citizens. He leaves many relatives and friends to mourn their loss. He has been gathered and garnered in the sky. May Heaven's richest blessings rest upon the bereaved family.

— J.A. Wiggins.

*Holston Methodist*, April 21, 1883

#### CRANBERRY MISSION.

Banner's Elk, N.C.

July 30, 1883.

Dear Methodist:—We are having a sweeping revival at this place. Up to this time there has been thirty one or two professions and about twenty-five accessions to our church, and still the good work goes on. Old men, young men, young ladies, mothers, fathers and children are forsaking sin and accepting Christ as their Saviour. Brothers Glenn and Robertson, of Blountville and Rheatown Cts. are here, on their way home from Dist. Conference. They will baptize some 18 or 20 converts at 4 o'clock this afternoon. I feel like singing "Praise God from whom all blessings flow." Reader, won't you sing with us?

The people of Banner's Elk are intelligent and as generous, kind-hearted as ever lived. The Dist. Conf. Delegates, who came here hungry to-day and partook of the "fat of the land" will vouch for this truth. Brother Martin is as popular as a Bishop—is doing noble work, there isn't a better Pastor in the H.C. so far as my knowledge extends. More anon.

Yours in Christ,

J.F. Austin.

*Holston Methodist*, Aug. 4, 1883

#### DIED.

On the evening of the 19th just, at the home of his father, Dr. J.R. Stradley, Hiwassee College, Harvey Stradley, aged 19 years. He was a youth of much promise, and his death is a sad blow to his family. The disease that caused his death was typhoid fever, which has been prevalent in that neighborhood. It is thought that the heavy rains falling on the dry hot earth, and the sun shining warmly on the water, caused the malaria. The boys who have come to the college since the warm spell have not been affected. The disease has now run its course.—*Sweetwater Democrat*.

*Holston Methodist*, Oct. 13, 1883

#### REV. T.R. HANDY'S FAREWELL.

Next Sabbath morning Mr. Handy officiates for the last time as pastor of the Methodist Church in Bakersville. This is a sad announcement we are called upon to make, and one which will be received by all with feelings of sincere regret. During a pastorate of three years in this place he has greatly endeared himself not only to his immediate charge, but to the people generally. A consistent christian, a careful, liberal, painstaking pastor, a sympathizing, warm-hearted friend, and a true gentleman, all will part with him with regretful hearts, and with sincerest wishes for his continued happiness and a long life of usefulness in whatever field of labor he may be called to occupy. Quick to observe and zealous to rebuke wrong-doing, he has neither entertained bitterness or said an unkind word of any person for opinion's sake, or any other cause. His strong, eloquent, brotherly appeals to the world's people have given him many seasons of rejoicing over sinners convicted of their sins; and turning from the error of their ways—souls for his hire!—The least

return our people can make Bro. Handy for his three years of earnest, faithful, prayerful labor in their behalf, is to strengthen his last hour of ministration among them by their presence, that he may see he has not labored in vain, for he has won hearts to himself if he has failed to win all to Christ. Let no seat be vacant at 11 o'clock next Sabbath morning. And now to the future! He will have to be a truly good and first-class man who expects usefully to occupy Brother Handy's place here.—*Bakersville Democrat*

*Holston Methodist*, Oct. 13, 1883

#### DIED.

On the evening of the 4th inst., at Hiwassee College, Mrs. J.R. Stradley. She had been sick for several weeks with typhoid fever, and her death was daily expected, but last week she rallied and the physicians had hope of her recovery. On Monday she had a relapse and rapidly sank. Our sympathy goes out to the family that has so recently lost a son and brother, and a wife and mother.—*Sweetwater Democrat*, 6th.

*Holston Methodist*, Dec. 15, 1883

#### STRADLEY.

My mother was born in Ashe, now Watauga, county, N.C., Sept. 13, 1834, and died at our home in Monroe county, Tenn.; Dec. 11, 1883. Her maiden name was Wilson. She and father were married Nov. 16, 1852.

Mother was converted at the Burnsville camp-ground, near the home of her childhood, in early youth, and lived a most exemplary Christian life. As an itinerant's wife, she was all that could be desired; bearing the hardships incident to her state with cheerfulness and fortitude, and discharging its duties with zeal and fidelity. Though extremely modest and retiring by nature, when called upon she frequently melted congregations to tears by her earnest prayers, which seemed to take hold upon the unseen and to reveal to faith and hope the joy and bliss of heaven. Many who have been brought from darkness into light through the instrumentality of her wise counsels and earnest appeals will rise up in eternity to call her blessed. Her character was intensely positive. Having placed all upon the altar, she thought not for an instant of taking any part away. Religion was to her an eternal verity worthy the labor and devotion of a lifetime. During the long dark days of the late war, she toiled at home to support her four little children, never failing morning and evening to gather us about the family altar where she invoked the presence and blessing of our Heavenly Father upon us who were at home, and upon him who was exposed to the dangers of battle. When Sherman's army was encamped, and burning houses, and scenes of blood filled the village with dismay, she was the same composed, trustful Christian mother, secure with her children at the throne of grace. On one occasion an officer came with a body of men for the purpose of searching the house for father, who was supposed to be at home. Mother promptly opened the door, but assured him that father had gone. The officer glanced at her face, sheathed the sword which he held in his hand, and said that he was satisfied. She was never known to tell a lie. In the chamber of sickness and in the house of mourning she was often found as a ministering and comforting angel. She loved the church, and when able to attend, was seldom absent from its services. During the past summer she worked with her own hands to raise onion-sets, the proceeds of which were dedicated to the cause of missions.

Of her excellence as a mother, fullness of heart and eye forbid that I say much. Under God, I owe much to my moth-



er. Patiently and faithfully she toiled to make us useful in life and happy in heaven. It is needless to say that her death was triumphant. During her protracted sickness she never murmured, but often prayed, "Thy will be done." When the last hour came, with father's assistance she placed her wasted arms around the necks of the children at home and bade them a tender adieu; then placed her hand in father's, who knelt at her bedside, and passed from prayer to praise, "Glory, bless the Lord, I'm in the kingdom," and from praise to her long sought rest. Rest, dear mother, and by God's grace we will meet you there. — Her Son. Los Angeles, Cal., Feb. 15, '84.

*Holston Methodist*, March 8, 1884

#### ELIZABETH PROFFITT,

The subject of this notice was the wife of David Proffitt, was born April 1st, 1809, and died at her home on Bald Creek, Yancey County, North Carolina, May 13th, 1885, aged seventy-six years, one month and twelve days. Her maiden name was Wilson. She was united in marriage to David Proffitt March 1st, 1827. She accepted Christ, in the joyful pardon of sin, and joined the Methodist Church, with her husband, at a camp-meeting held at Cane River Camp-Ground in Yancey county, N.C., September 20th, 1834.

Sister Proffitt was the mother of eight children, five of whom preceded her to their long, happy home. Her son, Rev. George M. Proffitt, died a member of the Holston Conference.

Perhaps no woman ever took more pains and succeeded better in trying to please her husband, in all things, than did Sister Proffitt. She was, in every good word and work, a model woman. For over fifty years, she was favorably known to many of the members of the Holston Conference.

During all these years, she remained the same. Her Christian life and exemplary piety will ever be as a sweet remembrance among those with whom she lived so long. She tented at fifty-two camp-meetings, and seemed to never tire in cooking, feeding and working in the altar, in the grove, anywhere and everywhere that weeping penitents were to be found. The news of revivals of religion was always a fresh cause of joy to her. From her conversion to her death, the home of this godly woman was the resting place of Methodist preachers, and many of the brethren of the Holston Conference will read these lines with feelings of mingled emotion, as they call to remembrance the sacred past.

Sister Proffitt was careful about many things, but never neglected the "one thing needful." Her lamp was always trimmed and burning. In her last sickness, she bore up with fortitude and patience characteristic of the woman; and when the last moment came, she passed away as sweetly as if going to sleep.

She leaves an aged and crippled companion, three children and a host of friends and relations to mourn their loss. No one has ever gone from this community whom we missed so much. May God bless this dispensation of His providence to the good of the afflicted ones, and bring them all together in the by-and-by. — W.B. Lyda.

*Holston Methodist*, June 20, 1885

#### BAKERSVILLE DISTRICT CONFERENCE.

In our account of the Bakersville Conference last week, we accidentally omitted one leaf, which we reproduce as follows:

The next Conference is to be held at Weaverville.

The delegates elect to the Annual Conference are: C.B. Way, W.S. Hyams, Wilson Hensely, Rev. C.M. Greer.

Alternates: Rev. J.A. Reagan, T.L. Johnson, W.D. Hyder, and Logan H. Dillinger.

The speech making and preaching of the occasion were pronounced unusually successful.

The preaching was done by D. Atkins, L.K. Haynes, T.P. Summers, S.H. Hilliard, E.E. Hoss, E.E. Wiley, Bishop McTyeire, R.N. Price, and W.W. Bays.

*Holston Methodist*, Aug. 29, 1885

#### FROM BAKERSVILLE

Dear Holston:—We have been rejoicing in the salvation of sinners and the reclaiming of the backslider for two weeks, as the result of a meeting begun and carried on for nearly a week (at Red Hill, one of the churches connected with the station), by myself, assisted by Bro. Fitts; then the M.E. quarterly meeting. After this the meeting was carried on in union for another week. About twelve professed faith in Christ, parents and children rejoicing together in Christ's power to save. Six joined our church, three the M.E. Church, and more will join us yet.

We will begin a series of meetings at Bakersville on the 3rd Sabbath, and we confidently expect to reap some of the fruits of the fruitful preaching done at the district conference. There was never better preaching done at any conference, I being judge. Bro. Haynes, our worthy and indefatigable Sunday-school Superintendent, is making earnest and faithful appeals to the unconverted in Sunday-school, and we expect to see him rejoice in their salvation ere this year will close. No charge in the Holston Conference can claim a more efficient Sunday-school worker than he. Truly our Sunday-school is our boast, and may God more wonderfully bless it! — E.B. Robertson.

Bakersville, N.C., Sept. 7, '85.

*Holston Methodist*, Sept. 19, 1885

Toe River Mission.—Rev. T.R. Gibson, Elsie, N.C.: I commenced a meeting at Thompson's Chapel the fifth Sunday in November, and continued eight days. God's spirit came down in great power, and the results were 22 conversions and 14 accessions to the Church, and others I think will join yet. Bro. Buckhannon and Rev. Olise, Baptist preachers, were with us and did great work. God bless these good brethren.

*Holston Methodist*, Dec. 12, 1885

Elizabethton and Cranberry Mission.—Mr. J.A. Jones, Hampton, Tenn., March 6: We have been having a grand revival, continuing for twelve days and nights, and some thirty-six persons confessed their faith in the Lord Jesus. I think this meeting was a grand one because it was conducted in such a noble spirit. It was a union meeting by M.E. churches, North and South, Baptist and Disciples denominations. The members of the different branches formed a committee, and agreed that Brother George Mallonee should conduct the services; no nobler man could have been chosen. Although he and I belong to different branches, he belonging to the M.E. Church, South, I to the Disciples, I must confess for his sake that he is a good worker for the cause. I shall be sorry when he is sent from our midst. He is beloved by all who know him, with few exceptions. I think he ought to be well paid for his services. When he is called to come to the spirit-land, he will receive his just reward.

*Holston Methodist*, March 13, 1886

#### TOE RIVER MISSION.

We have just completed a most elegant church on this work, and, being behind on the payment for it, the good sisters, on the 19th of August, prepared a most elegant dinner, and invited all to come and enjoy its festivities. They came from far and near, and we raised more than enough money to pay for its completion. This is one church that we have completed this year, and we have three others on the way. This work is in a very developing condition. The membership is rapidly increasing. When I came to this work last year, Mr. Editor, I found 175 members, and very cold members at that. Now the membership is 325, showing an increase of 150 members. Hence, you see, this is a great field for work. I have had revivals pretty well all over this country; preached a great many times out in the open air, and sometimes on the top of some great mountain. The Lord has been very gracious to me, in preserving my health, and for this I praise his holy, blessed name. And may I live only to do good for my blessed Master. Oh! my brethren of the Holston Conference, pray for us. — T.F. Gibson.  
August 20, 1886.

*Holston Methodist*, Aug. 28, 1886

#### TOE RIVER MISSION.

I have just closed a most glorious revival at Pine Grove, resulting in twelve conversions and ten accessions to our church, and, I believe, the greatest revival that ever has been in the church. I believe, Mr. Editor, we had the best love-feast meeting on Sunday morning I was ever in, and we had the bread and water, too. The Holy Spirit came down in great power, and I tell you it was good to be there. The brethren talked freely, and shouted as they talked—and, in fact, I think we all shouted a little. The Lord has greatly blessed my work on Toe River mission, and is still blessing it, for which I bless His holy name. Pray for us.

— T.F. Gibson

Elsie, N.C., September 15, 1886.

*Holston Methodist*, Sept. 25, 1886

#### BAKERSVILLE STATION.

Mr. Editor: Our gracious revival closed last Sunday night, after a continuation of three weeks. Forty persons professed faith in Christ, backsliders included, twenty of whom joined our Church, five the M.E. Church and three the Baptist Church. Others yet will join. Brother Carroll, our Presiding Elder, was with us six days, preaching and working to the edification of all concerned. Brother Baldwin, of the Burnsville circuit, was with us ten days, preaching and working to the satisfaction of all concerned. He is a tempest in a revival. The people of our town showed their appreciation of him by making him a purse of \$25, and he went on his way rejoicing. May the Lord bless him in his labor of love in the bounds of his own work. Brother Robertson, pastor of the M.E. Church, and Brother Collis, pastor of the Baptist Church, and other Baptist brethren from the country, all preached and worked faithfully. Afternoon services were held in the Y.M.C.A. Hall for the special benefit of penitents. The young converts are of all ages, from the little boy of six to the old man of sixty. It was indeed a union meeting. All the churches worked together in harmony and love. We feel that great good has been done to the town of Bakersville. For which we all feel devoutly thankful to God, for if ever any place needed a genuine work of grace it was this. Oh! may the Lord continue His favors. — J.F. Wampler.  
Bakersville, N.C., March 5, 1887.

*Holston Methodist*, March 19, 1887

#### ASHEVILLE DISTRICT.

Mr. Editor: I suppose that the secretary Brother C.B. Way, will furnish your columns an account of the Asheville District Conference, which met in Burnsville, N.C., July 28th. About fifty members of the conference were in attendance. In many respects the work in this district has prospered this year. There have been near six hundred conversions and additions to the Church. Precious revivals in almost all of the charges. We have built two parsonages, entered in this year. We have made improvements on others. The preachers are a noble, self sacrificing, earnest and laborious body. How we become endeared to each other where there is so much in common between us, as there is between the Presiding Elder and his preachers! This is especially so with preachers that do their whole duty. How we rejoice together when the Holy Spirit, upon whom we depend, gives such measures of grace as to enable us to bless humanity, and make the exceeding riches of His glory known! These pleasant relations with the preachers-in-charge make even the Presiding Eldership tolerable. Through snows and hail, frost and mud, rain and thunder, swollen streams and blistering suns, over mountains and along beautiful vallies, passing stately mansions and smoking huts, beholding the signs of thrift and comfort, and of squalid poverty, have we made our way; sometimes shouting with those who shout, sometimes weeping with those who weep; sometimes using sharpness, and again pouring the Balm of Gilead into the troubled hearts of God's afflicted children. But amidst it all there is a place, the sweetest type of Heaven to be found on earth; 'tis where we stop for a short season of refreshment. This place is where wife and the children stay. Fatigued by long rides and almost constant service, and with a keen relish of social home pleasures, there is but little disposition and less time to study books. If any Methodist preacher can be excused for being *stale*, it is the Presiding Elder. A glance at the papers, religious and secular, to see what is going on in the Church, and what is the trend of things in the State and the government, what are the signs for Prohibition, read Dr. Johns' various missionary circulars and letters of appeal, and hold a few prayers with the dear wife and children are about all that can be done in our short sojourn at home.

We are building some churches and are projecting others, but the preachers are poorly paid, and I think our collections will be short—distressingly short this year. Our people have not the money . . .

Rev. James Atkins, D.D., will have his handsome new college building in Asheville completed by the opening of the fall term in September, and a gem of beauty it is. After the most approved modern style, and arranged for convenience and comfort, it will scarcely be surpassed by any institution for female education in our Southern country. It will doubtless have a largely increased patronage on the start. It is thoroughly Methodistic, and is doing a great work in the cause of Christian education. Brother Atkins is an indomitable man. He won't down before any obstacles. Because of this trait he is sometimes not so agreeable as a less positive nature might be; but by it, success is the prophecy of all enterprises to which he turns his hands. Truly,

— C.T. Carroll.

Alexander, N.C., August 9, 1887.

*Holston Methodist*, August 17, 1887

#### ASHEVILLE DISTRICT CONFERENCE

The twenty-first session convened at Burnsville, N.C., July 28, 1887. Rev. C.T. Carroll, [was the] Presiding Elder of the District Conference. C.B. Way was elected Secretary



and Rev. B.W. Fielder assistant. The reports of the preachers and the detail of methods used in their work, laid the condition of the District plainly before the Conference. Statistics collated by the Committee showed a membership of five thousand; with more than five hundred additions in the last year. Class-meetings, prayer-meetings and family altars, few in number, compared with what there should be. Yet improvement has been made in each. Attendance on preaching and the Sacrament of the Lord's Supper, reported good. Revivals in nearly all the charges. The District, as a whole, is behind on the collections, both salaries and the general collections. Doubtless the scarcity of money has much to do with this; and as little doubt that covetousness has equal share in the trouble. If you will permit, I want to offer the suggestion: if the PREACHERS would preach upon and emphasize this word of God, "BRING YE ALL THE TITHES INTO THE STORE HOUSE," it would produce more fruit than all the quarterly conference financial lectures that are fired at the stewards.

The great Sunday school cause received special attention and enforcement. The Committee reported marked improvement therein, both as to efforts and results. One preacher reported more Sunday school scholars than members of the Church. I asked him (privately) how that came about. Hear his answer: "I preach special sermons to my Sunday-schools; I go into them and teach, somewhere, every Sunday; I mass all the classes and catechise and instruct them as a school; in my pastoral visiting I insist that EVERY CHURCH MEMBER BELONGS TO THE SUNDAY-SCHOOL, and urge parents to go and take their children." All, preachers and laymen, seem to be taking a stronger hold on this grand work, thank God.

The vital cause of TEMPERANCE elicited strong feeling and vigorous expression. You must know, Mr. Editor, that we were in the county where, a few weeks ago, some 900 votes were cast, and only about 80 were given against Prohibition. Our preacher here, Brother Baldwin, receives unbounded praise for his splendid efforts on the side of God in that canvass. I send you the resolutions proposed by the committee, and unanimously adopted. From them you perceive that this conference places itself in the vanguard of the temperance army. So we have resolved to "vote as we pray." That's the ticket. Nobody prays for more whisky. Such a prayer could not rise above the roof of a low doggerly in a back alley. The educational committee reported our college at Weaverville in good condition; well officered, and doing good, substantial work. All its features recommend it to the patronage of the Church. The Female College at Asheville is enjoying the large prosperity, to which its merits entitle it.

The report on "Financial Systems" showed our district to be full of the "spice of life"—variety. The real trouble is want of system and its enforcement. Any system that will secure obedience to God's law, is sufficient. We have the law; and when a person joins our Church he vows to support it. And when he persistently and squarely refuses to do so, we are told that the Church has no power to enforce the law. May be so.

We had a delightful and profitable conference. True, we had no Bishop, but Brother Carroll presided with entire satisfaction to the brethren, great credit to himself and substantial benefit to the Church he loves so well and serves so ably. His well timed talks were lessons of wisdom and sources of inspiration. Under his wise guidance all the great Church interests were carefully inquired into. No surface work or whitewashing was done. We had no distinguished editors or educators. This we regretted. But this put our

home force to work more zealously. They couldn't wait for Brother Hoss and Brother Price and the Bishop to do the preaching. Certainly prominence was given to religious services. The preaching of Brothers Carroll, Lyda, Fielder, Austin, Greer and others was good to edifying. Sunday morning's love feast, led by Rev. R.W. Pickens, was a spiritual feast and blessing to all.

The surroundings were charming. We were in the highest town east of the Rockies, and the atmosphere was glorious. The kindness and hospitality of the people were bounded only by our capacity to receive and enjoy. When the vote on the resolution of thanks was taken, every member was on his feet.

Rev. C.M. Greer, Garrett D. Ray, W.D. Hyder and Wilson Hensley were elected delegates to the Annual Conference; Isaac Baily and T.C. Reese are reserves. Hendersonville was selected for the next Conference. — C.B. Way.

*Holston Methodist*, Aug. 24, 1887

#### TOE RIVER CIRCUIT.

Mr. Editor: I was returned to the Toe River circuit: of course I was glad to get this field the second year. The work, I think, is progressing finely—have held one revival since Conference with good results. A preacher here is kindly received. His labors are appreciated, and his visits are much welcomed. In fact I never met people that were more disposed to be religious than they. This circuit bids fair to become one of the best in this section. We have some new church-houses in process of building. We moved into our new parsonage last week. It is very conveniently located, and nearly all the people near are Methodists. The night after we moved the people surprised us with a terrible pounding. Just after dark they began to enter our house in solid phalanx until about sixty men, women and children had entered our home. The visitors received poor accommodations because of the large crowd; but everything appeared extremely pleasant. They had brought presents. The variety was great and the selection good, showing that they knew exactly what a preacher's family needed. Before the crowd dispersed we sang a hymn, and then we all bowed in prayer. The crowd then began to disappear in the darkness, leaving with cheerful and glad hearts, knowing they had left the preacher and his wife with smiles on their faces. May God continue to bless them with the comforts of this life, and in the end give them life everlasting. — L.D. Gillespie, P.C. Spruce Pine, N.C., November 1, 1887.

*Holston Methodist*, Nov. 9, 1887

#### TOE RIVER CIRCUIT.

Mr. Editor: We closed a revival last Sunday at North Catawba, which lasted nine days and resulted in twenty-three conversions and nine accessions. We received faithful assistance from Rev. T.D. Felts who is a very acceptable and efficient local preacher. Rev. J.C. Brown also preached twice for us. To the Lord be all the glory. Pray for us.

— L.D. Gillespie, P.C. Spruce Pine, N.C., November 22, 1887.

*Holston Methodist*, Dec. 7, 1887

#### MRS. MOLLIE M. YOUNG.

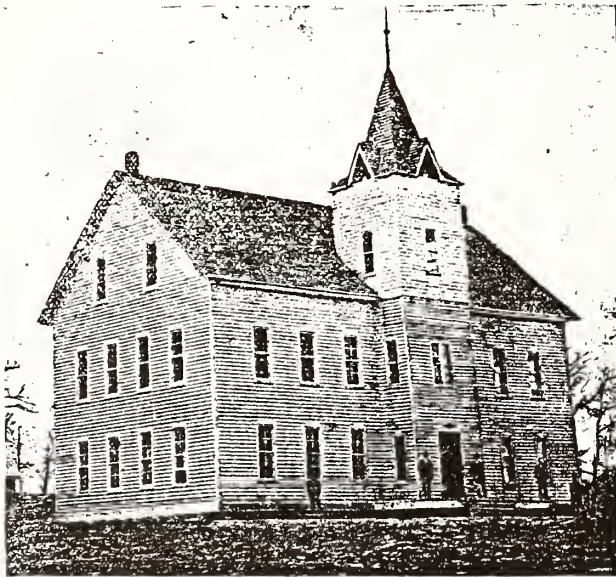
Wife of T.B. Young, was born in McDowell county, N.C., January 21, 1848, and departed this life at her home, near Pleasant Garden, McDowell county, N.C., December 14, 1887. Thus passed from earth one of the purest women that God ever gave to the Church and to society. She joined the

Church in her childhood, as a seeker of religion, and in 1865 was happily converted to God, under the ministry of Rev. L.C. Delashmit. She was happily married to T.B. Young, of Yancey county, N.C., May 15, 1867. Three children were the fruit of this union, one of which preceded her to the better land. It was her daily custom to take her children to a private room, and, after shutting out the world, pour out her heart to God in earnest prayer, invoking His blessing upon herself and family. Her house was a home for the itinerant preacher. She had been in feeble health for some time, though not thought to be dangerously ill till pneumonia commenced its fatal work. The best medical aid was procured, but all in vain. God saw best to remove her, and He doth all things well. A short time before her death she called her husband and children to her bedside, and told them not to weep; assuring them that after death she would live again in the world where parting and weeping are over. She asked her husband to move the blind, and after looking out for a while said, "Farewell, world;" and so the happy spirit took its flight to the clime where "farewell" is unknown. May God be a comfort to the heart-broken husband and sorrowing children. We buried her remains in the beautiful cemetery at Marion to await the resurrection of the just.

— J.C. Bays.

Old Fort, N.C., January 10, 1888.

*Holston Methodist*, Feb. 15, 1888



Annual Conference held here in 1901, 1905 (from 1905 *Journal*); also called Aaron Seminary

AARON SEMINARY.  
AARON, MITCHELL CO., N.C.

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#### TRUSTEES OF AARON SEMINARY.

Rev. J.R. Cannon,	Rev. A. Graybeal,
President.	Secretary.
Rev. J.T. Matney,	Jacob Harris,
John Carpenter,	Luther Bonner,
William Vuncannon.	

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#### Location.

Aaron, the seat of Aaron Seminary, is located in Mitchell County, North Carolina. It is in a low gap of the Blue Ridge mountains. The water runs, part into the Atlantic and part

into the Gulf of Mexico. Aaron is near the source of Toe, Linville and Watauga rivers, and in three miles of the base of the Grand Father mountain. It is eight miles from the Cranberry Iron Works and two miles from Linville City, and on the proposed railroad from Cranberry via. Linville City. The location for a town is good. The site is beautiful. For school purposes the location is not excelled in Western North Carolina, as there is no school of any consequence, of high grade, near.

#### Health.

So far as we know there is not a more healthful place on earth. Everything is indicative of that fact. The atmosphere is pure and bracing and free from all miasma. The water is the best. If healthfulness of the place will insure good health, we can offer special inducements to those who desire to attend school; also to those who desire to have a home here.

#### Scenery.

Aaron is surrounded by picturesque scenery, being very near and in plain view of the Grandfather mountain whose craggy lips kiss the floating clouds. This mountain cannot be described so as to do it justice. To be appreciated it must be seen. By his side stands the Grandmother mountain. From the Seminary one can see the Roan, Hanging Rock, and a number of other mountains.

#### Town.

Aaron is a new town, but is destined to become a good school town. Lots are selling and houses continually being built. The morals are as good as can be found anywhere. The most of the town site is what is known as "Seminary lands"—lands given by citizens for the purpose of erecting a school building. The lands are laid off in town lots, and the proceeds of the sales go into the building; so that every lot sold, while it benefits the purchaser, helps the school. We will be glad to have persons buy lots for residences or business places. If you cannot build now, it will be a safe investment to buy lots, and at the same time aid the school. The largest lots are three-fourths of an acre, from that down to business lots, ranging in prices from \$25 to \$80.

#### School.

A good house is now (November, 1890) building, which will accommodate over two hundred students when completed. It will be completed in the near future, and ready for school by fall, 1891, at which time the Trustees aim to start a first-class school of academic grade. The school will be under the management of the Methodist Episcopal Church, but will not be sectarian, so that any one can feel at liberty to patronize it. It is our intention to make it worthy of the patronage of all who desire to obtain a liberal education or prepare for college. We are warranted in saying that students can go as cheaply here as any where. A hotel is building for the purpose of boarding students. Board can be had in private families.

#### Mails.

We have daily mails from Cranberry, and three times per week from Marion; also, a daily hack runs from Cranberry via. Aaron to Linville City.

Any one desiring further information can address Rev. J.R. Cannon, Presiding Elder of Bakersville District M.E. Church, or A. Graybeal, pastor at Aaron.

— *Blue Ridge Conference Minutes*, 1890  
Methodist Episcopal Church [North]



## HISTORICAL

On the 3rd of January, 1867, the Virginia and North Carolina Conference was organized at Portsmouth, Va., by Bishop Levi Scott, at which seven preachers were appointed to the North Carolina District, viz:

Dr. J.S. Mitchell, Presiding Elder.

W.G. Matton,	Wm. Rawlings,	J.H. Postell.
J.W. Naylor,	H.A.T. Harris,	J.P. Miller.

In 1868 the General Conference ordered the formation of two Conferences out of that territory, fixing the boundaries so that "North Carolina Conference should include the State of North Carolina, excepting the ten counties west of Watauga county and the Blue Ridge."

The first session of the new conference was held at Union Chapel, Alexander county, N.C., by Bishop Ames, and twelve preachers received appointments.

The work was actively pushed among the whites, and many were found who claimed to have united with the Methodist Episcopal Church previous to 1845, and to have had no knowledge of a separation of the Churches; and one, at least, absolutely refused to be enrolled on the Class-book of the new Church. He was recognized by us as a member and not received as others were.

Many colored Methodists were also found, who were as sheep without a shepherd. The churches which had cared for them in the past having generally left them to drift. Considerable numbers of them were gathered into societies, and as preachers were found, and some raised up among them, circuits and districts were formed entirely of colored ministers and members.

Our persistence in this Christ-like work subjected both preachers, and people, to much misrepresentation, and no little persecution; but the work was owned of God, and prospered.

In 1879, by authority of the General Conference at Greensboro, the work was again divided by mutual consent, and the "Southern Central Conference," was formed by Bishop Peek, comprising the Greensboro and Eastern Districts, the first session being fixed to be held at Concord; where on January 28th, 1880, the new Conference convened in the Methodist Episcopal Church, South, (which was kindly tendered by the officary) Bishop Simpson presiding. Nine preachers were present. Three districts were formed, viz: Blue Ridge, Greensboro, and Eastern district, and J.M. Welborn, W.G. Matton, and W. Rawlings were appointed to them respectively. The membership reported was, including probationers, 2,596. Church property \$18,700. Benevolent collections \$93.69.

We had appointed a commission, to meet a similar one from the Holston Conference (which we requested them to appoint) for the purpose of re-adjusting our boundaries so as to include the whole State of North Carolina in our Conference. As they had treated our overtures with silent contempt, we prepared a petition to the ensuing General Conference on the subject, and after patient attendance on the Committee on Boundaries by our delegates, and an application for change of name, the Conference was entered on the list as "No. 5 Blue Ridge Conference shall include the State of North Carolina."

The added territory came to us in October, 1880, and with it several brethren, one of whom was appointed Presiding Elder, but did not accept the appointment, and the work was suffered to drift until the first session of the Blue Ridge Conference, which was held at Leicester, in our own church. Bishop Warren presided. In consequence of very stormy weather and almost impassable roads, the attendance of preachers was very small, and but for the information fur-

nished by Brother Fanning, one of the pioneers of the Holston conference, the planning of the work would have been extremely difficult. The work was divided into the Asheville, Blue Ridge, Greensboro, and Eastern Districts.

The subject of Prohibition was much agitated, and the Conference petitioned the Legislature to pass a Prohibitory law, pledging themselves to advocate its adoption by the people.

The consequent efforts by the preachers, although not resulting in the adoption of the Prohibitory Act, was a leavening influence that has since worked, until the public sentiment of the State has grown in favor of the suppression of the abominable traffic.

But few churches, exclusively the property of the Methodist Episcopal Church, were on the Asheville district; it having been the practice to build so-called Union Churches, and to hold Union Sunday-schools, in which other denominations had equal interest, and very often unequal control.

At the next session of the Conference, held at Asheville, Bishop Foster presided, and stated that he had decided to put the white work in the South Carolina Conference under our charge and announced the transfer of W.F. Parker and W.T. Ford from the South Carolina to this Conference. The Eastern District was merged in the Greensboro District, and the work in South Carolina added to the Asheville District. The members reported were 4,831, including probationers. The benevolent collections were but \$70.10. The number of churches had increased to 79, and their value to \$37,600, to which the timely aid of the Board of Church Extension had largely contributed. A church was built at Asheville which was unfortunately located, and did not prove a success or attract a congregation, even to hear our senior Bishop, although crowds flocked to hear him in the Church South. Since, another church has been built and recently improved and appears to promise better things.

Amid all our trials and discouragements we have not lacked many tokens of the Divine approval and have seen many precious souls come out of darkness into the light and liberty of God's dear children.

In 1884 the General Conference changed our boundaries so that it now reads: "Blue Ridge Conference shall include the work among the white people in the State of North Carolina, also the Croatan Indians." Since which time a preacher has been regularly sent and has labored among them with some success.

— W.G. Matton.

*Blue Ridge Conference Journal*, 1892  
Methodist Episcopal Church [North]

## REPORTS. CONFERENCE RECORDS.

Your committee have examined the records of the various Districts, and find Clyde and Statesville Districts with Record Books properly kept. The Greensboro and Bakersville Districts have their Book and Minute Business recorded in manuscript. Coast District is unorganized.

A.J. Johnson, Chairman.

## BAKERSVILLE DISTRICT.

*Dear Fathers and Brethren:*

This District includes seven counties, is about 150 miles in length and varies in width from 50 to 100 miles. The territory is of a mountainous character, including eight rivers, and numerous smaller streams in its bounds. In winter it is a hard and difficult field to travel. I have failed to be present at three of the Quarterly Meetings during the year. The congregations at our services all over the District have been large and the occasions seasons of spiritual profit. The work

has made fair progress on all lines of christian endeavor. I have made especial effort during the year to secure for our pastors a better support. The preachers cannot do their best work when oppressed and burdened for want of a support. The subject of a comfortable support for the preachers is the most serious and important that confronts us in the Conference at the present time. On this hinges largely the measure of our success. The preachers toil hard to "make brick without straw." The people are slow to get a correct idea of New Testament liberality; but the horizon slowly brightens.

The preachers have all done honest and faithful work, that has been attended with a fair measure of success.

To report the work in more detail, I would call attention to the various charges by name.

Aaron Circuit is in the east end of Mitchell county. J.M. Welborn supplied this charge during the first half of the year; since he left A. Graybeal has had charge. Good work has been done. Our new church, Hunter's Chapel, has been finished and is now ready for dedication. Another excellent building at Lineback is nearing completion.

Asheville Station is one of our most important appointments. A.H. Gamble has been pastor. The church and parsonage property has been greatly improved at an expense of more than two thousand dollars. The Sunday-school and Epworth League are in prosperous condition.

Asheville Circuit, T.W. Matney pastor, is adjacent to Asheville, and its importance demands careful attention. Bro. Matney, who was our delegate to the last General Conference, has done a faithful and successful year's work. He has been eminently successful in the distribution of church literature and the improvement of the Sunday-schools.

Bakersville Station has had for its pastor J.R. Cannon. He has done honest and hard work; is a good preacher and pleasant pastor. He has kept things moving.

Bakersville Circuit has had for its pastor W.C. Matney. This is his third prosperous year on that work. The charge has been greatly strengthened under his pastorate. A splendid church was dedicated at Red Hill in August last.

Burnsville Circuit, S.D. Tipton pastor, has made only moderate progress. The pastor has been hindered in his work by circumstances over which he had no control.

Boone Circuit has had the young and vigorous pastor, R.N. Smith, to aid it on to victory. This charge has been blessed with revivals at every appointment. The work is in good shape.

Creston Circuit has had another good year under the labors of the pastor, J.J. Ryne. The work has grown. One church being built and another to be commenced soon.

Jefferson Circuit has had for its pastor A.H. Peebles, and has had a fair year of success. Classes have been organized at three or four new places. Good, hard work has been done and not in vain.

Montezuma Station has been under the efficient pastoral care of Adolphus Graybeal. He has held all he had and gained more. Our District School, Aaron Seminary, is located at this place. The school is only a little more than a year old. The building is 66x36 feet, two story, six rooms, on a beautiful plat of ten acres of land, in the heart of the new and growing town of Montezuma. The property is worth seven or eight thousand dollars, and has all been given by the poor people of the community. The people have been very liberal towards this work and are willing to continue to do all they can. The school has prospered the first year, 190 students were in attendance. It is located in a section of country where it is greatly needed. There is no other school of like grade of any kind in the State within a radius of 75 miles. If any school ever needed and deserved aid and sympathy this

one surely does. A boarding hall is sorely needed. A debt of \$400 oppresses us. The illiteracy around us is appalling; the dearth of schools and competent teachers cries for assistance.

— J.D. Roberson, P.E.  
*Blue Ridge Conference Journal*, 1892  
Methodist Episcopal Church [North]

#### MARY ANDREWS GOODYKOONTZ.

Mary Andrews Goodykoontz (*nee* Kirkpatrick) was born May 17, 1825; joined the M.E. Church, at Blowing Springs camp-ground, in 1839; married to Rev. A.M. Goodykoontz, of the Holston Conference, October 8, 1846, who died many years ago, leaving Sister Goodykoontz with two little children, a girl and a boy, whom she, amid the reverses and difficulties common to widowhood, brought up in respectability, giving them reasonably good educations. The daughter is a devoted Christian, but the son, though a father, is still in the world. The mother so much desired to see him brought into the fold before she went home. I feel that her prayer will be answered in his conversion. Though suffering great bodily pain, she died in great peace (expressing to the last a sweet and loving hope) August 12, 1893. We buried her from her late home, Sabbath afternoon, August 13, 1893. Her many friends expressed their appreciation and sympathy by being present and assisting in the funeral and burial. We laid her tired and worn body to rest in the old Kirkpatrick graveyard, in sight of and just above the Clinch river, as the golden sun was setting, to await the glorious resurrection of the righteous, among whom "grandma" will be sure to be.

— B.T. Sharp.  
*Holston Annual*, 1893

#### BLUE RIDGE.

Bakersville District.—Dear Editor:—You desire each one who attended the Epworth League Conference to write fifty words. I was impressed with the spirit of fraternity—beginning of better times. If music in Heaven is any better I want to hear it. Was thrilled with Temperance resolutions: "Drive the Demon from the face of the earth." As to speakers, was most impressed with Chaplain McCabe and Bishop Galloway. (Did not hear Bishop Joyce.) Was delighted with Dr. R.J. Cooke, the fearless defender of our work in he South.

— A. Graybeal, P.E.  
*N.C. Christian Advocate*, Aug. 8, 1895

#### BAKERSVILLE, N.C., AUG. 30, 1895

Dear Mrs. Leith:—Geneva Gudger has sent her money, \$1.70. We will send something for conference expense fund; also for the hospital. I think we will all like to work and pray for the hospital. We will give our birthday money to the hospital. We would like something about it from you; we could read it to our society.

Your little friend,  
Harry Bailey  
*N.C. Christian Advocate*, Sept. 25, 1895

#### N.C. METHODISM. LETTERS FROM OUR PREACHERS.

Burnsville Ct.—We reached Burnsville last Sunday in time to preach, after 6 days drive through the country and are protracting a meeting this week at Shod Level, 6 conversions to date and the meeting continues. Pray for us.

— W.H. Perry.  
*N.C. Christian Advocate*, Feb. 5, 1896



Burnsville Ct.—We reached Burnsville circuit the third Sunday in Dec., '95, in time to preach at two appointments, at Shoal Creek we began a protracted meeting, by earnest request, which continued one week resulting in six professions and two candidates for membership; and then transferred to Baring Chapel and continued there two weeks resulting in 66 professions and 19 candidates for membership, 15 of which have been received; and then by special request we moved down to Patterson's Chapel where 68 professed conversion and 23 joined the church, making in all 140 professions in 5 weeks. It seemed that a special providence has been manifested in my appointment to this circuit, and in the meetings held. We were not expecting to hold any revival meeting so soon, but we have learned that where providence leads there we should follow. In addition to the conversions, while perhaps one half or two thirds of them had previously been church members, yet the church has been greatly revived and many old difficulties, and differences have been adjusted and many of the young converts have gone to praying in public. Another remarkable feature of the last meeting was the conversion of four or five brandy distillers and some others who had been addicted to intemperance and drunkenness in its worst forms. Oh, may God help all of these to hold out faithful to the end. A great reformation has taken place, may God grant that it may abide. Our first quarterly meeting was held last Saturday and Sunday, by our most highly esteemed and popular presiding elder Rev. R. M. Hoyle. He did fine preaching as he always does, and we bespeak a great improvement in the district under his superintendency. To God be all the praise and glory for the good that has been accomplished. Pray for us.

— Wm. H. Perry, P.C.

*N.C. Christian Advocate*, Feb. 19, 1896

Editor's Note: The preceding two articles contain several misspellings: "Shod Level" (Feb. 5) is Shoal Creek (see April 1); Baring Chapel and Patterson's Chapel (April 1) are Boring's Chapel and Peterson's Chapel.

Burnsville Circuit.—Sending several new subscribers and renewals, the pastor of Burnsville circuit writes: I hope to get you many new subscribers this year. If you could send me a few samples it might help me to do so. Much success to the *Advocate*.

Since our last there have been 6 professions at Laurel and 30 at South Toe. The meeting still continues at South Toe church, and at this place nearly all of the young converts have gone to praying in public. To God be all the praise.

Respectfully,

W.H. Perry.

*N.C. Christian Advocate*, March 4, 1896

Burnsville Ct.—Our protracted meeting at "South Toe" Church of nearly two weeks duration, closed last Thursday, resulting in about 66 professions of religion, and in 31 accessions to the Church, 22 of which have been received. Many of these had previously been church members but had backslidden and had to be converted over. One great trouble I find wherever I go is a large per cent of backslidden church members and professors. Oh may God hasten the day when the church shall get upon a higher lane of Christian experience and practice. Oh for the baptism of the full Holy Ghost and His sanctifying influence upon the hearts, minds and conscience's of professing Christians, and a Holy and Godly life. For when Scriptural Holiness prevails in the Church then there will be no occasion for so much backsliding. Oh! may God help all of us as ministers of the gospel, to obtain it, retain it, practice it, preach it, teach it, and lift the Church

up to it. And then and not till then will the Church be what it ought to be, and accomplish successfully the work that God has ordained that it should accomplish.

We may add that in closing the meeting at South Toe that nearly the whole congregation of a full house pledged themselves to abstain from the use of intoxicating liquors as a beverage, to read their Bible daily, to pray every day in secret to consecrate themselves entirely to God, to keep good company, and 36 or 37 pledged themselves to hold family prayers, 10 of which were women, many of them being young converts; 15 or 20 of which had been praying in public during the meeting after they were converted.

We hope and pray that the results of the meeting may abide to the end.

To God be all the praise for the 212 souls who have professed religion on the Burnsville Circuit since Conference.

Much success to the *Advocate*.

Yours in Christ,

W.H. Perry, P.C.

*N.C. Christian Advocate*, April 1, 1896

## N.C. METHODISM.

### SHORT LETTERS FROM THE PREACHERS

Burnsville Circuit.—Since our last report we have held two meetings; one week at Martain's Chapel resulting in eight professions; and two weeks at Harton's school house, which closed the 19th of April, resulting in 36 professions and 18 accessions with one other to be received. About 28 penitents or persons were left at the altar when it closed, and a subscription of about \$200.00 was raised for the purpose of building a church there.

All told we are having better success on the Burnsville circuit than any previous work we have served. Our Sunday-school prayer-meeting and class-meeting at many points seem to be doing special good.

— W.H. Perry.

*N.C. Christian Advocate*, April 29, 1896

Penland.—On the 18th of May, 1896, in Bakersville, N.C., Robert N. Penland departed this life at the advanced age of 77 years. He was afflicted and suffered severely the last few months of his life, but his faith in God was strong and abiding. It was a benediction to the writer to visit him and talk to him during his last sickness. Whenever I would approach his bedside, he would grasp my hand cordially and say, "God bless you!" Perhaps no one ever had more devoted children than Brother Penland. Every want that it was in their power to gratify, seemed to be anticipated by them.

At his request, there was no funeral sermon, but a simple service conducted by the writer, at the home of his son-in-law and daughter, Mr. and Mrs. J.H. Hyams, and then he was laid to rest in the family burying ground on the hill near by. May the Holy Spirit comfort the sorrowing ones.

— E.J. Poe.

*N.C. Christian Advocate*, June 17, 1896

Elk Park Ct.—Perhaps a line from this writer would not find the waste basket.

I reached this place in January, and was accorded a welcome, cordial and very kind. I have only three preaching places, within a few miles of each other. The weather has been very rough during the winter. The spring-time is here and we are beginning to come out of our winter quarters. We are planning to have a protracted meeting at Elk Park, commencing the 2nd Sunday in May. Bro. Barney Thompson, of Elizabethton, Tenn., and Bro. Penland of the Burnsville circuit will assist me.

The outlook on the work is very hopeful.

We are praying and hoping and working and trusting and the Lord is, we believe, blessing us, and we hope he has greater blessings in store for us.

Yours in the work,

— L.P. Bogle.

*N.C. Christian Advocate*, April 28, 1897

Elk Park Ct.—Work and negligence have prevented my giving you any news from my charge lately.

I held a protracted meeting at Elk Park two months ago, resulting in ten conversions, a few reclamations, and the church revived. The work accomplished is permanent. I intend holding a meeting at each of my other places, Banner Elk and Cranberry.

We are building a neat little church at Banner Elk, which will cost five hundred dollars when completed.

We have carpeted the aisles of the church at Elk Park, and are now painting it. When finished it will be the finest church in this section.

The Sunday-school interest is steadily growing.

We have unusually large congregations at church. The people are kind and hospitable.

For health and pleasure this undoubtedly is the most desirable place in the South.

Yours in Christ,

L.T. Bogle.

*N.C. Christian Advocate*, Sept. 22, 1897

#### DAY BOOK.

Eds. Eagle:

Mrs. Henry Lewis whom we have been speaking of for some time as being sick, is still very sick. Dr. Robertson was here to see Mrs. Lewis this week.

Miss Denlinger has returned from Johnson City.

We are having plenty of dry weather. Tobacco plants are doing no good on account of the dry weather.

Misses Denlinger and Dinnis were pleasant visitors of Mrs. Brother Wadkins this week.

Mr. Sol Evans, of Asheville, was here this week selling coffee, tea and spice.

Mr. D.R. Young will begin work for Uncle Sam this week. He is going to count Uncle Sam's boys on Jack's Creek.

Rev. Edwards preached an excellent sermon at Peterson's Chapel Sunday at 3 p.m.

Rev. Adam Wheeler will preach at Peterson's Chapel Saturday and Sunday next.

Most of the farmers had to stop plowing for want of rain.

What has become of Halley's comet and the Wild Man?

— Brother Wadkins.

*Black Mountain Eagle*, Sept. 23, 1897

—Mr. W.D. Peterson informed us Monday of a marriage which occurred at the Methodist church on Jack's creek Sunday evening, the contracting parties being Mr. Wade Honeycutt and Miss Fannie Byrd, 'Squire A.Z. McCourry officiating. The young couple have the *Eagle's* best wishes for a long, happy and prosperous life.

*Black Mountain Eagle*, Sept. 23, 1897

#### MICAVILLE.

People are saving fodder this week.

Frost here Tuesday morning, but did not do much damage.

The graves near Mr. J.O. Griffith's were decorated Sunday at 10 a.m., with beautiful flowers, after which Mr. Wil-

liam Branch's wife's funeral was preached by Revs. L.H. Griffith and T.A. Hensley.

Mrs. S.C. Marsh returned Saturday from Caroleen, N.C., where she had been spending a week with her son, Mr. W.H. Marsh.

Rev. R.H. Penland preached at Shoal Creek Sunday at 3 p.m. to a large and appreciative audience. Rev. Penland was accompanied by Rev. E. Myers, of Old Fort.

Mr. D.M. Styles went to Henrietta last week on business.

Superior Court Clerk W.B. Banks and wife were on Crabtree Sunday.

Preaching will be at the Baptist church Saturday and Sunday at 11 a.m., and at 3 p.m. Sunday, Pastor Naugle will preach at Shoal Creek on, "The Eternity of Hell."

— Sini.

*Black Mountain Eagle*, Sept. 23, 1897

#### OVER FIFTY CONVERSIONS.

The revival meeting at Red Hill M.E. Church closed last Tuesday night, with upwards of fifty conversions and about 30 accessions to the church. The services were conducted by Evangelist T.E. Manus and Vocalist Rudd Newsom, of South Carolina, assisted by the pastor L.A. Rominger, and Rev. M.A. Osborne of the M.E. Church, South. If this kind of business keeps up, we ought soon to be able to dispense with our jail and courthouse.—Bakersville Kronicle.

*Black Mountain Eagle*, Sept. 23, 1897

Burnsville Ct.—We have had several meetings this year on our work but the last one was the best. We closed last Sunday night at this place; had over 60 professions and 34 accessions and more to follow. Bro. J.C. Gibson assisted me in the meeting. He is a power. We will bring something to Conference for the *Advocate*. Praise the Lord.

— R.H. Penland.

*N.C. Christian Advocate*, Oct. 20, 1897

Bald Creek Ct.—We have just closed a gracious revival meeting at Bald Creek resulting in 50 conversions and 18 accessions to the church. Others will join our church and some will join other churches. Bros. Lyda, Penland, and Proffitt assisted part of the time, and did good preaching and altar work, for which we are thankful. Bro. Proffitt is a young local preacher, and preaches well. It is a mistake that he is not in the regular work. I hope the time is not far distant when he will enter the regular work.

I am now about through with my protracted meetings. I have been hard at work in them since August. We have had 115 conversions on the work this year and 54 accessions to the church. Some of the converts were already members of the church, which explains why the number of accessions was so much less than the conversions.

I am doing my best with the collections. They will not be in full, but will be in advance of last year.

Pray for us.

— J.D. Gibson.

*N.C. Christian Advocate*, Oct. 27, 1897

Estatoe Ct.—It has been some time since I have written an article for the columns of the *Advocate*.

I write now to let you and my friends and brethren know how I am. I closed my work on the Estatoe circuit, and made my calculations to attend conference at Asheville, but Providence ordered otherwise.

I was taken down with a severe attack of Typhoid fever on Thursday the 11th of November. Before I became too ill I was



removed to my father-in-law's, Mr. A.H. Hix, a distance of nearly forty miles. I reached Mr. Hix's very sick and very much exhausted and took my bed, and for eight weeks have been confined almost entirely to the house. But I am now convalescent and I hope soon to be able by the grace of God to get about again.

I am very sorry that I have been so long hindered from getting to my appointment. At the least calculation it will yet be four weeks, under the most favorable circumstances, before I can get to my work.

I ask the prayers of my brethren and all God's people for my speedy recovery.

May God bless the *Advocate* and increase its usefulness in the wish of

Your humble servant,

W.S. Cherry.

*N.C. Christian Advocate*, Jan. 26, 1898

#### MORGANTON DISTRICT CONFERENCE.

Bald Creek, Yancey Co. was the seat of the sixth annual session of this body, a Conference embracing six counties, and extending from Tennessee to South Carolina.

Rev. J.W. Jones, the presiding elder, was on hand promptly Thursday morning, Aug. 11th and organized the Conference with J.B. Carpenter as Secretary and J.W. Bigstaff assistant.

We had present the largest delegation, the district has had since its organization.

The P.E. had sent out to all the pastors a list of questions covering the disciplinary enquiries, and the first session was devoted to reading reports from the various charges. Then, commencing with the evening session the questions were discussed, each being opened by a leader who had prepared for the occasion. We thus obtained much helpful information along the various lines, this was programmed for the whole session of Conference and appears to work better than any plan we have ever seen operated.

Resolutions were adopted endorsing the various Methodist schools in our Conference, and urging upon our people the duty of patronizing the same.

A resolution was unanimously adopted recommending the *Advocate*, and to show that we meant what we said a good list of subscribers was raised in Conference session.

Mt. Pleasant church, five miles north of Morganton was selected as our next place of meeting.

T.B. Ray of Bald Creek circuit and Everett Eaves of Forest City circuit were licensed to preach, and the last named recommended to Annual Conference for trial in the traveling connection.

Twenty-two local preachers on the district all had their characters passed, and the unordained had their license renewed.

O.M. Avery of Table Rock circuit, Isaac N. Biggerstaff of Forest City circuit, Rev. D.R. Proffitt of Bald Creek circuit, and A.H. Westall of Burnsville circuit, were elected delegates to the Annual Conference, with Rev. J.C. Brown, B.F. Davis and J.L. Walsh as alternates.

The preaching during the Conference was done by W.H. Leith, D.D., R.D. Sherrill, J.A. Cook, J.B. Carpenter and G.H. Detwiler and was above the average for District Conferences.

A collection for the Brevard Epworth School was taken amounting to \$8.34. It was stated in conjunction with this collection that Morganton District leads in the support of this institution.

Mrs. J.D. Carpenter was continued as agent for this district for the Epworth School.

Resolutions were adopted thanking the good people of Bald Creek for the open handed hospitality bestowed on the Conference, and if all fared as well as your scribe did in the hospitable home of Mr. and Mrs. Robert Burton, I am sure our words of thanks failed to express what we felt.

Bald Creek is a grand section and a kinder people we have seldom met. Bro. Gibson may know that nothing save his untiring efforts to make us all feel at home will save him from a move at the close of this year, if Bishop Fitzgerald will consent.

We omitted in the proper place in this report to say that we had but one visitor, and he but one day, Rev. G.F. Kirby, President of Weaverville College, but his talk to us on Christian education, and the advantages of the College made him one of us, and we resolved to use our influence to help him build up his college.

We must not close without a word for our presiding elder. He was prompt, pleasant talked, but not too much, and magnified his office. It was no mistake when he was made a sub-Bishop.

— Secretary.

*N.C. Christian Advocate*, Aug. 24, 1898

McCanliss.—Elizabeth McCanliss died at her home near Burnsville, Dec. 25, 1899. She was 51 years old, and had been a consistent member of the Methodist Church for 37 years.

She bore her sickness with great patience and fortitude, and when the messenger of death came, she was ready to go. In her last moments she expressed to her father and relatives the hope of meeting them in heaven and then passed away shouting the praises of God. To her two sons in the Philippine Islands she sent this message—"Be good boys and meet me in heaven."

She leaves a husband and eleven children to mourn their loss.

On the morning of December 27th, her funeral was preached by the writer, after which we laid her to rest in the Burnsville cemetery. May the blessings of God attend those whose hearts are made sad by the death of this good woman.

— J.H. Barnhardt.

*N.C. Christian Advocate*, Jan. 17, 1900

Ray.—Sister Susan M. Ray, wife of Rev. T.E. Ray, was born and reared on Bald Creek, Yancey county, N.C. Her maiden name was Wilson, and of one of the best families in the county. In 1868 she joined the Methodist Episcopal Church, South, and from then until her death was an active, consistent member of the same.

She was married to T.E. Ray, of Yancey, in 1870. In 1899, on Nov. 6th, after much suffering and a long spell of typhoid fever, she passed from earth to heaven. Her life was just a little more than half a century long, (being fifty-three years).

Long did we say? Nay, short, for such a life seems always short. She lived to bless her race; and when death had laid his final touch upon the loving mother, and faithful and sweet spirited wife, the people with one accord said that a good woman has gone home.

The whole community weeps with Bro. Ray and his motherless children. We would say for them that her joy is now full, and she cannot come back, but we may all go to see her.

May God bless and save this broken home.

— Jos. W. Kennedy.

*N.C. Christian Advocate*, Jan. 17, 1900

Wilson.—Mrs. Altha Wilson, daughter of Mr. and Mrs. Wilson Hensley, was born July 22, 1872, and departed this life at her home in Yancey county, July 26, 1899. She was converted in her fourteenth year and joined the M.E. Church,

South, under the preaching of Rev. J.F. Wampler, and lived a consistent Christian life till God called her to her home in heaven.

She was married to Mr. W.B. Wilson March 22, 1889, and as a wife and mother she was as true as mortal could be. She had but one object in wanting to live longer and that was to serve the Lord and raise her children. But the Lord saw best to take her to himself in heaven, and what he does is well done. "Blessed are the dead which die in the Lord from henceforth, yea, saith the Spirit, that they may rest from their labors." The Lord bless and comfort the bereaved ones.

— J.D. Gibson

*N.C. Christian Advocate*, July 11, 1900

Proffit.—Col. Wm. Proffit, of Bald Creek, Yancey Co., N.C., was born Dec. 25, 1827, and died Jan. 13, 1901. He married Minerva J. Billingsly Oct. 17, 1850, from which union sprang two sons and three daughters, who survive. The death of this good man was an irreparable loss to the state and church. He was an ideal citizen versed in public affairs, combining rare intelligence with integrity, such as made him an acknowledged leader. He was a brave soldier, a capable military officer, and a wise legislator. He was a faithful Christian, serving the Methodist Church for fifty years, and exemplifying his religion by numberless deeds of charity that will make his memory ever fragrant. I was with him in the last ordeal, and saw his life go out. He saw clearly the Light in the valley and said to us, "All is well." No truer man ever lived.

— L. Berge Abernethy.

Bald Creek, N.C.

*N.C. Christian Advocate*, Feb. 27, 1901

#### AN APPEAL FOR BAKERSVILLE CHURCH.

At a recent meeting of the pastor and stewards at Bakersville Church, on Bakersville circuit, Morganton District, Western N.C. Conference, M.E. Church, South, it was decided that inasmuch as our church was considerably damaged by the great flood of May 21, 1901, that it would not be out of order to make an humble appeal to the preachers and members of our church within the bounds of the Western N.C. Conference for aid, to help us repair and refurnish our dilapidated church.

Before the flood came we had taken steps to recover the church, but our strongest supporters have lost thousands by the great flood, and do not feel able to do but little now, however, they will do what they can. Some of our members lost much of their possessions, some their houses and everything therein, barely escaping with their lives.

The church, though not washed away, was considerably damaged. The water and mud were three or four feet deep in the Church. The water was over all the seats floating them around, though not away. The pulpit was also submerged, the organ upset, the carpets so near ruined that they will not be spread back on the floor, the chairs injured, some of them ruined, one stove was entirely demolished, the other should be replaced with a new one. A large hole was knocked in the rear end of the church by the end of a log striking it. One corner stone and ever so much of the underpinning washed out. The north wall is protruding considerably and leaving the sills and floor. If the church is not repaired soon it will be utterly ruined. Will the preachers and members of our church, within the bounds of the W.N.C. Conf. help us to whatever they are willing to contribute in this time of need?

Three hundred dollars will recover, repair, repaint, and refurnish the church. Brethren, will you help us in this emergency? If so, no doubt the good Lord will reward you. Will our

pastors please present this appeal to their congregations? You can remit any amount you wish to the pastor here or to J.H. Green, Chairman of Board of Stewards, and you will be receipted in the *N.C. Christian Advocate*.

— J.D. Carpenter, P.C., J.H. Greene, Chm. Bd. St.,  
W.J. Slagle, H.S. Pinkston.

*N.C. Christian Advocate*, July 3, 1901

#### THE ASHEVILLE DISTRICT CONFERENCE.

Dear Advocate: It was early Wednesday morning when we left Asheville for Burnsville, the little village away over in Yancey county in the heart of the mountains, where the Asheville District Conference was to be held. We were in a stout strong hack drawn by two good horses, and a capital driver made our party number five.

It was an ideal morning, the air was delightfully cool and refreshing, and as the clouds lazily lifted themselves from the mountains and slowly vanished they left a clear atmosphere and our visions were borne away on the wings of the morning to distance of beautiful ruggedness which only the far away horizons bounded.

It was a pleasant ride and for forty miles our road wound around and around and climbed up and down the mountains of Buncombe, Madison and Yancey counties and from the lofty heights we often reached we gazed with rapture and awe at something of the beauty and grandeur and glory of western North Carolina.

Possibly the highest point we reached was Point Gap and we paused there for a moment to climb a little higher on foot and gaze from an exalted watch tower in the skies at the seemingly panoramic view of all creation and to try to drink a satisfying draught from the boundless sea of immensity which surged in immense, rugged, uneven billows of picturesque greatness and deep, fertile valley-troughs of beauty and charm.

We reached Burnsville after a thirteen hours drive just as darkness wrapped the little village in the gigantic cradle of nature for, we could just see the rough mountain backs on either side up against the stars.

The Conference opened Thursday morning at nine o'clock with Bishop Hargrove in the chair. It was a good conference and well attended. The different committees were appointed to look into the various interests of the church as seen from the reports handed in by preachers and these committees made good reports followed by strong resolutions which were interestingly and instructively discussed by both preachers and laymen and then heartily adopted. The Bishop brought to light many points and impressed numerous and important lessons in his thorough, characteristic "probing" way.

From a business standpoint Rev. E.L. Bain was elected secretary; Weaverville was chosen as the next place for holding the conference, and delegates to the Annual Conference were elected as follows: F. Stikeleather, J.A. Wild, C.D. Ray, and Dr. J.A. Ragan. Alternates: A.L. Wiley and J.L. Walsh.

Bishop Hargrove preached on Thursday, Saturday and Sunday. The other preaching was done by Rev. C.C. Thompson, Rev. R.H. Taylor and Rev. G.W. Crutchfield.

Among the visitors present Prof. J. M. Robeson made an able and strong speech for Weaverville College. He has just been elected president of that institution. The following resolutions were heartily passed:

Be it resolved, That we welcome in our midst Pres. J.M. Robeson, of Weaverville College and have heard him with very great pleasure.

Be it resolved, That we especially endorse the definition President Robeson has made of the position his school occu-



pies in our system and pledge him and his school our support in the work of Christian Education.

— E.L. Bain, E.K. McLarty, A.W. Jacobs.  
*N.C. Christian Advocate*, Aug. 14, 1901

Mr. William Newman Parker, son of Rev. R.H. Parker, the Presiding Elder, was licensed to preach. He is a graduate of Trinity College and a young man of much promise.

Mr. C.W. Lance, a student in Trinity College, represented that institution and the writer represented the *Advocate* and Rutherford College.

The weather was ideal for the District Conference and it seemed strange that it could be so cool in August. Burnsville is a pretty little village and it claims, with possibly one exception, the highest court house in the state, twenty-eight hundred and eighty feet above the sea level. The people, Methodist, Baptist, Presbyterians—are kind, hospitable and prosperous, and the conference was well-entertained.

We left Burnsville early Saturday morning and made the drive back to Asheville in eleven hours, and from here I send these hastily written notes.

— L.W. Crawford, Jr.  
*N.C. Christian Advocate*, Aug. 14, 1901

#### AMOUNTS RECEIVED FOR BAKERSVILLE CHURCH.

Dear Bro. Crawford:—We have received the following amounts for repairing Bakersville church:

From Sunday-school M.E. Church, South, Johnson City, Tenn.,	\$10.00
H.W. Miller,	8.00
Marion station per Rev. R.D. Sherrill,	4.15
F.H. Nolen,	2.26

For the above we are very thankful. Will all the other brethren who have promised send it to us as soon as possible? Cannot those who have not yet promised send us some help also?

— J.D. Carpenter, Pastor.  
J.H. Green, Chm'n. Board Stewards.  
*N.C. Christian Advocate*, Oct. 9, 1901

#### MARRIAGES.

House—Swing.—Mr. W.T. House and Miss Bettie Swing were united in matrimony at the home of the bride, in Belmont Park, Charlotte, N.C., on December 29th, 1901. The ceremony was performed by Rev. J.J. Eads.

Wetherly—Smith.—In the M.E. Church, South, in Bakersville, N.C., December 24, 1901, at 7 o'clock, a.m., Mr. Bert Wetherly of Magnolia City, N.C., and Miss Mamie Smith, daughter of Dr. C.E. and Mrs. Lilly Smith, of Bakersville, N.C., Rev. J.D. Carpenter officiating.

—*N.C. Christian Advocate*, Jan. 15, 1902

#### BALD CREEK CIRCUIT.

Dear Advocate: We have made two rounds since Conference despite the very severe winter.

Our prospects are bright for a successful year in Yancey county, from physical, material, educational and spiritual standpoints. The health of our people is unsurpassed, the new Railroad is bringing money into our county, one-third more schools here than ever before, and spirituality keeping pace with it all.

We like the new dress of the *Advocate*. A member said to me recently, "Here's my subscription for the *Advocate*, don't see how I can do without it."

Send your traveling agent up this way.

Success to you,  
J.W. Bradley.  
*N.C. Christian Advocate*, Feb. 5, 1902

Penland.—George Newton Penland died July 11, 1902, in his 64th year. He has been a member of the Methodist Episcopal Church, South, twenty years. He loved his church. He was a great sufferer for three months, but during his protracted sickness his faith in God was unwavering. He said, "I feel that Jesus is near and I am trusting Him."

In the midst of his sufferings he would sing God's praises. Bro. Penland leaves a wife and two children and many friends to mourn their loss. Two of his children have preceded him to the better land.

Oh! the joy of a union in heaven.

— J.W. Campbell,  
*N.C. Christian Advocate*, July 23, 1902

#### CONTRIBUTED SKETCH OF MRS. MARY ANN HUTSELL.

The subject of this sketch was born in Buncombe County, North Carolina, April 13, 1818. She was married to Rev. E.K. Hutsell, April 15, 1840. Her husband was a member of the Holston Conference, was a gifted preacher, and especially successful in revival work. He died in middle life. Sister Hutsell died at the home of her son-in-law, Silas Sharp, near La Follette, Tennessee, November 29, 1902.

She was a woman of bright intellect and strong character. After the death of her sainted husband she found herself with a number of children to support, and very little means. She had quite a good English education for her day, and turned it to account in school teaching. She was popular and successful, and thus enabled to do much good while she was supporting herself and her children.

She professed faith in Christ in her thirteenth year, and joined the Methodist Church. Her religious life was not only orderly and consistent, but zealous and useful. She was a constant and extensive reader. While she kept well up with the general literature of her time, she delighted in reading the standard religious books of her Church, and was a regular and careful Bible reader. She thus became an intelligent and mature Christian, with strong faith and bright hope of eternal life. Her reverence for the memory of her husband, which she held and nurtured to the last, was beautiful indeed.

She spent the last several years of her life in the home of her daughter, Mrs. Silas Sharp, where everything that the tenderest affection could suggest was provided for her comfort. When age and infirmity would no longer permit her to go abroad, she spent her time reading, and instructing her grandchildren in letters and religion.

She is the mother of Rev. R.A. Hutsell, of the Holston Conference, who has inherited the gifts and graces of both his father and mother in an eminent degree.

Such a life could but have a good ending. As she stood on the bank of the Jordan, and looked over into the beautiful Land of Promise, she said, in the confidence of the faith which she had so carefully kept and cultivated, "I am almost home." When she entered the pearly gate, what a hearty welcome did she receive from the husband of her youth, who had been in Heaven the half of a century, watching and waiting for her! And what a happy union between these two loving hearts, so long separated!

All the tenderest depths of my heart are stirred as I thus write about Sister Hutsell. Her husband was my spiritual father, and she has been a life-long, loving friend. We shall meet again.

— Rev. F. Richardson, D.D.  
*Holston Archives*, Emory & Henry College

#### FROM BAKERSVILLE.

Dear Bro. Blair:—At the late annual conference at Monroe, my name was read out in connection with Bakersville, and on the fifth day of December we moved into the town. The people here received us very kindly, and on the 10th ultimo gave us a nice pounding. We have some as good people here as we have anywhere. There are many others, among us who are not converted. We are praying for a revival of religion that will turn this part of the world up side down.

Hasten it, O Lord God of Zion. Even so, Lord Jesus, come quickly.

— J.J. Brooks.

December 18, 1902.

*N.C. Christian Advocate*, Jan. 21, 1903

#### FROM BALD CREEK.

Dear Advocate:—We left Fairview on the Cane Creek Circuit, Dec. 11th, for our new field of labor on the Bald Creek Circuit in Yancey county.

We had to come in private conveyance, stopping the first night at Bro. L.B. Abernethy's in Weaverville, where we were treated with that brotherly love that characterizes all Methodist preachers. Being refreshed by a good night's rest we took up our journey. After travelling a distance of 25 miles the second day, we reached our destination. Having no parsonage in this work, we stopped at Sister Parker's for the night, where we were showed much kindness. The next day we went to Bro. E.E. Neill's, where we stayed ten days, till the Stewards could secure a house for us.

Our people have given us a warm welcome wherever we have gone.

On the evening before Xmas we received a large pounding. This is just like a good people that love their preacher and his family. For this we return many thanks.

We have held one protracted meeting with Bro. Riddle, the pastor of the Baptist church at Elk Shoals, resulting in twelve conversions and reclamations.

We lay our hands in the hand of our Heavenly Father, and let him lead us.

— J.W. Campbell.

*N.C. Christian Advocate*, March 4, 1903

#### BAKERSVILLE CIRCUIT.

Dear Bro. Blair:—Rev. L. H. Greene, a Baptist minister of this place, and myself, have been working together for some time in revival meetings. The meeting in Bakersville was protracted for three weeks, resulting in about forty or more professions. It was a very precious meeting indeed.

We went from here to Red Hill, where we preached for nine days and had about nine or ten professions.

Bro. Greene is well known in this country as a faithful servant of God and a good preacher.

I have said nothing, you see, about the number of reclamations. I do not now remember of any who professed to be reclaimed. The church of course was very much revived, and some may have been. If so, I rejoice with them. But if I should witness scores of reclamations at any time I would rather not publish it. If my people have been backsliders I do not want the church elsewhere and the world to know it. I want to be understood however. No man, so far as I know, is more anxious for the backslider to return than I am. What else can he do? I want him to return. I beg him to come back. But I do not want other people in other places to know he has been a back-

slider. With best wishes for the editor and *Advocate*, I will close.

Very truly,

J.J. Brooks.

Bakersville, N.C.

*N.C. Christian Advocate*, April 1, 1903

Whittington.—Helen Moss Whittington, daughter of W.B. and S.J. Lyda, was born July 17th, 1877, and died July 3rd, 1903, aged 25 years, 11 months and 16 days. She was converted and joined the church in a meeting held at the Brick church on Turkey Creek in February 1888. She was married to Dr. W.W. Whittington October 27th, 1896. Three children were born to them, the youngest crossed the river just before its mother.

She was afflicted for four years and at times suffered a great deal, but never complained on account of her own sufferings. Her spirit of meekness and gentleness through it all was remarkable.

Her sense of right was of the highest order, compromising with nothing that she thought wrong. She always stood for the best. She was a religious woman whose whole life was in harmony with her profession.

On June 14th her afflictions took a very serious form and she began to sink gradually until June 24th, when pneumonia developed. Everything that medical skill and watchful care by loved ones and kind neighbors could do, was done. But the end was at hand. When so informed she said, "It is all right, I am ready." She was perfectly confident and said repeatedly: "I shall soon be with Ollie and my sweet little babe."

She had a kind word for all, but her parting words with her youngest sister, who had so long and patiently watched by her bedside, were peculiarly touching. Then her eyes closed on earthly things, to look with unclouded vision upon the good things of the eternal world.

— A.W.P.

*N.C. Christian Advocate*, Aug. 12, 1903

Sronce.—A note just received from Rev. J. A. Sronce says: "Our little boy, James Hoyle Sronce, is no more. He passed from earth to heaven, October 7th, at 2 o'clock in the morning. For 17 days and nights he suffered with typhoid fever. His sufferings are done; he is at rest in the arms of Jesus. We expect to meet him in the sweet bye and bye. He was 9 years, 10 months and 5 days old." A host of friends will sympathize with our good brother and family.

*N.C. Christian Advocate*, Oct. 14, 1903

#### SPRUCE PINE CIRCUIT.

Dear Advocate:—We moved into the parsonage at Spruce Pine, on the 25th of November, and we are glad to say we have been agreeably surprised with our new charge. We have made one full round, and started on the second, and we find quite a number of our people in possession of the old time religion.

We had somewhat of a dark picture of this work presented to us before we came to it, but we are glad to know these people know how to make a preacher feel at home. Soon after our arrival at the parsonage we received a very generous pounding at the hands of our neighbors which means a great deal to us in a substantial way, and our people continue very kind indeed to us. We have only secured one subscriber to the *Advocate* up to date, but think we will be able to send you more names at an early date. We are hoping and praying for a good year. Pray for us.

— D.R. Proffitt.

Jan. 11th, 1904.

*N.C. Christian Advocate*, Jan. 20, 1904



Dellinger.—Logan Henry Dellinger, a man of God, was born Oct. 3rd, 1814, and died in "age and feebleness extreme," Feb. 10th, 1904. One mile below Burnsville lived this exemplar of righteousness, crowned with the silvered locks of age, waiting, these many years, the coming of death, insatiable reaper of all that live. His life and manners were beautifully primitive in the home which he builded some fifty years ago.

His was the path of the just; born of God Oct. 25, 1835; devoted to the Methodist Church, his unwearied theme and care; "very zealous for the Lord God of Hosts." He was a Methodist for sixty-eight years, a pilgrim whose earthly voyage numbered ninety years.

Several children and his second companion follow after, until they too shall enter into the inheritance of the saint's everlasting rest.

— T.R. Wolfe.

*N.C. Christian Advocate*, March 2, 1904

#### SPRUCE PINE CIRCUIT.

Dear Bro. Blair:—Last Wednesday night we closed our meeting at Mt. Vernon, which resulted in twenty-five professions and reclamations, and the church in general greatly revived, so much so, that we believe our people here will go right to work and build a new church, a thing that has been needed here for many years. Brother Jno. W. Moore, of Bethel church Asheville, assisted us in the meeting, and we feel that he by the help of the Lord did a great work for our people at this place.

— D.R. Proffitt.

*N.C. Christian Advocate*, March 30, 1904

Besides the magnificent Central church, in Asheville, whose Sunday-school room will be ready for occupancy, next Sunday, one church is in process of erection on the Hot Springs circuit—one parsonage on the Bald Creek circuit while plans are making for the building of three churches on Ivery circuit, and one at Old Fort, the last to cost from \$2000 to \$3000. As to our schools, I am glad to report, the last installment on the Bald Creek Academy debt, cancelled, and that brother Plyler is moving energetically to the raising of the \$2200 (which with the other money promised) wipes out the long standing debt on Weaverville College. As to the increase on the *Advocate* subscriptions, while they are not, what they ought to be, we have tried, and feel the editor will appreciate the effort, as we appreciate the paper. And now, while it may seem a long time in advance, we shall confidently expect you, brother Blair, to be with us, at our District Conference, August 4 and 7 inclusive, at Biltmore.

— R.H. Parker.

Asheville, N.C., March 24, 1904.

*N.C. Christian Advocate*, March 30, 1904

#### BALDCREEK CIRCUIT.

Dear Bro. Blair:—I fear some of our brethren and our beloved editors will come to the conclusion because of our failure to make known through the *Advocate* what we have been doing, that we have been inactive. But we have been very busy, going about the Master's work. When we came to this work eighteen months ago there was no parsonage, for the preacher and his family. And instead of things looking inviting, they were very uninviting. There was not a respectable house on the work that could be rented. So facing this difficulty as best we could we moved into a two-roomed, boxed, house out in a field where the cold bleak winds struck us east and west. And it was under these circumstances that the idea of building a parsonage was born.

We began to talk about building—some of the people said we can build, some said we cannot. So we put these two questions to those we talked with, "Do you need a home for your preacher? Are you able to build it?" And enough answered "Yes", that we were encouraged to begin the work. And by God's help we have succeeded in building a nice four-room house. This house however is not quite finished. But we are living in it, and the work will go on to its completion.

This parsonage is situated here in the beautiful valley of Bald Creek, surrounded by many hills and over looked by those two grand old mountains, (Mitchels Peak and Black Dome) whose heads are lifted above the clouds and whose giant like forms challenge the onward sweep of the mightiest storms.

The house when completed will be worth seven or eight hundred dollars.

Our people deserve credit for what they have done. But we would give all the honor for any measure of success in any church enterprise to Him who is our strength and our Redeemer.

Dear brethren pray for us, that before this conference year closes we may have a good revival in all our churches, and God's name glorified and His kingdom strengthened. We will tell you more at conference D.V.

— J.W. Campbell.

July 5, 1904.

*N.C. Christian Advocate*, July 13, 1904

At Spruce Pine, Bro. Profitt is enterprising a new church. Spruce Pine is now the terminus of the South and Western Railway running from Johnson City, Tenn., to the top of the Blue Ridge. This church will be completed, for the brethren have caught the spirit of enterprise.

Improvements have been made on parsonage property at Morganton, Rutherfordton, Marion, Rutherford College and Spruce Pine. Many of your readers are already aware that the district has purchased a good new, nine room parsonage located at Rutherford College. This is the educational center of the district.

— J.H. West.

*N.C. Christian Advocate*, Sept. 28, 1904

#### BURNSVILLE CIRCUIT.

Dear Brother Blair:—I am at my post on this circuit, never met a warmer reception in my life. I was on this work over forty years ago.

I have found but four of the old members that I recognize. Many of their children remember me.

I am working, planning and praying for a glorious year. I have visited about sixty families since I came on the work. Our Presiding Elder was on hand at our first quarterly meeting. He preached and presided to the satisfaction of all.

God bless you and the *Advocate*.

Yours truly,

J.N. Somers.

*N.C. Christian Advocate*, Feb. 9, 1905

#### ELK PARK CIRCUIT.

Elk Park Circuit is a typical mountain "Calf Pasture." It extends from the Blue Ridge to the Tennessee line, and occupies the most elevated plateau in the Appalachians. All the churches on the circuit are at a high altitude, ranging from 3250 to 4200 feet above sea level. It embraces an area of 400 square miles and has a population of 4,000.

In numerical strength it is the weakest of all our rural charges. In per capita contribution to the stated objects of the church we think it entitled to the banner.

No other section of our State is so little known or so grossly misunderstood. It is high time that the true condition of this region was known to the church. In the limited space accorded this article we will attempt to give some of the more salient features of the work.

The "poor mountain white" is largely the product of the peripatetic liar. There is probably less poverty in this country than will be found in any area of like extent in the State. The people are prosperous. The houses are good and well furnished. Land is fertile and valuable. The tables are well supplied with all the necessities, and I might say, delicacies, that constitute "good living."

The people are intelligent. I have never met with a people of greater natural, intellectual powers. For quick perception, retentive memory, ready wit and correct reasoning, you will not find their superiors. The public school system is, in all respects, about like that of other counties in North Carolina. In Mitchell county the work is aided by a compulsory school law. The Presbyterian church has an excellent school for girls at Banner Elk which has a large patronage and is doing a good work. They are erecting a school for boys at Plumtree which will be conducted along the same lines.

Nothing would do more to build up our work and give it permanency than the establishment of good preparatory schools under the auspices of our church. The time is ripe for such a work and other churches will be quick to see the importance of such institutions. Under good business management such schools should be practically self-supporting. In this matter we are speaking from personal experience gained in the school room and from the position as committee of one on "Ways and Means." A consecrated teacher to labor with each pastor would work wonders for our church in the mountain charges.

The spiritual state of the church is good. The spiritual state of the country at large is not what it should be. A large per cent. of our people labor in the iron mines or with the lumber industry. As is the case everywhere with this class, it is hard to reach. Indifference and physical weariness keep them from church. In many cases the church has failed to interest them, therefore her influence is not felt in their lives. The policy of sending a preacher to the mountains because he could not be used elsewhere has borne its legitimate fruit. No more fatal mistake could have been made. Nor is our church alone in this.

Our charge has not had an ordained pastor in years. With the large extent of the charge, thus placing the preachers at great distances from each other, you will see at a glance how unfortunate this is. With competent, ordained pastors we believe that all our mountain charges would become self-supporting within an incredibly short period of time. Charges that have enjoyed the services of such men will, by their statistics, bear us out in this statement. This is not a criticism of the worthy men who have given the early years of their ministry to this work, but it is a plain statement of facts as we see them. By the application of the same methods, any charge in the Conference will, eventually, show similar results.

The work here is growing in spite of such conditions. The people are generous by nature and Methodist at heart. Our records for 1904 show the following percentages of gain:

Membership,	50 percent.
Pastor's salary,	51 percent.
Benevolences,	146 per cent.
Sunday-school Enrollment,	62 per cent.
Church Attendance,	85 per cent.

These results were obtained, not by spasmodic efforts of any kind, but by a plain presentation of the truths of God's

word. No special methods were employed in securing members or in raising the finances of the church. The church was revived and became fruitful. The presence of the Holy Spirit makes men generous. And so the work was begun and still continues. In all this we enjoyed the constant aid and advice of our Presiding Elder and the help of Brothers Proffit and Ader, both of whom are efficient workmen in the Lord's Harvest Field. We also had the hearty co-operation of the ministers of other denominations, and this is true in an especial sense of Rev. Edgar Tufts, of the Presbyterian church.

I desire to close this article with a tribute to my own dear people of the mountains. True and tried in the service, filled with the Spirit and full of good works, upholding us with appreciation, love and prayer, they have filled our toil with joy and our lives with sunshine. God has conferred great honor upon us in giving us charge of such a flock. We bow in gratitude to Him and look to Him for a continuance of His blessings.

— Rev. W.A. Newell.

*N.C. Christian Advocate*, April 13, 1905

#### BURNSVILLE CIRCUIT.

Rev. J.N. Somers is in charge of this circuit. He was on this work forty-three years ago. Some of the old people remember him. Then they called him the "boy preacher" and some of his admirers have brought the name down to the present time. He is still the "boy preacher." Bro. Somers is enjoying his work immensely and the people are delighted with him. One could hardly expect other than success amid such a state of affairs.

*N.C. Christian Advocate*, May 18, 1905



REV. J. N. SOMERS  
Pastor Burnsville Circuit.

Our good church building, Boring Chapel, on the Bald Creek circuit, is to receive a fresh coat of paint. The funds are already in hand. The church and parsonage at Bald Creek are also to be painted. The proper use of the paint brush is to be commended and we take pleasure in making note of the above.

*N.C. Christian Advocate*, May 18, 1905

#### BURNSVILLE CIRCUIT.

Dear Advocate:—We are moving on in this field of labor pleasantly. I closed a good meeting last week. There were about eighteen conversions and twelve joined the church





REV. DR. J. A. REAGAN.

with more to join. Bros. Wm. Gibbs, J.H. Griffith, and Bro. Powell all came to my help. They did good work. Brother Powell is a young man; he is a student at Wofford College, S.C. He is a good preacher and a fine worker in revival work.

The Lord was with us in our meeting. To him be all the praise. We have two more meetings to hold. We are praying for success and the presence of God with us; pray for us.

Yours very truly,  
J.N. Somers.

Burnsville, N.C.

*N.C. Christian Advocate*, Sept. 7, 1905

#### BALD CREEK.

Dear Bro. Blair:—We have just closed a great revival at Elk Shoals. More than one hundred conversions, and more than our proportion joined our church. The school at Bald Creek is moving on nicely and the prospects are encouraging. School work is greatly needed here and we are now trying to supply the needs. We want the sympathy of our Methodist people.

— L.R. Huddleston.

*N.C. Christian Advocate*, Sept. 14, 1905

#### IN MEMORY OF MRS. R.H. PENLAND.

Mrs. R.H. Penland, daughter of Dr. J.P. and Eugenia Nicholson, and wife of Rev. R.H. Penland, was born in Iredell County N.C., July the 4th, 1884, and died July the 8th 1905, at her mothers home in the same county. From one view point how inexpressible sad, for one so young to fall a victim to that dread disease, known as consumption. The Apostle's triumphant statement, "For we know that all things work together for good to them that love God," is our solace.

Brother and Sister Penland were happy married early in the Conference year. Immediately after their marriage they removed to Bakersville N.C. Brother Penland having been appointed to the Bakersville charge by Bishop Duncan as its supply. Sister Penland though young, was possessed in a remarkable degree of those graces so essential to the home life of a Methodist preacher.

She was modest, thoughtful, patient and loving. She was all her lifetime religiously, inclined. Her conversion dates back to her girlhood, but she did not join the church until about one year ago. She often wept over the thought of her approaching death. Not that she was fearful, but saddened over the breaking of earthly ties. The last hour of her stay on earth found her confiding in the sufficiency Christ's merit, and as the last moment drew nigh. She said to her husband "I will carry your message to your friends in Heaven." Then she said, "I will be at the beautiful gate watching and waiting for you."

May the consolations of the gospel of the blessed Christ, and all the benefits of a triumphant faith in God, be, throughout life the rich inheritance of husband, parents, brothers, sisters, relatives and friends.

Beyond this veil of tears,  
There is a life above,  
Unmeasured by the flight of years  
And all that life is love.

— J.H. West.

P.S. Statesville Landmark will please copy.

*N.C. Christian Advocate*, Sept. 21, 1905

#### THE BLUE RIDGE CONFERENCE OF THE M.E. CHURCH.

The Blue Ridge Annual Conference of the Methodist Episcopal Church convened at Montezuma, October 4th, Bishop C.H. Fowler presiding. This conference embraces about the same territory as the W.N.C. conference of the M.E. Church, South, and consists of 40 pastoral charges. The church membership numbers about ten thousand and is widely scattered. All the charges are very weak, financially and numerically.

Dr. Roads of the Sunday School Union, Dr. Thurkield of the Southern Educational Board, and Dr. Caldwell of the Mission Board were present and made fine addresses in support of the work of their respective boards.

On Sunday at 10 a.m., Bishop Fowler preached a magnificent sermon on the Exaltation of Christ. The Bishop is an old time Methodist preacher without any of the new fangled notions and his preaching is attended by the Divine Spirit and power of the Holy Ghost.

Nearly all the pastors were moved this year. They seemed to go willingly though it was only being removed from one hard field to another. None of the charges, as far as we could ascertain, paid more than \$500, and the Presiding Elders received about what our church pays to the pastors on the poorer mountain charges. It is a body of comparatively able men laboring in the midst of great difficulties.

Montezuma is a small mountain village situated on the very crest of the Blue Ridge, but it entertained the conference in great style, and seemed to be proud of the honor of having such a body of men in her midst.

— W.A. Newell.  
*N.C. Christian Advocate*, Oct. 19, 1905

Wiseman—It is with sadness that we chronicle the death of Mrs. J.L. Wiseman, which occurred at her home at an early hour Oct. 17th. She had been afflicted with catarrh of the head for a number of years, but several months ago the disease seemed to locate in her throat, and was thought to be the cause of her death. She suffered a great deal, but was patient and Christlike.

Sister Wiseman was born and reared in Mitchell county, N.C. She was a daughter of Tillman and Sarah Blalock. Early in life she professed faith in Christ and chose the better life, joined the M.E. Church, South, and lived a consistent

member of the same until she peacefully fell asleep, that sleep that knows no awaking, until the trump shall sound that shall awake the sleeping dead. She loved her church and longed to see it prosper. She was 58 years of age and is survived by three children and her husband, all of whom are following in the footsteps of a loving wife and an affectionate mother. "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them." The husband has not only lost to him the best and noblest of all women, but to a large degree the sunshine and happiness of life. The children an affectionate and loving mother, and the brothers a fond sister, the neighbors a true friend, and the church one of its most faithful and loyal members.

When asked just a few hours before her departure by the writer if the way was perfectly clear, she said "yes, the way is clear, and I think I have suffered long enough." So as we weep in grief over the ending of so noble and pure a life as was hers, we are consoled, yea, we would be happy when we realize that our great loss is her eternal gain, and that she is basking in the sunlight of eternal glory, singing the praises of her blessed Savior. May God bless and comfort the bereaved ones, and bring them to a happy reunion with their loved one, at the right hand of God, some sweet day by and by.

"Jesus while our hearts are bleeding  
O'er the spoils that death has won,  
We would, at this solemn writing,  
Calmly say, "Thy will be done."

— D.R. Proffitt.

*N.C. Christian Advocate*, Nov. 9, 1905

Vance—Wife of Thomas D. Vance, Spear, N.C., Mitchell county, was born July 9, 1840, and departed this life April 9, 1907, aged 66 years nine months. She was married to Thomas D. Vance April 17, 1859. To this happy union were born thirteen children, three of them preceding the mother to the spirit land. Sister Vance professed faith in Christ and joined the Methodist church when twelve years old, living devotedly to the cause to the day of her death. This good woman had been in ill health for several months, yet she bore her suffering with patience. Truly a Mother in Israel hath fallen. Her sphere in life will be hard to fill in the home, community and church, and she will be sorely missed. Nothing but commendation can be spoken of her life. She was a mother of untiring effort and love, an affectionate companion and noble-hearted Christian woman. The church and its interests was near her heart, always ready with her prayers and means to help advance the Kingdom of grace. She is gone to be with God and the holy angels. "Well done, thou good and faithful servant." In her living was exhibited the life of the Son of God. May the God of all grace safely guide the husband and ten children and grandchildren "to that bourne not made with hands." We laid her away to await the resurrection morn in the Yellow Mountain cemetery. "All is well. I am ready," were her last words. "I am dying; praise the Lord."

— D.S. Richardson, P.C.

*N.C. Christian Advocate*, April 25, 1907

English.—James H. English was born in Mitchell county, N.C., February 2, 1833, and died at his home in Madison county February 3, 1907, at the age of 74 years.

While he was but a child his parents moved to McDowell county and there he lived till young manhood. Sometime after his marriage he bought a farm on the waters of the Upper Laurel. The great mountain forest covered the farm.

There was a great task before him, but with that spirit characteristic of our pioneer forefathers, he went to work, built his home far upon the side of the great mountain, cleared his farm, reared an excellent family and lived a most useful and honored life in close touch with the rugged grandeur of nature and the ethical glories of his God. His character was as pure as the streams and solid as the rocks round about his dwelling place. When a boy he gave his life to God and joined the Methodist Episcopal Church, South, and became one of its most loyal and useful members. He read his church paper and was interested in all the enterprises of the church. His house always stood wide open to God's servants, and no tired itinerant who crossed his threshold could ever forget the cordial reception and delightful entertainment given by Uncle Jimmie and his family. I had the honor of being his pastor for four years, and shall never forget and have tried to profit by the fatherly advice he gave me as a young preacher. He made a good soldier of the cross for three score years, when his Captain called him up to serve in heaven. He was unassuming and possessed of many sterling qualities. To know him was to give one a larger faith in the possibility of humanity through the power of the gospel, and we feel sure a great reward awaited him in the paradise of God. Bro. English leaves a widow and four children to mourn his going from them. The daughter, Mrs. James Smith, lives at the old home place, one son in New York and two sons in Asheville. We pray that God may keep the bereaved ones all secure and one day reunite them with loved ones who await them on the other shore.

— D.R. Proffitt.

*N.C. Christian Advocate*, June 27, 1907

Wiseman.—Locke Wiseman, infant son of Mr. and Mrs. Aaron Wiseman, died August 7, 1907, being sixteen months old. Sweet child suffered so much and long, but now has gone where suffering is no more. The entire family was much devoted to this precious child. God hath taken it to himself to blossom in that fair and happy land, to sing in the children's choir in heaven. O God, save the precious loved ones and bring them all home to heaven. We laid the body to rest in Pine Grove cemetery to await the resurrection morn, when the great trumpet shall wake the dead.

— D.S. Richardson, P.C.

*N.C. Christian Advocate*, Sept. 5, 1907

Ollis.—Virgil T. Ollis, infant son of Mr. and Mrs. C.H. Ollis, of Ingalls, N.C., was born July 16, 1904, and died March 6, 1907, aged 2 years, 7 months and 20 days. In the midst of life we are in death. Virgil was a sweet little fellow, the darling of the home. Yet Jesus said, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of God." Little Virgil is with the angels about the throne with the great throng of precious children that will praise God forever. Virgil will be looking for papa and mamma. We laid his precious little form to rest in Green Valley cemetery to await the resurrection morn. Good by for a little while only. We shall soon meet to part no more. May God's grace be sufficient for the bereaved ones, and in the end save all with Virgil in heaven. — D.S. Richardson, P.C.

*N.C. Christian Advocate*, Sept. 5, 1907

#### ELK PARK CIRCUIT.

Dear Advocate: We feel impressed to make a little report of the work on the Elk Park circuit.

Through a combination of circumstances we are serving the Elk Park charge in the faith that the appointment is ab-



solutely from the Lord, and while the changes worked a seeming hardship on us, we are now able to rejoice because we were obedient to this heavenly call.

We closed a meeting at Banner's Elk on last Friday night with two professions of faith and the consciousness that that part of the congregation which attended most regularly had received some impressions from the Lord that will be enduring.

We are now in the midst of a revival at Elk Park, which cannot be other than far-reaching in its effect. The spirituality of the whole church is taking on new life and courage.

Yesterday at our 3:50 service there were 15 or 20 conversions, and the Christians are rejoicing and determined.

As to the finances of the charge we are not expecting anything short of collections in full. The people of the Elk Park charge are not the kind to fail on this line.

"The Lord is in this place," whether everybody knew it or not.

— J.H. Robertson.

*N.C. Christian Advocate*, Sept. 12, 1907

#### Elk Park Charge.

After serving the Jonathan charge for four years, according to the rules of our church, we had to leave those very dear friends who were so exceedingly kind to us during all that time. We left them reluctantly and would most gladly have returned again. But truly the Lord has again led us into green pastures of love and kindness.

We arrived here December 3d, and have been to all of our appointments. Have been royally received and, though a stranger, we have been most abundantly remembered during the holidays. Truly this people know how to make their preacher feel as if he is appreciated. And if a preacher would not strive to do his best here and then a little better, after all the encouragement he receives, he does not deserve a place among so royal a people.

We would be glad, Mr. Editor, to see either you or the Assistant at any time, and would show you one of the most faithful little flocks anywhere.

We will try to get up our allotment of subscribers.

Pray for us that our best may be given to this people this year.

— C.E. Stedman.

December 29, 1908

*N.C. Christian Advocate*, Jan. 21, 1909

#### Burnsville Circuit.

Burnsville circuit is among those who are moving "Forward." We have been generously pounded and have received many other tokens of appreciation and respect. Thanks be to God and our good friends.

We have been blessed with about ninety conversions since conference. A majority of these being already church members, the number of additions to the church have been somewhat small. Nevertheless, they still come. The church is falling into line and getting out on the "firing line."

The Sunday schools are being resurrected and a revival in attendance and interest in general. Burnsville has passed through a season of revival meetings and the town is completely transformed. Union services are held every Sunday evening in one of the churches, which consists of prayer services of 30 minutes in length, followed with preaching by one of the pastors, each preaching in turn. Large audiences attend. The world is beginning to say, "Behold, how these Christians love each other!"

Your affectionate brother in Christ,

— C.E. Hypes.

*N.C. Christian Advocate*, March 18, 1909

Wiseman.—William Henry Wiseman, a member of Pisgah church, Spruce Pine circuit, was born February 3, 1840, and died May 15th, 1909.

He was married to Miss Lucy Conner, of Catawba county.

Uncle Henry, as most people call him, joined the Methodist Episcopal church, South, in early life, of which he was a faithful member until death.

He fought bravely as a soldier in the civil war, and he showed the same courage in fighting successfully the battles of the Christian life. All who knew him only remember him with loving admiration as a good citizen, a good neighbor, a good Christian.

His body was laid to rest in his church graveyard to await the resurrection morn.

May God bless and comfort the bereaved wife and children.

— W.B. Davis.

*N.C. Christian Advocate*, July 8, 1909

Proffitt.—Robert N., son of H.A. Proffitt, was born February 18, 1881, and departed this life October 25, 1909, aged 28 years, 8 months and 7 days.

Brother Proffitt professed faith in Christ at Weaverville at the age of 11 years and joined the Methodist Episcopal church, South, at the place of his conversion under the ministry of Rev. T.E. Wagg. He moved his membership later to Bald Creek Methodist church where he remained a consistent member until death.

Brother Proffitt was afflicted with a disease of about 6 years duration, and during his sickness, it was our good pleasure to visit him often, and we always found him cheerful and happy, thereby exhibiting a submissive will to his Heavenly Father, and enduring his suffering with as much Christian patience seemingly as is possible for one to possess. He never murmured or complained.

Brother Proffitt was not only the light of the home, by chastening away the dark clouds of despondency with his cheerfulness, but he was also the joy of the home by his humble obedience.

He loved his mother and father and was ever ready to help them bear the burdens of life.

But with all these beautiful characteristics just blooming in young manhood, our Father that doeth all things well, called him up higher.

On the night of October 25, while the earth was covered with a mantle of darkness, brother Proffitt stepped on board the ferry-boat and his spirit was sweetly steered across the Jordan of death to the land of endless day by the Captain of his salvation.

His funeral was preached at the church by his pastor, and his body was laid to rest in the family burying ground to await the general resurrection morn.

— L.H. Proffitt.

*N.C. Christian Advocate*, Dec. 9, 1909

#### BOONFORD.

Eds. Eagle.

Mr. Lloyd Young spent Sunday at the home of Mr. Garrett Boon.

Mr. W.C. Green received a message on Monday stating that his daughter Mrs. Hettie Byrd is seriously ill at her home near Jacks creek.

Mr. Ed Holland and wife have moved to Galax where Mr. Holland is engaged in the lumber business.

Robert Stamey, of Linville Falls, has been spending several days with Boonford friends.

A Sunday school was organized at Young's Chapel on Sunday April 10, and the following officers were elected:

Supt. Mr. John Silver, Secretary Mr. John L. Young, Treasurer, Mr. M.V. Young, Teachers, Mr. John Silver and Mrs. Sallie Young and Mrs. Troy Howell.

Messers McD. Hunter, and W.E. Griffith spent several days last week in Bristol.

— Chief Bushy Head.

*Yancey Eagle*, April 15, 1910

### WINDOM.

Eds. Eagle:

A very large congregation assembled at Shoal Creek Saturday and Sunday to listen to the excellent sermons preached by Rev. Dr. Adkins.

Mr. and Mrs. Chas. Young, of Windom, visited Mr. and Mrs. S.T. Bennett, at Burnsville, Sunday.

Miss Grace Hyatt, of Burnsville, visited her cousin, Miss Belle Tipton, at Windom, Sunday.

Misses Atlas Banks and Mary Bennett, of Athlone, visited Mr. and Mrs. Tom Banks, at Windom Sunday.

Mr. and Mrs. Seth Robinson, of Celo, attended the quarterly meeting at Shoal Creek Sunday.

Mrs. John Griffith, of Windom, is visiting her daughter Mrs. Richmond Young, at Celo.

Mrs. John Young has been on the sick list for several days.

Mrs. Lou Butner, of this place, remains very sick.

Mr. Ed Hall was in this section Sunday. — Chatterbox.

*Yancey Eagle*, April 15, 1910

Bailey—Bachus Burtie Bailey, son of James H. Bailey, and Maggie G. Bailey, was born December 18, 1894, and departed this life March 6, 1910, aged 16 years, 2 months, and 18 days.

He professed faith in Christ about a year before his death, and joined the Baptist Church. During the time of his short religious experience he was a devout Christian. His life was consecrated to the duties of a young Christian.

While the tender transient flower that while in bloom was taken away, and lies slumbering in the silent tomb, his Christian works are living influences to his survivors in the community in which he lived. Bachus was found many nights reading his Bible while the other members of the family were in bed asleep.

His associations among his comrades had much to do with bringing them under Christian influences. We miss him in many places which no one else can fill. His place that he once occupied in the Sunday School is now vacant. His place in the family circle is left to be filled no more. His light was a shining one that illuminates the pathway of those who once walked in darkness but now has been brought out into the sunlight of a Christian life.

Sometimes we can't understand why our loved ones are taken from us in the bloom and youth of life. We only look on the human side in our tears and sorrow, and see through a glass darkly, and view death's withering, wintry arms and see where beauty smiles no more. But while that blooming youth is snatched away by death's resistless hand, his toil is past, his work is done, he has fought the fight, he the victory has won, and entered into eternal rest where hope looks beyond the bounds of time. While his gain is our sorrow we can look on the divine side and console our bereaved hearts with the hope of our loved one, who lies sleeping in the faithful tomb while angels watch the soft repose until the morning break, shall rise to fade no more.

Mother, don't grieve, Bachus is not dead; he is only a fading flower here, transplanted in the Heavenly land to fade no more. He is just as active as he ever was. His voice

is singing sweeter. Earth has lost a charm. Heaven has won a jewel. Let sorrow cease, for God has only recalled his own. Though the tenement of clay will rest in a soporiferous world between a transient world and a world eternal, the spirit goes back to God who gave it. So let our hearts in every woe and sorrow say, "Thy will be done." — D.B. Williams

*N.C. Christian Advocate*, May 12, 1910

Spruce Pine Circuit.

As I have not made any report in regard to my work on the Spruce Pine circuit this year, I will say we have a good circuit and a good people.

We have just closed a glorious meeting at Pisgah. Forty-one conversions, fifteen additions to the church and about the same number joined the M.E. Church and the remainder of the converts will go to the Baptist. Bro. Hayes, the pastor of the M.E. Church, came in the second day of the meeting and did some good work. The people say the meeting was the best one at that place in years.

My third Quarterly meeting will be at Grassy Creek July 12. We are looking for Bro. Hoyle, our presiding elder, to be on hand and do some fine preaching as he always does. We like him very much and we think we have the finest preacher that Morganton District has ever had. We are expecting to hold a protracted meeting at all of our appointments before Conference.

— J.B. Hyder, P.C.

*N.C. Christian Advocate*, July 7, 1910

Neill.—Captain Riley Neill was born in Buncombe County, N.C., April 13, 1823. He departed this life June 28, 1910, his age being eighty-seven years, two months and fifteen days.

He was married to Miss Helen M. Proffitt, August 31, 1855. They remained happily together for thirteen years, and the loving Father called her home. To this union were born four children, the oldest dying in infancy. There remain three to mourn his loss, Brother Ed. Neill, of Bald Creek, N.C., Mrs. Laura P. Carter, of Asheville, N.C., and Mrs. Lillie Burton, of Burnsville, N.C.

Brother Neill was married the second time to Mrs. Elizabeth Ann Proffitt. To this union was born one daughter, Mrs. Kate Ray, who answered the roll call some time ago.

Brother Neill joined the M.E. Church, South, in 1879, and has always been at his post of duty. It will be hard to find a man to fill his place.

He was the county surveyor for a number of years, which place he was holding when he died. He was called on to settle the difficulties that would arise in the community, and would always settle them satisfactory to everybody. He filled his place well in the church, and we will miss him greatly. But the greatest consolation is that his sufferings are over and he is at rest. The day before he died he was so happy telling his children he would soon be with their mama. He said he was going home, a better home than he had here, and we are satisfied he did, because he left all evidence that he was going.

The funeral services were conducted by his pastor at his home.

May the good Lord comfort his aged companion and the bereaved children.

— W.L. Edwards, Pastor.

*N.C. Christian Advocate*, Aug. 25, 1910

Young—Major T.B. Young was born near Bakersville, in Yancey County, N.C., May 2nd, 1833, and died at his home in Marion, N.C., December 3rd, 1909. He was converted and joined the M.E. Church, South, in Bakersville, N.C., in 1845, under the ministry of the Rev. John Patten, and re-



mained a consistent member of the same until translated to the church above.

He was married to Miss Mollie M. Young, May 16th, 1867. To this union three children, two sons and one daughter were born. He was an officer in the Home Guard Service during the late war between the states and rendered faithful services during those troublous times in protecting the person and property of the defenseless women and children in this section of the State. Although a very feeble man physically he was possessed of great energy and was a successful business man. He was a high-toned, chivalrous southern gentleman, and was a valuable citizen in peace as in war.

He is survived by one daughter, Mrs. Ida Page, of Marion, N.C., two brothers, one sister and a large number of other relatives and friends who mourn their loss. His funeral was conducted by this writer at his late residence and his body laid to rest in the cemetery in Marion. Peace to his ashes.

— H.H. Jordan.

*N.C. Christian Advocate*, Dec. 8, 1910

From Burnsville Station.

In order to ease my conscience I must now take time to tell our readers something of the good people of Burnsville. It has come to my mind many times to do so but other duties have been allowed to set it aside.

We are glad that we are permitted to cast our lot with these loyal liberty-loving and God-fearing children of the hills. Since our first meeting with them they have not ceased by word or deed to manifest their interest in us. We are not able to report, with some of the brethren, any special time when we were literally pounded to death and snowed completely under, but ours has been more like "a continual dropping on a very rainy day." And we like it better for these reasons: First, things are not in such abundance at any time in the pantry as to become stale; second, it keeps our minds continually stirred up to believe that some one thinks of us. These and other manifestations of kindness make us know that practical Christianity, which means something beside going to preaching, is by no means extinct or out of date.

Our work here is moving out into its second year as a station. Although our membership is small, it seems to have made fair progress during the first year, under the pastorate of our consecrated young Brother, A.P. Ratledge. We are now preaching and praying to get more nearly on our feet by increased spirituality, more thorough organization and a general mustering of forces.

By the strength of our Captain and by the aid of our good people we are expecting much success in the edification of the church and the salvation of the lost not only in Burnsville, but even beyond the sea.

— J.O. Ervin.

*N.C. Christian Advocate*, Jan. 26, 1911

Keener—J.C. Keener was born July 11th, 1818, died October 10, 1910. He was married to Lou E. Wirman, December 19th, 1848. They had one daughter, Adda Murleson. Sister Keener and daughter and a number of grandchildren are left to mourn their loss. Brother Keener joined the Methodist church at 12 years of age and lived in the same until his death. He wanted his funeral preached from the text: "Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God." His grandfather was a relative of our Bishop Keener and was a soldier in the Revolutionary War. Brother Keener himself was a Mexican soldier and a major in the late Civil War. We laid his body in the Pine Grove graveyard to rest until the dead in Christ shall rise with their risen Lord.

May God comfort the bereaved ones and may they all meet in the sweet by and by.

— J.B. Hyder.

*N.C. Christian Advocate*, April 13, 1911

Burnsville, N.C., April 14, 1911.

You asked me to tell how I got my people to subscribe for our church paper?

First, I got as many of them together as I could, just after the morning service, and told them in a few words how the Advocate plant and all belongs to us and how they might give a few cents to our old Conference veterans. Since it is our paper, property and all, and since no one can be an intelligent Methodist without it we owe it to our church and to ourselves to take our paper. So I talk to them in public or in private and sooner or later they come across.

Yours truly,

J.O. Ervin.

*N.C. Christian Advocate*, April 20, 1911

## BURNSVILLE

The Burnsville Junior League did a very helpful and really beautiful service last week. Seeing that the condition of their pastor's family was such that he was in a good way to miss his part of the blackberry crop, they decided to get the Leaguers to work. Accordingly on Tuesday they took their lunches and went out a berrying. On Wednesday they put them into jars and made preserves, etc. And Wednesday evening they came to the parsonage not "empty handed." When their goods were set safely away, they and their pastor and family had a song and prayer of thanksgiving and they went away joyfully and left a happier home and better pastor.

*N.C. Christian Advocate*, August 3, 1911

From Yancey County

Editor Advocate:—A few words from this part of the Conference might be of interest to your readers.

I have had the pleasure of spending several weeks right in the heart of the Black Mountain and enjoying the invigorating breeze which is constantly stirring here.

We found our brother-in-law, Rev. P.N. Brittain, of the Micaville Circuit, very much engrossed in work. He has several meetings to hold yet. In the early spring he held a gracious revival at Shoal Creek assisted by Rev. J.O. Ervin, of the Burnsville Station. His people are very much in love with him. The Micaville Circuit is a new work formed at the last Conference and has eight appointments. It is a hard work to serve, the pastor doing most of it on horse back. It was a delight to spend a while in the home of our friend, Rev. J.O. Ervin, pastor of the Burnsville Station. Bro. Ervin is closing his first year as pastor of this work. He is very much in favor with all denominations. He was very enthusiastic over the prospects for a revival which will begin this week. When asked who was going to assist him in the meeting he said, "my people and the Lord." If more of our preachers would do this instead of depending on some evangelist to do all the work, they would have greater results. Brother Ervin and his congregation are preparing to build a handsome church near the site of the old one and hope to have it completed by conference next year.

— Alvin W. Cline.

*N.C. Christian Advocate*, Sept. 28, 1911

Burnsville

The Burnsville Eagle, referring to the recent revival held there by the pastor, Rev. J.O. Ervin, says:

Perhaps the best revival meeting ever held in Burnsville—certainly the best held in several years—closed at the Methodist church Wednesday night. The services were conducted by the pastor Rev. J.O. Ervin. He preached some good sermons that went to the hearts of the people. As a result there were about 75 conversions and a number of reclamations, mostly among the young men and young ladies of the community. The meeting was a very remarkable one in many respects. The Christian people of the town united with the preacher in the good work and thus the splendid results were secured. Practically all the converts have, or will when opportunity offers, unite with the various churches of the town. No man here stands closer to the hearts of the Christian people of Burnsville than Rev. J.O. Ervin.

Commenting on the foregoing a correspondent who was present, says:

These converts were not simply of the "hand-shake" type but of the New Testament kind who when they found Christ went out into the congregation and into the community and sought others and persuaded them to come to the Saviour whom they had found. A goodly number would pray in public and ask God for the salvation of others. Twenty-six have joined our church and a number yet to join. A goodly number have gone to the Presbyterian and Baptist churches.

*N.C. Christian Advocate*, Oct. 26, 1911

Dear Bishop and Brethren:—

I submit this my second year's report of the Traphill District to the Blue Ridge Annual Conference held at Troy, N.C., October 19-22, 1911.

The Traphill District embraces a part of 14 counties, covering a large portion of the mountains of Western North Carolina.

I have traveled about 5,000 miles by private conveyance. Have crossed many dangerous streams of water and have also traveled over snow and ice many miles on foot. Have also traveled late at night and on one occasion I found it necessary to stay upon a river's bank in "God's big out of doors" all night, having been hemmed in by high waters. Much of my traveling was done many days during heat and cold, thunder storms and rain.

But during it all I have been late only a few times and have filled all my appointments. I have preached more than 220 times, administered the Sacrament more than 50 times, baptized 11 children and 16 adults. Feeling that I have done my best, I here give the report of each circuit.

Ararat Circuit.—Rev. J.H. Fine, pastor. This was a new work except Pine Hill church. Bro. Fine has organized nine new classes this year, also bought and secured by donation 3 church houses valued at \$1,000 each with at present an indebtedness of only \$400 remaining. The people are preparing to build at some of the other points and are asking for Bro. Fine's return as their pastor for next year; and he is a "Fine" worker and organizer.

Bakersville Circuit.—Rev. J.J. Matney, pastor. Bro. Matney served this charge until the latter part of the month of July, at which time he was released because of ill health, after which the District Superintendent served as best he could.

Boone Circuit.—Rev. G.W. Warren was assigned to this charge, but was released before going to the charge. Then Rev. C.G. Mendenhall was supplied, but was compelled to resign at the end of the first quarter because of sickness. Rev. M.C. Arnold was then placed in charge until the third quarterly conference, at which time he was released because of his inability to fill the appointments; after which the services of the District Superintendent were demanded and

he did the best he could, thereby leaving the work in pretty good condition.

Creston Circuit.—This circuit was left to be supplied and Rev. J.N.S. Doub was placed in charge and has done a faithful year's work.

Elkin Circuit.—Rev. R.L. Maness, pastor. Bro. Maness has worked hard on this circuit and success has crowned his labors.

Green Mountain Circuit.—After Bro. Mendenhall was released from this charge it was then supplied by Rev. A. Traylor, who has labored faithfully, organizing one new class, and the people call for his return.

Laurel Branch Circuit.—Bro. K.L. Haga was released from this charge to supply Wilkesboro work, and Rev. R.L. Maness served the charge well during the year.

Lansing Circuit.—Supplied by Revs. T.A. Farmer and H. Weaver, who have been faithful.

Montezuma Circuit.—This work was to be supplied and the people insisted that Rev. D.W. Haga remain another year, which was granted, and he has had good success as reports will show.

Pond Mountain Circuit.—Supplied by Rev. H.A. Blankenship, who has succeeded in organizing four new classes.

Traphill Circuit.—Rev. T.H. Eller, pastor. Bro. Eller was faithful at his post.

Wilkesboro Circuit.—After Rev. D.W. Haga was released from this work, Rev. K.L. Haga supplied the work faithfully and success crowned his labors as reports show.

Yadkin Circuit.—Rev. D.J. White, pastor. Bro. White has done faithful work on this charge.

Zion Circuit.—Rev. J.B. Tucker, pastor. Bro. Tucker has done a very good year's work.

Roaring River.—This work has had no pastor, as it was a new field with no missionary money for assistance beside a pastor.

Fourteen new classes have been organized in the District and an increase will show on nearly all the vital points connected with church work.

The pastors have been faithful in all their sacrifices, privations and labors. Our watchword has been "A thousand souls for Christ," and besides the pastoral labor, Rev. C.W. Smith and Rev. T.E. Maness gave us valuable assistance in this great work as evangelists.

Our battle cry is "Onward." Brethren, help us by your co-laborers and prayers.

— J.L. Stephenson, D.S.

*Blue Ridge Conference Journal*, 1911  
Methodist Episcopal Church [North]

## MICAVILLE CIRCUIT

The opportunity of having Rev. H.H. Mitchell with us in Western N.C. is a great one.

All who have heard him preach have been greatly impressed with the remarkable personality of Brother Mitchell, who preaches a plain, practical sermon with great power, simplicity and love. There is no cant about this divine. When Rev. and Mrs. Mitchell arrived to take charge of the work they were most cordially met and invited by the people to dwell in their homes and received warm welcome from the people.

Rev. Mitchell's first sermon brought tears to the eyes of all who listened to him.

— Annie Tifton.

*N.C. Christian Advocate*, Jan. 4, 1912

## MICAVILLE CIRCUIT

We have had a nice Christmas. Everything passed off nicely but we didn't let the turkey off light though. Brother



Editor, I wish you and the good brethren could see the great big turkeys and big hogs and great big tables full too, and stay around these good folks. You never would want to leave. We are busy with our parsonage work—building a nice house for the pastor of Micaville Circuit. Also we are dusting and fixing for our good old presiding elder, so we haven't any time to lose.

We admire the Concord Plan very much.

— H.H. Mitchell, Pastor.

*N.C. Christian Advocate*, Jan. 4, 1912

### IS SHE THE OLDEST METHODIST IN OUR CONFERENCE?

Nancy, better known as Grandma Gardner, a member of our church here, was 97 years old last Monday, Jan. 15. She has been a Methodist since girlhood, more than 82 years. Let the brethren speak if they have a member who can surpass or equal this record. While Grandma is feeble she is able to go about the house and enjoys company and has a good appetite. Only for the past two or three years her eyes have been too dim to read, yet her memory is a wonder. She is a walking history of this part of the country for four score years, back to 1830 and more. She has been a great aid to her son, G.E. Gardner, and other attorneys, in making up the jury in capital cases, since she is a real genealogist and knows where and how and who are kin "by blood or marriage."

Grandma says her grandfather, Jas. Anderson, from Ireland, fought in the revolution, or seven years' war. He was also the first Methodist west of the Blue Ridge. Therefore, he preceded Asbury in representing us in this mountain land.

It is interesting to have her tell how eighty or more years ago she went as a child often to the old meeting house and would find old Brother Dillingham sitting on the front bench, with legs crossed and barefoot, singing very triumphantly "Oh Absalom, my son, Absalom, would God I had died for thee." I guess such a sight and sound would seem rather primitive to some of us in this day of screaming. It would be interesting to know how our Lord would compare the two. Grandma's companion was called to depart this life a number of years ago. During their pilgrimage together there were born to them nine children, only two of whom are living. One son, Mr. G.E. Gardner, of this place, and Mrs. G.W. McDowell, who is a member of Bethel Church, Asheville.

God grant that as she looks toward the setting sun the way may grow even more bright until she shall meet her many friends and loved ones gone before in the home of the good and may wait there with joy the coming of dear ones who yet linger on this side of the river.

Her pastor,

J.O. Ervin.

*N.C. Christian Advocate*, Feb. 1, 1912

Note: An issue or so later, another pastor reported that he had a member aged 99.

### MICAVILLE CIRCUIT

Good reports keep coming from the work of Rev. H.H. Mitchell on the Micaville Circuit. Mr. John L. Young, one of the staunch laymen of the circuit, writes: Rev. H.H. Mitchell is certainly alive to his duty in revivals and pastoral work. He has just held a revival at Martin's Chapel beginning on the 14th day of January and closing on the 21st. There were twenty added to the church and several were reclaimed. This was a revival in its highest sense. It was what the

Psalmist referred to when he said: "Wilt thou not revive us again, that thy people may rejoice in thee."

*N.C. Christian Advocate*, Feb. 8, 1912

### ASHEVILLE DISTRICT NOTES

Bethel Church in Asheville has raised the pastor's salary from \$700 to \$950, put a new range in the parsonage and otherwise very much improved the parsonage.

Haywood Street Church has nearly enough subscribed to build a Sunday School room which will soon be begun.

Bald Creek Charge has raised the pastor's salary to \$700. There are two pastors and they will include Egypt and Ramseytown Townships covering all the western portion of the county. Rev. C.E. Dupont has been appointed assistant pastor and will live in the lower end of the charge.

Biltmore and Mount Pleasant Charge has raised the pastor's salary from \$700 to \$1,000 and placed themselves among the best charges of the Conference. They have re-furnished the parsonage.

Black Mountain within the last year has bought a very suitable lot, built a parsonage and a new church, worth in all some \$6,000. The church will soon be ready for use. Brother Maloney, the veteran church builder, has outdone himself in this almost miracle. The church has more than doubled its membership. They have adopted the graded lessons in their Sunday School and are in good shape every way.

A new church is projected at Fairview in the Fairview charge, where is one of the best State High Schools in Buncombe County. Bro. Fry is in the fourth year of a very prosperous term.

At Flat Rock the elegant new church is just about completed and paid for. This is a live church and they have done wonders.

Hendersonville Church is now one of the best in the Conference. Since conference they have relighted and improved the auditorium, have reorganized their Sunday School on most approved lines and are taking steps to buy a magnificent pipe organ.

Hot Springs will paint the parsonage and paint the church very soon. The money is largely in hand. Large congregations attend preaching and there is much religious interest. Bro. Battle is happy in his work, and full of hope. At Paint Rock on this charge a lot has been secured and lumber is being put on the ground for a new church.

Marshall is moving to the front, and a new church will be undertaken soon.

A new parsonage is being built on Micaville Circuit. Bro. Mitchell has entered upon his work with great hope.

*N.C. Christian Advocate*, Feb. 15, 1912

PROFFITT.—On Feb. 24, 1912, the death angel visited our community and took from us Brother Zebulon Proffitt.

Bro. Proffitt was born Dec. 23, 1874. At the age of 12 years he professed faith in Christ and at once became an active member of the Bald Creek M.E. Church, South. May 21, 1900 he was married to Miss May Banks. To them were born three children.

For a time Bro. Proffitt was superintendent of our Sunday school, until the dread disease, tuberculosis of the lungs sent him to Colorado in search of health. Failing to become benefited he returned home to die among his own loved ones. It was the pleasure of the writer to visit him often during his affliction.

*N.C. Christian Advocate*, June 20, 1912

## ASHEVILLE DISTRICT NOTES

Culled from the Asheville District Methodist for June

Rev. H.H. Mitchell is living in the new parsonage on the Micaville Charge. The house is an excellent one, and the people have done nobly.

*N. C. Christian Advocate*, June 20, 1912

### TEN DAYS WITH BROTHER MITCHELL

Leaving Polkville June 4th, for Micaville circuit, to assist in a revival meeting at Shoal Creek church, two miles east from Burnsville, from Lattimore via Southern train to Marion and from Marion to Boonford, via C.C.&O., where I was met and carried out to the beautiful parsonage of Micaville circuit, two miles west from Boonford, where I was cordially received and entertained by the preacher and his excellent companion and lovely children. Here nestled among the picturesque hills and valleys of South Toe river, in sight of Martins Chapel church, where Brother Mitchell held a great revival meeting last winter, and so wonderfully opened up the way for the preacher's domicile. Here is a delightful resting place for the tired circuit rider.

On Thursday evening we began our meeting and from the very first service to the close we enjoyed an old-fashioned revival meeting. The third Sunday we held a love feast, beginning at ten a.m., followed by preaching and communion service.

Brother Mitchell has his work in a fine growing condition. The parsonage is a beautiful substantial seven-room house, with three acres of fine land, the gift of Bro. John Young, the first fruits of his great meeting at Martins Chapel, where twenty-two were added to the church. This is one of the best circuit parsonages to be found anywhere in North Carolina. After enjoying the fine exhilarating mountain air I returned home renewed and strengthened in body, mind and spirit.

— J.W. Strider.

*N. C. Christian Advocate*, July 11, 1912

### MICAVILLE CIRCUIT

Rev. H.H. Mitchell has been holding a revival meeting at Concord church. He did some powerful preaching and great good has been accomplished for the Master. Christians have been strengthened in the grace of God. Many have given their souls to Christ. The writer is more in earnest than ever for the cause of Christ. Pledges have been made for missions, and the good work goes on.

Yours fraternally,

William J. Barker.

*N. C. Christian Advocate*, July 18, 1912

### MICAVILLE CIRCUIT

We have been wanting to write up our gracious revival held in June, closing on the 16th, for several days, but the delay has been caused by the pastor attending District Conference and being in a good meeting at Concord church.

Brother J.W. Strider, of Lattimore, N.C., did the preaching for us and such a meeting isn't held every month as we had. The meeting was warmed by God's Spirit from the first service. Many were built up in their Christian experience, some converted and some additions to the church. Brother Strider is one of our great and good men, and while with us did some powerful and earnest preaching. His sermons did all our people good, and our church is in fine condition. We ought to be more proud of such preachers as Bro. Strider who "teaches and preaches" together such sound and holy doctrine.

And last, but not least, on my return home the people sent a nice box to the pastor and his wife that was appreciated to the greatest extent.

That God will add his hundredfold blessings to these and all other faithful ones of our Lord, is the prayer of

— H.H. Mitchell.

*N. C. Christian Advocate*, July 25, 1912

### FROM BURNSVILLE

While we could mention other pleasant features of our work for the Master here, we especially desire to acknowledge the thoughtful kindness of our children in the Junior League. On yesterday I returned from some pastoral work with a heavy heart and, I fear, a sad countenance. All because of the trials and sufferings of some and the spiritual indifference of others of my fellow beings. E'er I reached the door one of the little ones came dashing out with the message that some of the Junior Epworth League children had come on a surprise party, bringing nice canned fruit and good cheer. We do appreciate the good fruit, jelly, etc., but we appreciate more than all, this kind of Christian thoughtfulness. To children who read the dear *Advocate* let me say, you are and can be of great service to your church and to your Lord, in this and many other ways. Even the pastor, who ought to be and I think is, the happiest man in your community, yet he sometimes, in the constant treadmill of preaching and prayer, of labor and worry and anxious care for his flock and the progress of his Master's cause—I say he too sometimes gets hungry for some token of love, some visible sign that his poor but honest efforts are appreciated and that in some hearts he has a real place.

God bless the children everywhere.

— J.O. Ervin.

*N. C. Christian Advocate*, Sept. 19, 1912

### BURNSVILLE

I have been rather quiet for some time, i.e., I am not often reporting in the columns of our paper. I am glad, now, to take time to say that, despite some failures to do what we would like to have done, the Lord has dealt graciously with us. From September 20th to September 28th, I held a meeting at Riverside, a little school-house appointment attached to my charge. The church members, principally Baptists, seemed to be much quickened, and eighteen professed conversion, fourteen of whom joined the Baptist church; two joined our church and two, I think, are yet outside. (It's a Baptist community).

Our meeting here in Burnsville began October 9th and closed October 23rd. Rev. Morgan Lee Starke, of Brooklyn, N.Y., did the preaching. Brother Starke is a deeply spiritual man, desperately in earnest, and on fire for souls. His clear-cut, unvarnished, straight-from-the-shoulder manner of speech went straight home, and in some cases caused anger at first, but in most every case led later to repentance. Our house proving inadequate to accommodate the crowds, we moved to the Baptist church and made the work a union effort of Methodists, Baptist, Presbyterians and Episcopalians. Rev. Cary, the Presbyterian pastor, says: "I don't believe we could have found a man in the world who would have done us more good than Starke has done." I think our greatest work was done inside the churches. Many were reclaimed from a backslidden state and many good members were mightily quickened. About fifty professed conversion. We are not able to say just now how many of these come to our church, since they are quite a mixed multitude. I am going to have all that belong to us, however.



We are winding up our second year's hard work on Burnsville station. Have increased our membership about 70 per cent., or have come within 30 per cent. of doubling it. Our subscriptions for the Advocate have gone from three to twenty-two, and other things have gone along about this way except the finances. Owing to a long jump upward three years ago we can not get far beyond the former mark. But when I see so much more to be done I almost hesitate to tell the truth of what little has been done, but with God's help we can do better in the future.

— J.O. Ervin, P.C.  
*N.C. Christian Advocate*, Oct. 3, 1912

#### MICAVILLE CIRCUIT

We are nearing one of the best year's work of our lives. This year has been a good one for us. We only have to regret very much our beloved presiding elder, Dr. Atkins, has served his quadrennium and our dear people who love him dearly are pining his departure from among us. It is a great pleasure to have Dr. Atkins in our homes. Full of love, of Christ, and compassion, he enters and so leaves that it is a great inspiration to be with him. Our members have been unusually good and kind to us, thus drawing us very close to them with a tie of love and a longing to dwell among them. They have done nobly, and are dear, good people to serve. We are quite busy preparing for conference.

With prayers for all the good work,

Saved for his service,  
H.H. Mitchell.

*N.C. Christian Advocate*, Nov. 7, 1912

#### MICAVILLE CIRCUIT

We closed our first revival Sunday night, on our new Conference year. We had a good meeting, mostly among our church. Most of the people in our vicinity are church members. However, we got several accessions, some conversions and at the last meeting we had a "red hot," "old timey" experience meeting—one of the best the writer was ever in.

Our good people have shown us many kindnesses for which we are very grateful. We have a fine people to serve.

Brethren, pray for us and all the good work.

Fraternally,  
H.H. Mitchell.

*N.C. Christian Advocate*, February 6, 1913

#### HUNTDAL CIRCUIT

I began a series of meetings at Horton's Hill the third Sunday in January, with a large congregation, and continued for eight days. The crowd increased at each service, and especially at night, until bad weather set in. We had twenty-one confessions and eighteen additions to the church. When the meeting began we only had twelve members, but after eight days of hard work done by the pastor and Brother Renfro, who lives near the church, and the few members, we closed with a membership of twenty-nine. While the membership was small to start with, yet they were a faithful few. Brother Renfro is not one of our members but he was one of us in the meeting. I said during the meeting that I believed he was one of the best men I had ever had the pleasure of knowing. We owe much to him for his consecrated life and work done in the meeting.

The Christian people at Horton's Hill are awake to their responsibilities and Christian duties. They forgot the things of this world and devoted the time to prayer and church duties. I never went to the church and waited for my congregation, but I always found the house full at 6:30 every evening,

and waiting with all quietness for services to begin. Many of them that were converted were elderly people. One man was fifty-one years old and several between twenty-five and forty. We hope the seed sown there this past week will bring forth a great harvest in future years.

The members of Horton's are going to work to repair their church and make many changes for the better. The pastor is looking forward to the time in the near future, when Horton's Hill will be one of the best churches on the Hunt Dale circuit. May God's richest blessings rest upon them. We thank God for all He has done for us there, and may He still continue to bless them.

Mrs. Mock and I wish to thank all of them through the Christian Advocate for their kind affections towards us since we came here and during the past week, and may God reward them here and in heaven for their kindness and interest in the meeting.

— Robt. F. Mock.  
*N.C. Christian Advocate*, February 13, 1913

#### MICAVILLE CIRCUIT

We have just closed a good meeting. God wonderfully blessed us and the Spirit worked mightily among our young people, especially the young men of our community. There was a general awakening within the church as well as on the outside. After two weeks of duration and at the close of the meeting we had a good old experience meeting. People all over the church got up and thanked God for His blessings upon them.

Our first quarterly conference was held February 14th, and we were delighted to have our new presiding elder, Brother Gay, with us. Our people like this saintly man of God and his presence among us was a great inspiration. We will always be glad when time comes for him to be among us. We are getting along nicely in every way in our work.

With best wishes for the brethren, we ask the prayers of all for this part of the kingdom.

— H.H. Mitchell.  
*N.C. Christian Advocate*, March 13, 1913

#### FROM HUNTDAL CIRCUIT

The work is moving along on Hunt Dale Circuit.

We have held fine special meetings and there have been seventy-six conversions and forty-five additions to the church. The churches have seemingly been wonderfully revived.

The last meeting held was at Deyton's Bend. This was an old-time revival. There were thirty-six conversions and eighteen additions to the church, and possibly more to join.

Pray that we may have a successful year.

— Robt. F. Mock, P.D.  
*N.C. Christian Advocate*, April 24, 1913

#### IN MEMORY OF "GRANDMA GARDNER"

Mrs. Nancy Gardner was born in what is now Madison county, N.C., January 15, 1815. On the 22nd day of March, 1832, she was married to Mr. William Gardner, with whom she lived happily for forty-five years, he being taken from her on the 8th of May, 1877. To them nine children were born, all preceding her to the great beyond except two, Mr. G.E. Gardner, of Burnsville, N.C., with whom she made her home, and Mrs. Mattie McDowell, of Asheville. On the evening of the 22nd of February, while walking in her room, she fell. For nearly three weeks she suffered intense pain from the shock, and on March 11, 1913, the soul of "Grandma Gardner," as she was familiarly called, took its flight to God who gave it, she being at the time of her death 98 years, 1 month and 26 days old.

She was a life-long member of the Methodist Episcopal Church, South, having joined at the age of twelve and from that time till her death lived a consecrated Christian life. She was one of the oldest, if not the oldest Methodist in the Western N.C. Conference, as she bore the distinction of having been a member of the church for 86 years. She loved her church and was especially devoted to it, doing what she could to advance its influence and her heart was always filled with gratitude and joy as she saw the blessing of God upon it. But her sympathy did not stop with her own church, for she was a broad-minded saint who loved all of God's people, regardless of sect. Her home was noted for its hospitality and no one in need was ever turned away without receiving something from her hand. Especially was she a friend to all ministers and many have been the weary itinerants of the Holston and Western N.C. Conferences that have found welcome and rest in her home. Many of them have long since gone to their reward, but she still remembered them and delighted to talk of them and their work. Every man who has ever served as her pastor knew that he always had her sympathy, support and earnest prayers. She was affectionate, gentle and unselfish. She had a strong hold upon life; a warm and sympathetic heart, and a firm and unfaltering faith in God. She grew up when there were few educational advantages, but she acquired and possessed even to the closing day of her life, an unused mental power. She had a brilliant and well-furnished mind and delighted to talk of by-gone days. In her declining years she spent much of her time meditating upon the things of God and the Bible was her constant companion. From the year 1879 till 1907, at which time her eyes failed, she read the Bible through each year, making twenty-eight times successively. In her Bible, which she prized so highly, are the following lines written by her: I bought this book from Rev. Holmes, agent of the Methodist Bible Society, in the year 1879. It has been a great blessing to me. I have read it through each year since I have had it except one, when I had the fever, but I made it up by reading it through twice on another year, making twenty-eight times in all." By her constant study of the word of God she became acquainted with its truths and then made them a part of her life. Her trust was in God and she did not falter but steadily pressed forward, trusting in Him who is invisible.

The earthly life of one who lived for a noble purpose for nearly five score years has ended, but she has left to those whom she loved the rich legacy of a devoted Christian life. The memory of her godly life will have a holy influence upon those with whom she lived. Those who have had the benefit of her advice, counsel and Christian example should be thankful for a life which leaves behind it a radiance of purity, goodness and peace; should be thankful that the course of one so dear has ended unstained by any of selfishness or any deed that needs to be extenuated; for the hope that we have that she was a true Christian and the assurance that we may resume in the skies the happy intercourse that was begun on earth. Let the memory of what she was be a voice saying to us, "Follow me as I have followed the Lord."

The funeral was held from the Methodist church at Burnsville March 13th, conducted by her pastor, assisted by Revs. L.D. Cary and L.D. Gillespie, and her body was laid to rest in the town cemetery to await the glorious resurrection morn. The many friends that attended her funeral attested in a small way the love with which she was regarded.

Thus star by star declines,

Till all are passed away;

As morning high and higher shines,

To pure and perfect day;  
Nor sink those stars in empty night,  
They hide themselves in heaven's own light."

— W.M. Smith, Pastor.

*N.C. Christian Advocate*, May 1, 1913

#### SPRUCE PINE.

We have had an enjoyable year, and I think a good year, so far, in this work. Attendance on church services is good. Our Sunday schools have increased very materially. I have six churches and six Sunday schools. The people have indeed been good to us.

I preached a sermon on Foreign Missions on yesterday morning, here at Spruce Pine and we had with us Mr. and Mrs. Zeb Deaton, from Mooresville, N.C., who were on their way to Waynesville to attend the Missionary Meeting. They each gave us a good missionary talk. We were indeed glad to have them worship with us.

Brother Albert Sherrill from Rutherfordton circuit preached for us a week at Spruce Pine and we had a good meeting. Bro. Sherrill endeared himself to the people while here. Our presiding elder, Bro. Gay, held our quarterly meeting at Greenlees, May 30th and June 1st, preaching some able sermons. I assisted Brother R.F. Mock last week in a meeting at the Carolina Lumber Co's. Camps in Yancey county. We had a good meeting. These people are doing a fine business there. Cutting on average thirty eight to forty thousand feet of pine lumber per day. We found the people refined and above the average morally. We had a nice time fishing for bass and trout in Cane River and Big creek. While there Bros. Boss and Perkins took us up to the logging camp, 9 miles into the mountains, and gave us dinner in the camp. We went up Big Creek on the log train. On this creek we saw eight corn mills, which a few years ago, were principally used for grinding corn for moonshine whisky. Most of these mills are now idle and their owners are working for the Carolina Lumber Co.

Brother Mock is doing a grand work on Hunt Dale circuit and the people like him very much.

— Jas. A. Morris.

*N.C. Christian Advocate*, June 26, 1913

#### REV. WILLIAM BROWNLOW LYDA

Many Advocate readers will be saddened by the announcement of the death of Rev. W.B. Lyda, which occurred at his home at Weaverville on Friday afternoon, July 4th. While Brother Lyda had been in ill health for the past two years, his death was not immediately expected and resulted directly from heart trouble. The end came suddenly.

William Brownlow Lyda was born in Henderson county about 76 years ago. He was licensed to preach before the Civil War, while yet a young man, and was admitted to the traveling connection in the Holston Conference at Abingdon, Va., in 1859. He was always a faithful itinerant, serving some of the most difficult and trying fields in our mountain section. He gave the strength of his manhood to the work in the days that tried men's souls.

In 1890 his lot fell in the Western North Carolina Conference when a large section of the Holston Conference was taken in the formation of our Conference. He was well known and much loved throughout our mountain section. A man of cheerful and sunny nature, he was always good humored and made friends wherever he went. Since the year 1882 he has had a permanent home at Weaverville, but continued to do regular pastoral work till his health failed some years ago, since which time he has been on the list of superannuates. Some two years ago he found it necessary to un-



dergo a surgical operation from which he never fully recovered.

He was twice married, the first time to Miss Mackey. Of this union there was one child, William B. Lyda, now living in New York. The second wife was Miss Jennie Burgin, of McDowell county, by whom he is survived. Other children surviving are Logan and Edward Lyda, of Asheville; Charles Lyda; Mrs. L.C. Brown and Miss Minnie Lyda, of Weaverville.

The funeral services were held from the Methodist church at Weaverville, on Sunday morning, and the body was laid to rest in the Weaverville cemetery. May the comfort of divine grace rest upon the bereaved family.

*N.C. Christian Advocate*, July 10, 1913

#### REV. WILLIAM BROWNLOW LYDA

The old mountain itinerant is dead. Many are the hearts among the mountains of Western North Carolina and the hills of East Tennessee that are sad. For in all that country no man was so loved as William Brownlow Lyda. From the Blue Ridge to the Cumberland mountains wherever he traveled as an itinerant Methodist preacher the conquest seemed to be complete and abiding.

A woman in the experience meeting with deep feeling said: "I have got religion, and, thank God, I have got Brother Lyda's kind." In another part of the Asheville district I heard a man say: "They used to send their big preachers up here. Weaver was here, then Byrd came. I heard all of them, but I told the folks in my country, if they were going to send somebody to beat Brownlow Lyda, they had to send him yit!"

Such was the place that he occupied in the hearts of the people whom he served as a minister of the gospel. "Brother Lyda," as he was affectionately and universally called, lived and died without much of this world's goods, but he was rich in the love of a great people.

This devoted servant of God, whom I have chosen to designate the mountain itinerant, was an utter stranger to the "primrose path." From the first he struggled with adverse conditions.

In the fall of 1850, when fifteen years of age he was converted at the old Blue Ridge camp ground in Henderson county, near the place of his birth. When called to preach a little while after, difficulties almost insuperable stood in the way of his making the proper preparation. His father was dead, and he was the eldest of nine children. How could he leave home, and if he could, how could he get an education as there was not an academy in his native county? After some years on anxious thought and planning, he left home for Sand Hill Academy in Buncombe County—a school in charge of Rev. Jacob Hood, a Presbyterian minister. His educational advantages were limited to a short stay at this academy. In 1859 he was admitted on trial into the Holston Conference and sent to Clear Fork Mission, a hard work where he succeeded, nevertheless, in gathering 117 into the church. The next year was one of continuous revival, then came the great Civil War, but through these terrible years and the still more trying times of Reconstruction in East Tennessee Brother Lyda continued to preach the gospel. With Saint Paul he could say, "in afflictions, in necessities, in distresses, in stripes, in tumults, in labors, in watchings, in fasting!"

The hardships that he had successfully encountered made him strong; "in him was the strength because his heart was pure," and proudly he wore the scars of battle, but his heart was as tender as that of a little child and his nature was as sunny as his native mountains when robed in the sunshine

of a cloudless day. All alike with whom he met came under the spell of his genial presence, and acknowledged the supremacy of his big heart.

It fills me with sorrow to think that I shall see no more the face of my old friend, at all times, kind and helpful to the young itinerant who served as pastor of his family for three years at Weaverville. During a part of that time Brother Lyda was unable to preach on account of his physical condition, but he never failed to be at church if able to get there. What a benediction was his presence. His prayer at the close of the sermon seldom failed to be of more value than the sermon itself.

Brother Lyda will be remembered as an old-fashioned Methodist preacher whom the people heard gladly. For he could command larger congregations than any other man, who has preached in the section of country where he was known and honored. But when he has been forgotten as a preacher, the generations following will talk of him as the man who could surpass all others in singing the old hymns of the church. By his singing many sinners have been convicted, mourners converted, and weary pilgrims encouraged on their journey to the promised land. — Alva W. Plyler.

*N.C. Christian Advocate*, August 7, 1913

DEYTON—Thadeus Deyton died April 16, 1913, aged about 21 years. He was just in the prime of life, with many prospects before him. He had educated himself to some extent at Weaverville College and had planned to continue his course after he had taught some; but that dreaded disease consumption seized him and destroyed his plans.

In April the pastor began a meeting at Deyton's Bend near his home. We went to Thadeus' home and took him to church. He was so weak he could not walk any distance. He had never made any profession when the meeting began. He soon came to the altar for prayer and for about seven days as often as he could attend the services he seemed anxiously seeking salvation. On Thursday before the meeting closed he found Christ precious to his soul and joined the church and soon was unable to leave his bed. He called me to baptize him in his home. In a few days, on the 16th of April, his soul took its flight to the . . . Just before he died he called his people to him and told them he was going to his father, mother and sister who had preceded him some years ago. On the second Sunday in July his pastor preached his funeral from the first and eighth verses of the 143rd Psalm. He had written this in his note book before he died. He has left a grandmother, two sisters and many friends to mourn their loss.

We regretted to give up Thadeus. His pleasant appearance and sincerity we shall never forget. But the Lord knows best. We must let the bright testimonies that he left comfort us. Why should we want him back in this world of sin and pain? We feel assured he has passed into heaven where no suffering or sorrow is known.

We extend our deepest sympathy to you, beloved relatives, and point you to One who can comfort and drive away the trouble.

— Robt. F. Mock, P.C.

*N.C. Christian Advocate*, August 28, 1913

DEYTON—Miss Polly Peterson was born Dec. 21, 1861. She was married to Mr. Columbus Deyton 34 years ago. This union was blessed with nine children, eight boys and one girl. The girl and two boys preceded her some time ago. She professed religion and joined the church at the age of 16, and was a faithful member until the end came, July 18, 1913. She was a great worker in her church. The salvation of her family and her neighbors was ever on her heart, and

they were never forgotten in her prayers. She was a woman of much prayer and devotion. She was always kind to everybody and was ready to lend a helping hand to the sick and needy. Her daily walk and life were a light in the world for good. Her words were always against sin and for the advancement of the kingdom of God. Her presence was inspiring in a congregation, and she was always present when able. I never had the pleasure of having her in my congregation but one time, this at the first service at Horton's Hill. Soon after this she was not able to leave her bed with the terrible disease cancer. She suffered intense pain for nearly eight months. She endured her suffering patiently. I had the pleasure of visiting her, numbers of times and she would always ask me to have prayer and would praise the Lord in these services, and would exclaim her pains would soon be over.

Sister Deyton will be missed, not only in her home, but in the community, and by her host of friends. There is a vacant place in the home, church and community that can't be filled, but there was an empty pew in heaven for her and she is filling it now, and why should we grieve or wish her back? As she lived, so she died. There were no clouds in her evening sky to darken her prospects of eternal life. We mourn her departure. She is in her Father's house and there we may find her. She can not come back to us, but we can go to her.

Beloved relatives, we extend our most sincere and heartfelt sympathy. Peace be to her ashes. — Robt. F. Mock.

*N.C. Christian Advocate*, August 28, 1913

#### FROM BALD CREEK

We reached our new field of labor this P.M. and found a people ready to receive us warmly. The parsonage was newly furnished, and this evening almost, if not all, the people in and around the village came with arms full of good things for sustenance. We are more than glad to be among such good people of all denominations. We feel that our people are Christian workers for the Master. May God's richest benediction rest upon the good people of this community.

Christmas greetings to all. I am a fellow servant in Christ,

— J.M. Barber, P.C.

*N.C. Christian Advocate*, Dec. 25, 1913

#### MICAVILLE

The Micaville work is progressing nicely. We have organized one strong Epworth League at Deyton's Bend this year and the old time class meeting has been organized at Horton's Hill. We have one old Epworth League on the work at South Toe. We hope to organize an Epworth League and the class meeting at all of our churches this year. We have fine people to serve and they have been good and kind to us since we came here, and we are looking forward for a great year in every respect.

We shall endeavor to secure our allotted number of new subscribers this year for the Christian Advocate.

Pray for us and for our success in the work.

— R.F. Mock.

*N.C. Christian Advocate*, March 5, 1914

#### SPRUCE PINE AND BAKERSVILLE

Since there has been nothing in the field notes this year from Spruce Pine and Bakersville circuit, perhaps it would be of interest at this time to mention the fact that we are still on the map of Methodism. We are right now in the midst of one of the worst blizzards of the year. We have had zero weather since yesterday morning. We have had a continu-

ous northwest snow storm since Saturday night and the storm is still raging, this Monday night.

We closed a meeting at Spruce Pine on last Wednesday which had been in progress since February 17th. Brother Gay did the preaching. We had a number of conversions and reclamations, and the church is very much stronger spiritually since the meeting. The people up here are very fond of Brother Gay.

The Bakersville church is beginning to make preparation for entertaining the District Conference, which will be held in that church some time in July. They are going to make some repairs on the church. We expect to begin a protracted meeting at Bakersville the first Sunday in April. Brother Thompson, of Marion station, is expected to do the preaching.

These are good people up here, and there is a better day coming for this part of the field. Pray for us that we may have a great year.

— James P. Morris.

*N.C. Christian Advocate*, March 12, 1914

BAILEY—John Wesley Bailey was born in Mitchell County October 30, 1833, and died Feb. 20, 1914 at 6 o'clock a.m.

Brother Bailey was married to Miss Julia Hensley 48 years ago on the day of his death. To this happy union were born four children: Mrs. Geo. Young, of Bakersville, N.C.; Mr. Will Bailey, Miligan, Tenn.; Miss Cary Bailey, of Bakersville, N.C.; also one deceased daughter. The good wife preceded Brother Bailey to the grave six years. Brother Bailey was a consistent member of the Bakersville M.E. Church, South, being one of the charter members; also one of the promoters and a trustee of the church property. He was a member of the Masonic Lodge at Bakersville, being one of the charter members, and having held some of the most responsible offices in that order. Brother Bailey loved his church and his order, and never tired of laboring for their good. He was a Methodist of the old school and raised a Methodist family. His home was ever open to the tired Methodist preacher. Many are the preachers who have sheltered under his roof. Brother Bailey was a man well versed in the Bible, having made it a study for many years.

While Brother Bailey was a quiet and unassuming man, yet he was uncompromising with wrong doing, having no patience with deception or hypocrisy. This being the case, he enjoyed the respect and confidence of a large circle of friends. Brother Bailey lived his religion every day, and leaves behind full evidence that he has gone to receive a Christian's reward. During his long illness he was patient and submissive to God's will. For almost a year he was helpless, and I must say I never saw one more lovingly and tenderly cared for than he by his Christian daughters. Such love and patience as they exhibited in the cares and comforts of their father can only come from hearts in daily communion with God. It did me good to enter this home and see how kind and loving these daughters were to their helpless father. May many others follow their example.

In the death of Brother Bailey the county loses one of her best citizens, the community a kind and useful neighbor, the children a devoted father and the Methodist church a devoted and loyal member.

May God's richest blessings rest and abide with the bereaved children.

His pastor, Jas. P. Morris.

*N.C. Christian Advocate*, April 2, 1914

BRYANT—John Wesley Bryant passed away April 24, 1913. He was born July 1st, 1841, being 71 years, 9 months and 23 days old. He was married February 18, 1868, to Miss



Finette Hampton. To them were born six children, four sons and two daughters—Mrs. J.M. Edwards, of Cane River, and Mrs. Sam Peterson, of Jack Creek; Messrs. Oliver and Charlie Bryant, of Jacks Creek; Crate and General Bryant, of Burnsville. He was buried in the family grave yard near Boring's Chapel on Jack's Creek, which he had helped to erect, the funeral services being conducted by three ministers of the M.E. Church, South, Revs. Mock, Edwards and Smith. He had been a consistent member for 39 years. He was the salt of the earth, a father in Israel. His life was adorned by a constant godly walk and conversation, and, like Dorcas of old, he was full of thoughtful good deeds. He is sadly missed as a steward of the church, Sunday school superintendent, neighbor and friend of the pastor. No one had greater influence than Mr. Bryant. His home was the home of the ministers of God. He was broad-minded and loved all God's people, regardless of sect. How often the writer has heard him pray, "Oh God, help the people all up and down Jack's Creek; they are my neighbors and my neighbors' children." Not only did he express great desire for his own dear people, but unto all the "ends of the earth." What a good example did God's grace enable him to set before man. May the bereaved ones look for consolation to Him who hath all power over life and death. Of him it may be said, "Asleep in Jesus, blessed sleep." A neighbor,

Mrs. Maggie Bailey.

*N. C. Christian Advocate*, April 9, 1914

#### BALD CREEK

Since I last wrote we have held two meetings, one here at Bald Creek and one at Borings chapel. We had with us here Brother Albert Sherrill, of Rutherfordton. He did some good preaching. Our church was strengthened and helped by the good sermons. We had six professions and two additions to the church. Brother J.E. Gay, our beloved presiding elder, was with us at Borings Chapel and did able preaching. We did not hold long on account of our Sunday School Convention at Burnsville, but all the people were greatly benefited. I wish to ask the prayers of all the brethren, so that we may be able to finish the year's work with great success.

May I have the space to announce the names of my delegates to district conference which begins the 16th of July at Bakersville, N.C.? Brothers Hooker Proffitt, M.T. Byrd, M.P. McCourry, and N.Z. Penland. Alternates: A.P. Honeycutt and Guss F. Hensley.

Faternally,

J.M. Barber.

*N. C. Christian Advocate*, June 11, 1914

#### MORGANTON DISTRICT CONFERENCE

The pastor of our church at Bakersville, Rev. J.P. Morris, writes:

Bakersville is glad to entertain the district conference, but in providing entertainment for you it would be much help to me to know just who expects to attend. Will each preacher in the Morganton district please let me know at once as nearly as possible the number and names of those who expect to attend from his charge? Also we will appreciate it very much if you will let us know who expect to come by private conveyance. The C.C.&O. arrives at Toecane at 4 o'clock p.m. You will be met at station and the journey completed in hacks. All parties coming from towards Morganton or Asheville will make connection with C.C.&O. at Marion, N.C.

*N. C. Christian Advocate*, July 2, 1914

#### CHILDREN'S DAY AT BALD CREEK

Children's Day was observed at Bald Creek church on the third Sunday with a very interesting program. There are about 50 in the primary department and they all entered into the exercises so joyfully. It was indeed inspiring to see them as they marched, sang and recited. The cradle roll department was begun on that day and twenty-five certificates were presented at the close of the cradle roll service. Our Sunday school gives evidence of new life in every department, and with our young, ambitious superintendent, a pastor who is thoroughly interested and ever ready to assist and direct, and a loyal, energetic band of teachers, we have great promise of much progress in our Sunday school. We expect to begin the use of the graded literature with the beginning of the year, October.

A member.

*N. C. Christian Advocate*, July 2, 1914

Burnsville.—We are still trying to do our work faithfully and to go forward. Sometimes we meet discouragements but we take courage from the promise that "all things work together for good to them that love God." I am trusting God and doing my best to strengthen the forces of righteousness in this "land of the sky."

Brothers Gay and Siler were with me on May 28-31 and did some strong pleading for fidelity on the part of church and Sunday school. We expect to begin revival services on the third Sunday in July. Rev. H.H. Jordan, of Morganton, will do the preaching, and Rev. J.M. Barber, of Bald Creek Circuit, will serve as choir leader. We are praying that the church may be greatly blessed and sinners converted.

I am glad to report that the neighboring churches under the care of Revs. J.M. Barber and R.F. Mock, are growing. All of us engaged in this field feel our need of the prayers of God's people. This is a beautiful land, but its beauty will be greatly enhanced when the people are won for Christ.

On Monday, June 22nd, at the home of Mr. and Mrs. C.C. Higgins, their daughter, Miss Ruba Anna Higgins, became the bride of Mr. J.A. Gordin. It was a home wedding with only the family and a few friends present. The ceremony was performed by the writer.

— I.F. Cotton.

*N. C. Christian Advocate*, July 9, 1914

#### MORGANTON DISTRICT CONFERENCE

Brother Blair, we missed your presence with us at Bakersville, July 16-19, for you know that it would have been enjoyable not alone for looking after church work, but from the social side, and then the beautiful mountain scenery which always makes us better, when we think of what our Father has done for us in giving us the mountains as well as the oceans and the plains between; but you and your work were not overlooked. Brother Thompson represented you and we subscribed about \$100 on your debt with more to come.

The district was well represented, only one charge unrepresented, and the reports were encouraging, showing that Brother Gay and his preachers have been at work.

The usual routine work was looked after, and plans for further work carefully considered.

We had but one visitor with us, Brother Frank Siler, but you know that he is a regular talking machine, and he gave us two fine sermons, and a number of talks. His work will help the report of Spruce Pine and Bakersville.

R.J. Young, of Bakersville, J.L. Nelson, of Morganton, J.H. Giles, of Glen Alpine, and A.B. Gilkey, of Marion, were elected delegates to the Annual Conference.

F.J. Chapman, of Marion, was elected lay leader of the district.

Gilkey was selected as place of meeting next year.

L.D. Thompson, H.H. Jordan and A.C. Swafford were elected licensing committee.

Thomas F. Higgins and James S. Gibbs were licensed to preach.

J.L. Smith was appointed to write memoir of Rev. J.W. Dalton, and E.K. Creel of Rev. D.P. Goode, two faithful local preachers who have died during the year, the same to be inserted in the minutes.

The Conference remembered at a throne of grace Rev. R.M. Hoyle, our late presiding elder.

The report on education emphasized the necessity of helping Rutherford College, and resolved to raise \$5000 on the district.

The preaching during the conference was done by Revs. J.A. Bowles, J.E. Gay, T.J. Ogburn, J.F. Armstrong, Frank Siler and J.B. Carpenter.

The pastor, Rev. J.P. Morris, and the good people of Bakersville gave us such a fraternal entertainment that they won our hearts.

It has been twenty years since the district conference had been there and the secretary read a brief sketch of what had been done during these years, showing that we had more than doubled our contributions and increased our membership about 75 per cent., so we may say that Morganton district is growing.

— J.B. Carpenter, Secy.

*N.C. Christian Advocate*, July 30, 1914

**BALD CREEK**—We are getting on well in the work, but would like to do even better. Since I have been here, there has been good increase in the Sunday school. There are now over one hundred on the roll, still there is a large field to cultivate, because there are many more who ought to be enrolled.

We have bought a new organ and furnished our Sunday school with a great many helps necessary for the work. Our cradle roll department is doing well under the leadership of Mrs. J.P. Bennett, who is a great worker in all departments of religious work.

We hope to hold several meetings yet and are praying for the conversion of many souls. We need and earnestly ask an interest in the prayers of all God's people.

— J.M. Barber, pastor.

*N.C. Christian Advocate*, August 13, 1914

**Micaville Circuit**—We have had a pleasant year so far in many respects. We have some fine folks to serve, and generally speaking, our people attend church well, and take a great part in the Sunday school work. Our Sunday schools at most of the churches have improved during the summer season, but we have some who haven't yet learned the importance of the Sunday school work and faithful attendance at church services but we are trying to go after those who are indifferent along these lines and get them to attend the Sunday school and preaching services.

We have held five meetings on the work this year and have had some success in all of them. There have been a number of conversions and reclamations. We have had fourteen additions this year and more expected soon.

We have just closed an eight days' meeting at Horton's Hill. We had several conversions and four additions during this meeting. Brother Gay, our presiding elder, did the preaching and preached a series of strong, effective sermons. His preaching was a great help to all and he won the confidence and love of all who heard him.

— R.F. Mock, P.C.

*N.C. Christian Advocate*, August 20, 1914

**YOUNG**—Desdemonia Young was born Dec. 15, 1844, and died May 5, 1914, aged 69 years, a few months and days. She professed religion at an early age and joined the Baptist church but some few years later she connected herself with the Methodist church at Martin's Chapel and still later in life she moved her membership to Shoal Creek Methodist church, of which she remained a faithful member until death. She was ever awake to her duties as a Christian lady, and just as long as she had physical strength she attended her church, but when she could no longer attend she had the church at heart and continued to remember it and her pastor in prayer.

In all her suffering she was patient. Even when she knew the end was near she was quiet, happy and hopeful, as all who fully trust their Saviour. She was often found shouting praises to her God because she was ready and waiting to go to be numbered with the saints beyond. It was the pleasure of her pastor to visit her several times, and always found her smiling and cheerful.

She was married to Brother Melvin Young when a young woman. Their union was blessed with four children. The husband and one child preceded the mother some time ago. Three daughters, Mrs. Banks, Mrs. Clontz, Miss Kate Young, and a devoted sister, with whom she lived, are left to mourn her loss.

Mrs. Young was a bright shining light in her home and community and her influence will live to draw those who knew her to higher planes of Christian living.

— Robert F. Mock.

*N.C. Christian Advocate*, August 20, 1914

**Spruce Pine and Bakersville**—Dr. and Mrs. V.R. Batt, of Bakersville, lost their little girl, Vivian, last week. She died of diphtheria. Little Elmer was a bright, manly little boy, a of our Sunday school. May God sustain the kind parents by His grace in this sad hour of their bereavement.

Brother Charles Stuart lost his little boy, Elmer last week of diphtheria. Little Elmer was bright, manly little boy, a member of our Sunday school at Bakersville. My prayer is that God will sustain the father and relatives of little Elmer, by His grace.

We miss these little faces in our Sunday school, but God had a place for them and called them unto himself.

The kind people of Bakersville sent their pastor a nice little pounding by express on last Monday—such things as coffee, sugar, lard and canned fruits; also a check for \$7.50. It is useless to say they were gladly received. May God's richest blessings abide with these kind people. This is a great country up here, and we believe that Methodism has a great future in this section of North Carolina.

— Jas. P. Morris, Pastor.

*N.C. Christian Advocate*, Oct. 1, 1914

**Bald Creek Circuit**—After having served the Jonathan charge for two years, on Nov. 24 we severed our connection with those people and started on our journey to Bald Creek, our new charge. On Friday, Nov. 27th, we arrived. The parsonage not being ready for us to move in, we were amply entertained in the hospitable home of Brother W.L. Edwards from Friday afternoon till Monday morning, when we moved in. That afternoon, as their usual custom is, about forty persons came and gave us a generous pounding. By the way, it is still coming, but of course we do not object, so we have ample supplies for a while at least.

We are glad we are here. The lines have fallen to us in pleasant places. We are hoping, praying and planning for a good year, and we believe we will have it.

— Joseph Fry.  
*N.C. Christian Advocate*, December 24, 1914



Avery Circuit—We have just closed our meeting at Jonas Ridge. We had forty-six professions; about thirty added to the two churches—Methodist and Baptist. It continued sixteen days. The Lord was there in great power. I did the preaching except three sermons by Rev. J.M. Harris, of Morganton. We have a good, kind, appreciative people to work with. We are praying for a great year on the Avery circuit. Brethren, pray for us.

— John H. Green.  
*N.C. Christian Advocate*, February 4, 1915

Revival at Bald Creek—Rev. W.L. Dawson, Conference Evangelist, writes, under date of Feb. 11th:

We have had a great meeting at Bald Creek. About fifty-six professions, eighteen additions to our church, with others to join, and several joined the Baptist church. The meeting started off well the first day and the Lord was manifestly with us in every service. Many old troubles were settled and we left the people loving each other. Brother J.A. Fry, the pastor, is in great favor with his people, and he has a great people to serve.

*N.C. Christian Advocate*, February 18, 1915

Spruce Pine—Rev. W.L. Dawson, Conference Evangelist, writes under date of February 15th, as follows:

Just closed a good meeting of two weeks' duration at Spruce Pine. Brothers Morris, the pastor, and Gay, the presiding elder, had been preaching here for over a week when I came, and they had been preaching some telling gospel too. There were about forty-five professions and twenty-five accessions to our church, except those who will join other churches. The church is greatly revived. Brother Morris is in fine favor with his people here. We go from here to Bakersville to begin a meeting Wednesday night, the 17th.

*N.C. Christian Advocate*, February 18, 1915

Avery Circuit—Will you please permit me a little space in your valuable and worthy paper to say something about Avery Circuit? Our first quarterly meeting for this circuit was held at Fair View Methodist church on Saturday and Sunday, 6th and 7th of this month. Our worthy and efficient presiding elder, J.H. Bennett, arrived on Monday evening before and preached twice a day until the next Sunday night and most excellent preaching and resulted in much good to the community, and after leaving on Monday our pastor, Rev. J.H. Green, continued the meeting and preached twice a day until the second Sunday and resulted in nine conversions and reclamations and seven accessions to the Methodist church. The spiritual life of the church was quickened and the community benefited and a prayer meeting organized. We are well pleased with our presiding elder and pastor. They have greatly endeared themselves to us and we are looking and hoping for gracious results from their preaching this year.

— J.P. Thompson.

*N.C. Christian Advocate*, February 25, 1915

Avery Circuit.—Another great revival just closed at Pisgah. We continued ten days. O, how the presence of the Lord was with us from the beginning until we closed. People who never made any start for heaven before were converted. Old and young were saved. We had thirty-nine professions and eleven added to our church; six to the M.E. church and six to the Baptist church. Others to come into our church later. Praise the Lord for the old time religion. Brethren, pray for us. We are expecting greater things for the Lord yet on the Avery circuit.

Sincerely,

John Green.

*N.C. Christian Advocate*, March 11, 1915

Spruce Pine—These few notes from this part of the field may be of interest to Advocate readers. We have held three meetings this year on Spruce Pine and Bakersville charge. Had 200 or more professions and restorations during these meetings. Some very old people professed religion, one lady 79 years old, one man 84 years old. Brothers Gay and Dawson have done some splendid work this year on this side of the ridge. We are going to try to build two new churches this year on this work, one at Altapass, and one on Beaver Creek. The Methodists, Baptists, and Presbyterians gave us a nice pounding on last Saturday. It was of the sort that did not make us sore, but made our souls soar.

— Jas. P. Morris.

*N.C. Christian Advocate*, March 18, 1915

Micaville Circuit.—We have spent almost four months of our second year on the Micaville charge and at three of the churches we are serving our third year. The winter has been very bad—rain, snow and sleet almost continually for three months. Our people attended church well during this bad weather and financially we almost doubled the report of the first quarter over that of last year. Our Sunday schools suffered owing to the bad weather, but we are glad to see the signs of spring coming and our Sunday school's renewing. We think from now on we can increase our attendance both at Sunday school and preaching services.

We have held three meetings this year on the work—at Petersons chapel. Shoal Creek, and Mortons chapel. We had very good meetings at all these places. Brother Dawson did the preaching for us at Mortons chapel and delivered some strong messages and was enjoyed by all who heard him.

We have added twenty to the churches during this year by letter and on profession of faith—most on profession of faith. A number of these were grown people and some who are the heads of families and men who we believe will be useful in the church.

We have a good people to serve, and we believe the interest of the church and Methodism is growing in the hearts of our people. We are expecting the best year this year in the history of this work. Pray that we may have it.

— R.F. Mock, Pastor.

*N.C. Christian Advocate*, March 25, 1915

SORRELS—Sarah Jane Phillips Sorrels was born March 24, 1844. She later on married James N. Sorrels. Their married life consisted of 51 years. Their union was blessed with nine children, six living and three dead. Sister Sorrels was 69 years and a few months old when she died. She joined the M.E. Church, South, at Boring's Chapel at the age of 22 and was a faithful member until the end came. She was sick three weeks and six days, all of which she bore with patience. Medical aid was called and all was done for her that love and skill could do, but all in vain. It seemed that the death seal was upon her and in a few days she fell asleep in Christ Jesus. Death came unexpected to her family and friends, for she seemed to be cheerful and improving, but at a cheerful moment death came unto her, but did not find her unprepared. Her loins were girded and her faith in Christ was burning, and with a Christian smile she met death. I visited her about a week before her death and she said she was ready and waiting to go if it was God's will. Her body was laid to rest in the family graveyard to await the morning of the resurrection of those who have died in the triumph of the faith in Jesus Christ. She leaves a husband and six children to mourn their loss, but while her death was a loss to her family and friends and church, it was heaven's gain. May

God comfort those who are left behind and may they so live as to meet her in the land of the blessed. Peace be to her ashes.

— Robt. F. Mock, P.C.

*N.C. Christian Advocate*, April 8, 1915

YOUNG—Dullie Carter Young was born April 18, 1841, and was married to Mr. Creed Young February 2, 1862. Their married life consisted of about twenty-five years. Mr. Young preceded Sister Young to the land beyond nearly twenty-five years ago. Mrs. Young died October 4, 1914; age, 73 years, five months and 16 days.

Sister Young was born in Madison county and at her marriage she moved to Yancey and soon became a member of Shoal Creek Methodist church of which she was a member when death came. She was a faithful member. She never shirked her duty but stood by her church until the last. She was a woman of means and was a great help to the church in many ways. Not only did she show her love and appreciation for the church, the poor and needy in Yancey county never had a better friend than "Aunt Dullie." She always enjoyed helping any one in need or any worthy cause. Her kindness and thoughtfulness of others will never be forgotten. Aunt Dullie is gone to her reward but the memory of her still lives in the minds and hearts of the people around Shoal Creek and by all who ever had the pleasure of knowing her. I am sure that every Methodist preacher that has been pastor at Shoal Creek remembers her and her kindness after going away from the work. Her home was always a home for Methodist preachers and their families. It seemed that there was nothing she enjoyed more than having her pastor and his family come to her home. The writer and his wife will never forget this noble woman. We were in her home several times during our first year here and the more we were in the home the more we loved this character.

She was not sick long. Her health began failing a few months before her death but she continued her work and looked after her farm until just a short time before her death. On the first Sunday night in October her spirit passed into the hands of her Master. She was buried at Shoal Creek church. I preached her funeral from St. John 14:1 and 2. Rev. L.D. Gillespie at Burnsville followed with an eulogy of her life. She will be missed but God knew best and may He comfort us all!

— Robt. F. Mock.

Micaville, N.C.

*N.C. Christian Advocate*, April 22, 1915

Spruce Pine-Bakersville.—We began a meeting at Oak Grove the fourth Sunday in May and closed the first Sunday in June, the meeting have continued sixteen days. During these services unsaved ones came to the altar crying aloud for mercy, and twelve found peace with God. Two or three of them joined the church some years ago, but had drifted back into sin. The others were young men and young women who had never made any profession. They were truly converted and now have that desire and determination to press forward in the Christian life. But it was sad to close the meeting, leaving some who would not yield to the wooing of the Spirit. There were nine additions to the Methodist church. Several gave their names for membership in the Baptist church and one or two had not decided which church to join.

The preaching was done by Rev. J.P. Morris, pastor, Rev. Mr. Garge, pastor of the Baptist church, and the writer. Each service after the first two or three, when the message was directed to the church members, a special message was brought to the unsaved.

We were glad to see members of both Methodist and Baptist churches come together and work for the salvation of the

lost. The Baptist choir aided a great deal in singing. The churches were greatly revived, and the future for Oak Grove looks bright.

We plan to begin a meeting at Young's Cove next Sunday, June 13th. Brethren, pray for us. Your very sincerely,

— E.L. Kirk.

*N.C. Christian Advocate*, June 17, 1915

Avery Circuit.—We just closed a fine meeting at Pine Grove. The good Baptists joined in with us. The churches were greatly revived. The writer did most of the preaching, and Brother Allis preached a few times, and Brother Bush from Granite Falls preached twice. We had to fight the devil on every hand. One of his servants stood at the church door to fight the preacher as he came out, because he told them the truth in his preaching. We soon had the devil under control and the revival went on. There were 31 professions, making 125 professions we have had on the Avery Circuit this year.

Sincerely,

— John H. Green.

*N.C. Christian Advocate*, September 9, 1915

Micaville Circuit.—Just a few words about the Micaville Circuit. Many encouraging things come to our people this year, and we are having a good year.

In our Missionary Institute at Shoal Creek we had several of our faithful pastors and preachers, and all did some fine speaking and preaching while with us. Rev. J.P. Morris of the Spruce Pine and Bakersville work gave us an interesting lecture on the first night of our meeting on "Citizenship." On Friday night Dr. E.K. McLarty, of Charlotte, delivered a thrilling message on evangelism, and on Saturday night Rev. J.H. Barnhardt, of Asheville, preached an excellent sermon on missions. Brother Gay, our presiding elder, and Bros. Wellman and Fry with the laymen discussed various phases of our work in the mountains of the Morganton District, and all gave interesting talks.

We feel it a great thing to have all of these brethren with us, and we feel that such messages as we heard on missions and evangelism will elevate our people and prove a blessing to them. The meeting was a great help to the work up here.

In connection with this we had our third quarterly conference, and followed Sunday morning with a strong sermon on the "need of more men" by the presiding elder, Rev. J.E. Gay.

We have had the most of our meetings, and have had good meetings at all the churches during the year. Not a great number of conversions and additions, but in other ways. Brother Wellman was my help at Horton's Hill. He impressed the people and the people became very much attached to him.

Bro. Gay was my help at Deyton's Bend. We were bothered with rain, but had a good meeting. Brother Gay told the people of the old, old story, and it found its way into the hearts of the people, and I feel we shall see the fruits of it in the future.

We are ahead this year on our collections and hope to come out in full.

— Robt. P. Mock, Pastor.

*N.C. Christian Advocate*, September 9, 1915

McCOURRY.—Zella McCourry was born August 5, 1895. She professed faith in Christ and joined the Methodist church in 1911, and remained a consistent member until death May 1, 1915.

Zella was a noble girl, devoted to her home, church and friends. When able she was always present at Sunday school



and church, and was interested in every good cause. She delighted in making her loved ones and friends happy. The writer and family shall never forget the many acts of kindness shown by Zella. She always came with a smile and kind word which was an inspiration to all. To know her was to love her.

We can't understand why God took her away so early in life; but He knows best and doeth all things well. Our loss is her eternal gain.

She suffered several months, but bore her affliction patiently, never murmuring nor complaining, but relying on God who helps us bear our pains, sorrows and cares. She passed down the valley and shadow of death realizing her loving Savior was with her. May He in whom she trusted ever strengthen, sustain, and comfort the bereaved ones, and in the resurrection may the family cords that death has broken be again united in heaven never to be broken.

— Robert F. Mock.

*N.C. Christian Advocate*, September 16, 1915

**BAILEY.**—Pauline Bailey, the infant of Brother and Sister M.L. Bailey, passed away some months ago, age nineteen months. She was a bright little girl and had become one of the brightest stars in the home. Its little life was a light and a source of comfort to the family. It was the center of the affections of the family, but while this was true God had another home for the little angel, and on the evening of the second day of May, 1915, God called it from its earthly father and mother to its eternal rest and joy.

We can't understand why God in His infinite love does call such little ones away in death, but His will be done and not ours. He doeth all things for our good, yet His doings may be a mystery to us now, but some day we shall understand why our heavenly Father called little Pauline away in such an hour, and when she was such a joy in the home.

The funeral of this infant was conducted at the church of the parents, Horton's Hill, by their pastor, with a large crowd of relatives and friends.

Pauline's body is lying beneath the sod, in the silent tomb, waiting the morning of resurrection, and the God of all comfort and all power shall call it from this silent tomb into a spiritual life, and into a world of joy and peace and where death shall have no more power, but one continual flow of life eternal and joy unspeakable.

May God comfort the parents and the host of friends of Pauline and in the morning of the resurrection may the family cords that death has broken be again united in heaven in eternal love never to be severed again.

— Robert F. Mock.

*N.C. Christian Advocate*, September 16, 1915

## REPORTS

**ASHEVILLE DISTRICT**—W.A. Patton District Superintendent.

Dear Bishop Henderson and Brethren:—

I bring this my fifth report as District Superintendent of the Clyde District to the Annual Conference. I am glad we can report a measure of success on the District. We had quite a lot of sickness among the families of the preachers. Brother Stamey has had serious sickness in his family; death claimed his baby, and some of the other children were seriously ill. Brother J.F. Matney has had serious sickness in his family; one of his daughters died (Mrs. Reeves), and two of his daughters have been ill in the hospital for several operations. W.T. Clark has had serious sickness in his family. We have had a siege of sickness in our own family; typhoid

fever and then pneumonia, but God restored our own family to health again.

I want to speak now of the spiritual condition of the work. *I am not satisfied with the spiritual condition at all.* I fear in the thought of gaining members we have overlooked the work of building up the church in *faith* and *holiness*, and a great deal of our material in the church is unused and unqualified for service. My prayer has been that the church may be built up, not only in membership, but holiness. We do need money, but what we need more than money is self-surrendered pastors who are not afraid to preach the whole counsel of God. We will now take up the District by charges:

**Asheville**—Dr. W.F. Stanton has had charge of our church in Asheville, and brings us a great gratifying report. The membership has been more than doubled this year. The spiritual standard of Methodism has been preached and held up to the people, for Dr. Stanton is a self-surrendered man. The financial condition is fine, every dollar of the estimate for all claims has been met in full. Our church in Asheville has a great future.

**Asheville Circuit**—F.A.L. Clark pastor, has had a good year with a number of conversions and accessions. Brother Clark is a faithful pastor.

**Bakersville**—With J.F. Matney as pastor, has had a good year. Nevertheless, serious sickness has handicapped Brother Matney. He has had a number of accessions and conversions, and has nearly completed one new church (Hunter's Chapel).

**Boone**—Brother S.N. Bumgarner as the faithful pastor, has had a good year, with a number of conversions and accessions, and one new church.

**Canton Station**—W.C. Matney has done things at Canton this year: has paid a lot of money on the church debt, raised all of his benevolences, and made over 25 per cent. gain in membership. The people want him returned.

**Canton Circuit**—W.H. Pless has been on his job, and things have happened in the right way. There have been over three hundred conversions and nearly 150 accessions to the church. Every dollar on all claims paid in full; one new class organized.

**Clyde Charge**—W.A. Graybeal, the pastor, has done a faithful year's work; has built the church up in faith and Scriptural holiness with a number of accessions and conversions. The people unanimously ask for his return.

**Creston**—U.A. Dry has had charge of the work this year, with some success.

**Culberson**—Van B. Harrison has had a good year on the Culberson work. The people ask for his return.

**Etowah**—D.L. Earnhardt, the faithful pastor, has done a good year's work, and the people are petitioning for his return.

**Hayesville**—With W.T. Clark, has had a good year. Although Brother Clark has had a lot of sickness in his family, he sends a good report.

**Leicester Circuit**—Brother W.H. Johnson has done a good year's work, and the people ask his return by a long list of names on a petition.

**Lansing**—John S. Green, pastor, has had a good year on this charge; has organized one new class and over 100 conversions and nearly 200 accessions to the church; is now planning for a new church building.

**Montezuma**—David W. Haga, the pastor, has had some degree of success. Forty-five professions, and about twenty accessions to the membership. The old Aaron Seminary building has been taken down, and a good new church building with a concrete foundation going up in its stead at Montezuma. About \$300 in building and improvements on

the charge during the year. Brother Haga has been faithful.

Pisgah—J.M. Fowler has had a good year, has also held some great revivals, and he has the evangelistic spirit and power.

Pond Mountain—H.A. Blankenship (supplied) has had a good year and a number of accessions and is building a new church.

Sylva—T.H. Stamey has had a reasonably good year considering the serious sickness in his family.

Unaka—With Brother J.H. Fine, has had a good year. Brother Fine has built a new parsonage and done a lot of hard work on this charge.

I think I have spoken of all the charges. There have been over 1,000 conversions and more than 750 accessions this year. Great opportunities are opened to us now to go up and possess the land, or to play the coward. Now is our chance in the Blue Ridge-Atlantic Conference. Will we be faithful, or shall our bones bleach in the wilderness?

Faithfully submitted,

W.A. Patton, District Superintendent.

*Blue Ridge-Atlantic Conference Journal*, 1915

Methodist Episcopal Church, [North]

Avery Circuit.—If you will give me a little space in your valuable paper I want to say first that I came over here to Toe River in Mitchell (now Avery county) in August, 1873, and soon after arriving here I subscribed for the Holston Methodist, in Knoxville, Tenn. I continued my subscription to this paper until the Western North Carolina Conference was cut off from the Holston. I then subscribed for the Asheville Methodist and continued my subscription until the Greensboro Christian Advocate was established, and I then subscribed for it and continued my subscription until the present. I want to say that I have lived in two counties, Mitchell and Avery, also in two Annual Conferences, Holston and Western North Carolina. Also in four Districts Conferences, Asheville, Morganton, Mt. Airy and North Wilkesboro, and in nine circuits and missions, and never moved, but still in the same house. I have also been steward of the Southern Methodist Church for forty-five years, and have been superintendent of the Sunday school for thirty-five years. I have helped to build three Methodist churches and one parsonage, and we are now preparing to build another parsonage in Avery circuit. Brother Mitchell, our pastor, is managing the work. When I came to this river there were but two Methodists. We now have a nice church and a respectable membership, with a Sunday school, prayer meeting, missionary society, and will soon organize an Epworth League. So you will see that we are not such mountain boomers as the lowlanders below the Blue Ridge call us.

Yours, etc.,

— J.P. Thompson.

*N.C. Christian Advocate*, Feb. 3, 1916

Bald Creek.—Rev. Joseph Fry, the pastor, writes: We have just closed a great meeting at Horton Hill, which continued fifteen days, resulting in forty conversions and a general revival in the church and community. The pastor was assisted by Rev. William Stiles, of the Baptist church, and Rev. William Baker, of our church. Both rendered valuable service. The people of the community say that it is the best meeting that they have ever witnessed. The Lord was there in great power. Several have united with the church; others will follow later.

On the fourth Sunday in this month, the 27th, our meeting will begin here at Bald Creek. Rev. P.C. Battle, of Swannanoa, will assist me. *N.C. Christian Advocate*, Feb. 24, 1916

SRONCE—Charles F. Sronce was born in Lincoln County, N.C., June 10, 1828, and died May 3, 1916, aged 87 years, 8 months and 23 days. In early life he married Miss Margaret Ingle, of Lincoln County. They lived happily together till June 30, 1913, when Christ took her to be with Him. To them were born ten children, three sons and seven daughters, among them the Rev. J.A. Sronce who died at Andrews in 1905.

In 1866 he professed faith in Christ during a meeting being conducted by the pastor, Rev. John Byrd, and joined the Methodist Church at Bald Creek, living a consistent member till his death. He was convicted at home after retiring at night, went to church next day and, like John Wesley, felt his heart strangely warmed.

In 1868 he moved to Yancey County where he lived till his death. He loved his church and pastor and his home was always open to the preacher's family. This writer has known him for one and a half years and to know him was to love him. He was a friend to everybody. Seven children and a number of grandchildren survive to mourn his loss but our loss is Heaven's gain.

His funeral was conducted in the Methodist Church at Bald Creek by Rev. W.L. Edwards, of the Baptist Church, the pastor being away.

— Joseph Fry.

*N.C. Christian Advocate*, June 29, 1916

## THE MORGANTON DISTRICT

Since the last session of our Conference there has been built at Burnsville a new parsonage with seven rooms on the site of the old church, and largely out of material from it. The new church at Burnsville is going up. We hope to have it ready for service before the close of this year. This church is a duplicate of the Marion church, and will cost ten or twelve thousand dollars to complete. The pastor, Rev. M.T. Smathers, found neither parsonage nor church when he reached Burnsville last December. In three months he was in a nice parsonage and hopes soon to be in a new church.

On Spruce Pine and Bakersville charge Rev. J.P. Morris has Beaver Creek church, built last year, ready for dedication. Next quarterly conference will be held in the church, at which time it will be dedicated. Deed for lot at Altapass has been secured and plans are being prepared for church at that place.

Oak Forest church, on Morganton circuit, built last year, was dedicated some weeks ago. This church is located near Hospital and meets a long felt want. The Glen Alpine church, where the district conference is to be held next week, has been very much improved by additions and paint.

The Marion station parsonage, that has been used for years, was sold some month or two ago and a splendid ten-room house adjoining lot on which church stands was purchased and the pastor moved in. The church at the Clinchfield Mill is going up and will be ready for occupancy in two or three weeks. The parsonage at Old Fort has been added to this year and painted inside and out, making for the pastor a splendid home. The debt on the Thermal City parsonage has been paid and Concord church completed, except seating.

On Green River charge the parsonage at Mill Spring has been enlarged by the addition of two rooms, and when work is done it will be a neat and comfortable five-room house. The New Hope church, while not finished, has been used for several months. It is to be finished in a few weeks. This church has been built in the last year and when finished will be one of our best country churches.

The parsonage on the Broad River work has been finished



this year and painted, making a nice home for the pastor.

The Henrietta church has been remodeled, pulpit changed to side, and new church has twelve or thirteen class rooms, and is one of the best arranged churches in district for Sunday school purposes. We have dedicated one church this year. We have three more ready now, and will have three or four more ready by Annual Conference. We are planning for the building of six more churches on the district, but we can not hope to reach them all before Conference. We have lost one uninsured church by forest fire this year, valued at \$800.00. Of other matters of interest I have not time to write.

— J.E. Gay.

*N.C. Christian Advocate*, July 13, 1916

#### THE FLOOD IN THE MORGANTON DISTRICT

On the last train that went from Salisbury to Asheville I went from Glen Alpine to Marion. We closed the District Conference Friday at noon and many of the delegates went home on morning trains. Those who did not were forced to remain for a number of days. Marion was cut off from the world for some days—no trains, no mail, no telephone or telegraph, no water, no lights, except oil lamps and spring water. For several days now we have had trains over the three C's and now a train goes from Marion to Catawba river and back each day.

In the memory of man no such flood has come to this country. A house was washed away that had been standing for seventy-five years. The Catawba was twelve feet higher than in 1901, when the last great flood came that washed away much of Bakersville and did great damage to this section. Railroads are gone, bridges nearly all gone, public roads washed away in many places. Corn on bottom land is gone and most of the corn crop grows on bottom land in this section of country. Much of the wheat crop went down the river, and a number of houses. The streams in many places have changed their channels and many acres of the best land has been entirely ruined. The north cove, a narrow valley through which the north fork of the Catawba river runs, and between the Blue Ridge and Linville mountains, has suffered greatly. Crops are gone and much of land ruined for years to come, fifteen or twenty residences washed away, and several lives lost. With the exception of the Bat Cave and Chimney Rock section, no community has suffered so much.

There are six counties in the Morganton district, four of these, McDowell, Burk, Rutherford and Polk, lie at the foot of the Blue Ridge. All these have suffered terrible destruction. Through these counties many streams flow, coming from the mountains with terrible rush, when they are at flood tide. Nearly all the bridges in the four counties are gone and the splendid graded roads are badly damaged. We are now cut off from Yancey and Mitchell and my news from there is limited. Possibly both have suffered greatly.

We were in the midst of a most prosperous year on the district and were hoping for great things before the end of the Conference year. So far as I have been able to learn no church was damaged. All the pastors are at their posts and many are in revival meetings and will be for several weeks.

Yours,

J.E. Gay.

*N.C. Christian Advocate*, Aug. 3, 1916

#### CERTIFICATE OF ORDINATION

THIS CERTIFIES, That on Sunday, November 26, 1916, at Parmele, North Carolina, pursuant to the action of the Blue Ridge-Atlantic Conference of the Methodist Episcopal Church, I ordained as

#### DEACONS:

Claud W. Clark, James M. Gambill, Van B. Harrison.

#### ELDERS:

Zerna V. Arthur, Burton A. Culp, William H. Johnson, Charles M. White.

*Frazer M. Bristol*

*Presiding Bishop.*

Done at Parmele, North Carolina,  
November 26, 1916.

*Blue Ridge-Atlantic Conference Journal*, 1916

#### REPORTS

(a) District Superintendents

Asheville District

Report of the District Superintendent

Dear Bishop Bristol and Brethren: I bring to you this brief report of the year's work and also a short summary and final report for the six years on the Asheville District. We are not satisfied with what has been accomplished, neither are we ashamed of the progress made. For nearly two years a part of the Traphill District has been in connection with the Asheville. Six years ago the Asheville District, then known as the Clyde, was composed of ten pastoral charges with no stations, which paid a little over \$3,000, now pays \$5,765, an increase of nearly \$500 per year. For the six years there has been six new churches and one new church purchased from the Baptist brethren in Asheville, on French Broad Avenue, purchase price \$6,000. The six churches, \$9,000, a total of \$15,000, and three parsonages valued at \$3,000, making a total of \$27,000 in new Church and Parsonage property, besides improvements on other churches.

There has been three new churches erected on the Traphill District, valued at \$4,000. On the former Clyde District there are forty-five churches, valued at \$57,400, and on all the present District there are eighty-one churches, valued at \$100,000; also twelve parsonages, valued at \$18,000. In 1910 we had 4,200 members, whereas we now have 5,100, not including the additions for this Conference year. There are now two stations and sixteen circuits, with a very hopeful outlook for the future. Amount estimated for District Superintendent was \$720; amount paid, \$579; deficiency, \$141. District claim was not pro-rated. I will now give a brief report of each charge.

Asheville—Dr. F.W. Stanton as pastor has had a fine year with membership nearly doubled this year; the church is in fine spiritual condition with every claim paid in full and a hopeful outlook for the future.

Asheville Circuit—Brother Harrison as pastor has been there only a part of the year; Brother J.F. Matney was the pastor there in the first part of the year. There has been some progress made on the Asheville charge.

Bakersville—Brother Fowler was appointed by Bishop Henderson to Bakersville, but refused to go, and the first part of the year the charge suffered for lack of a pastor, but after the second quarter Brother Stamey was moved from Sylva work and put in charge. Since that time Bakersville has made fine progress, and Brother Stamey brings a good report.

Boone—Brother Woodell was appointed to the Boone charge, and at the same time appointed to the Holston Conference to do evangelistic work, so he failed to go to Boone, and Dr. Graham released Brother Gambill from Casar charge to go to the Boone work, so Boone has had a good year, as his report will show.

Canton—W.C. Matney as pastor has had a good year. The church was considerably in debt, but Brother Matney has worked unceasingly on the indebtedness until at present we only owe some interest on our debt.

Canton Circuit—Brother Pless has had a fine year spiritually, and brings a report showing everything paid in full and a goodly number of accessions, and the people ask for his return.

Clyde—W.A. Graybeal, pastor, has had a fine year spiritually and financially. He comes to Conference with everything paid in full and request his return.

Creston has had a good year with Brother S.N. Bumgarnier as pastor.

Culberson—Brother Harrison was sent to the Culberson charge, but after the first quarter was changed to the Asheville Circuit; then Brother Campbell was secured for the second quarter, but soon gave it up, and I supplied the work as best I could.

Etowah—Brother D.L. Earnhardt, pastor, has had a reasonably good year.

Hayesville—Brother W.T. Clark was appointed pastor, and at the second quarterly Conference resigned, whereupon the work was divided by giving Sylva two churches and Unaka three of them, therefore the work has suffered by these changes.

Lansing—Brother J.S. Greene, the hustling pastor, has brought things to pass, as his report will show.

Leicester has had a good year: Brother Johnson has made good, and brings a good report.

Montezuma—Brother D.W. Haga, the faithful pastor, has done a good year's work and has nearly completed a splendid church building, having done a lot of work with his own hands; he brings a good report.

Pisgah has had a good year; Brother J.M. Heath as pastor has done a good year's work, and he brings a good report.

Pond Mountain—Supplied, has had a good year.

Sylva—Brother Stamey was there during the past part of the year, and was moved to the Bakersville charge, whereupon J.M. Fowler finished the year's work.

Unaka—Brother Fine has had a good year on this work; he has built a nice new parsonage, and the work has prospered.

May God's richest blessings rest on the District and the man who succeeds me. I thank the brethren and Bishop for their kindness to me.

Respectfully submitted,

W.A. Patton.

## SPRUCE PINE

Rev. Marvin W. Mann, pastor of Spruce Pine Charge writes:

"My wife and I came to Spruce Pine very joyful, because we felt that we were coming to a work that had in it great possibilities. When we got here and looked over the work we found that we had a right to feel joyful, for I have never in my life been so agreeably surprised with a situation. The people are in dead earnest to do something. They are progressive, intelligent and working. I do not say these things just to be writing something to the Advocate, but I speak a truth. This is the rich part of North Carolina and the citizens are beginning to realize it. They are going forward in every walk of life and are not willing for the Church of God to lag behind."

*N.C. Christian Advocate*, Jan. 11, 1917

## ELK PARK CIRCUIT

We have just closed a very successful meeting at Elk Park, with several joining the churches of the town. The meeting at Cranberry resulted in 86 conversion and reclamations. The most of these were grown men and women. The people who had been living in Cranberry for thirty years say that this was by far the best meeting ever held at this place. The churches were strengthened, and there were a number joined the different churches of the town.

Brother J.J. Clark, Conference Evangelist, of the Holston Conference, did the preaching. He is truly a man of God and preached the old time gospel of repentance.

We are having a real good year spiritually. We will hold three meetings later. Pray that the Lord may be with us.

— J.C. Cornett.

*N.C. Christian Advocate*, June 21, 1917

## TO THE PASTORS OF THE MORGANTON DISTRICT

Please take notice that the new church at Burnsville will be ready for the District Conference to be held here July 18-20, and that we are even now setting our houses in order for your entertainment. We expect every pastor in the district, with a full delegation from his charge.

In order for you to be here for the opening on the 18th, it is necessary that you arrive here on the 17th, as we have but one train a day, and it is not due to arrive till 4 p.m. Those coming from points on the Southern Railway will make connection with C.C.&O. train at Marion Junction, and all will make the connection with the Black Mountain train off the C.C.&O. at Kona Junction.

We must require that all for whom entertainment is to be provided shall advise us by July 10th, of your intention to attend. Will the pastors please ascertain who of your delegates may be expected to attend, and furnish us with their names by that date.

Of course we shall expect the usual Conference visitors, and shall be glad to provide you with the necessary comforts of life while in our midst. But we trust it will not be asking too much of you to advise us of your intention to come by the above mentioned date in order that we may not be under the necessity of "hitching you out." We shall be glad to have all the preachers bring their good wives, and pay us a long visit "at a convenient season," but fear it may not be convenient at this time, and trust you may not risk it without special invitation.

— Turner Smathers, Pastor.

*N.C. Christian Advocate*, June 28, 1917



## MORGANTON DISTRICT CONFERENCE

The twenty-fifth annual session of the Morganton District Conference was held at Burnsville, July 18-19, 1917. Rev. Parker Holmes, presiding elder, presiding. The attendance was about up to the usual number, there being twenty-two pastors, forty-six lay representatives, and two visitors in attendance. J.B. Carpenter was elected secretary, with Prof. J.W. Griffin assistant.

The presiding elder appointed the usual committees and the pastors presented written reports covering the disciplinary questions, which were discussed, and, as a whole, showed that the district was making advances on all lines.

The delegates elected to the Annual Conference are: G.E. Gardner, Burnsville; C.F. James, Marion; J.W. Griffin, Forest City, and J.R. Roach, Broad River, and C.F. Cline, of Rutherfordton, and R.F. Berry, of Connelly Springs circuits, alternates.

Forest City was selected as place for meeting for next year.

Omer Webb, of Henrietta, and Jennings Bryan Nichols, of Old Fort, were licensed to preach.

Rev. J.M. Barber, of Green River, was recommended to the Annual Conference for admission on trial in the traveling connection.

The characters of the local preachers in the district were passed and their license renewed.

D.E. Hudgins, J.Q. Gilkey and John Tate were elected, additional to the district conference board of trustees.

T.J. Chapman, of Marion, was re-elected district lay leader.

The preaching during the conference was done by R.F. Mock, J.R. Scroggs, J.A. Bowles and A.C. Swafford, to the satisfaction and edification of the conference.

G.E. Gardner read an interesting history of early Methodism in Yancey county, which the Advocate was requested to publish.

Prof. Flowers, of Trinity College, delivered an earnest address on the subject of Education.

Rev. W.H. Willis conducted the missionary meeting and made a profound impression on the large audience.

Mrs. Goodwin, District Secretary of the Woman's Missionary Society for the District, made a polished address and met with success in organizing the several departments of her work.

The district conference, all in all, was a pleasant and profitable occasion. The presiding elder, Brother Holmes, impressed all present that it was no mistake when he was made one of the "beloveds." He presided well, and did not forget the different interests of the church. He was burdened with the failure of our connectional brethren to be present, but spoke for our schools, and did not forget the Advocate.

Brother Smathers, the pastor, did his full duty towards the conference meeting every demand, with that brotherly care showing his delight to serve.

Burnsville did her whole duty in caring for the conference. The resolution of thanks voiced our appreciation of actual fine entertainment. We may say that the town is beautiful for situation, far exceeding Rome with its seven hills, with an interesting population, having two high schools, supported by the Northern Presbyterians and Missionary Baptists.

We were interested in the Ray Museum, which has a good sized room filled with more different kinds of minerals and Indian relics than our Museum at Raleigh. There is also a beautiful bronze monument on the public square, erected to Commodore Burns, for whom the town is named.

Last, but not least, a beautiful Methodist church, which will stand as a monument to Pastor Smathers, assisted by such layman as G.E. Gardner. It is a brick structure, costing some \$8,000 or \$10,000, and was expected to have been dedicated at district conference, but by failure of the pews to arrive had to be postponed.

— Secretary.

*N.C. Christian Advocate*, Aug. 9, 1917

Note: Ellis Gardner's paper, mentioned in this article, is reproduced beginning on page 283.

## BAKERSVILLE

We came to Bakersville on the 22nd of November and were received most cordially by these good people, as was manifested by the many kindnesses shown and especially the pounding which we received on December first.

Bakersville is not classed among the strong charges but we can see no reason why it should not be in a few years if given the proper attention.

Death has been claiming her share. Since we came here, there have been seven deaths, two of those members of our church. The weather has been extremely bad. We have had snow on the ground for four weeks. The temperature was 32 degrees below zero on the 29th of December.

We are serving our first pastoral charge, but we are working and praying for great things. Brethren pray for us.

— M.G. Ervin.

*N.C. Christian Advocate*, Jan. 17, 1918

**FLEMING**—John Fleming was born February 19th, 1838, and passed to his eternal reward, at Bakersville, December 12th, 1917.

Although brother Fleming was well advanced in years, he was still active in mind and body, being confined to his bed for only three days. All who knew this venerable man loved him, as he always had a pleasant smile and cheerful word, especially to those who were in need of such. He was a private in the Civil war and his record is that of the best. But his good record did not stop at Appomattox, for he can be characterized as "a good soldier of Jesus Christ" since he joined the Methodist church over forty years ago. He was a faithful member of our Sunday school at Bakersville and attended as regular as a boy.

Surely one of the brightest lights has been taken from our midst, and one whose presence will certainly be missed.

But may it be used as a beacon to guide us as we onward go.

— M.G. Ervin.

*N.C. Christian Advocate*, Jan. 17, 1918

## ELK PARK

A gracious revival meeting conducted by our pastor, Rev. A.S. Abernethy, which has been in progress the past two weeks has just come to a successful close.

The church has been greatly revived and many souls saved, with several additions to the church, and probably more to follow later.

The pastor did all the preaching and the writer being present at every service is able to say, more interesting and profound sermons have seldom been heard here. Being led by the Spirit and throwing his whole soul into his exhortations to the unsaved.

On Sunday morning, March 7 after listening to a wonderful sermon on the "Duty of Parent-hood," over a dozen fathers and mothers covenanted to establish family altars in the home.

As a congregation we are most favorably impressed with our new pastor, because one can plainly see he is a fearless

man of God, who denounces sin in high and low places.

May the Holy Spirit lead and direct him through the entire year. — A Member.

*N.C. Christian Advocate*, March 28, 1918

#### BAKERSVILLE

Rev. A.L. Lucas, the new Methodist minister of the M.E. Church, South, arrived last week and Sunday night preached a sermon to a large congregation. He used for a text Colossians 5:1-2. Bro. Lucas is an able speaker and filled with the spirit. Pray for us. — A Member.

*N.C. Christian Advocate*, May 16, 1918

#### PENSACOLA.

Eds. Eagle:

Rev. Homer Casto from Eskota spoke on the work of the American Red Cross Sunday p.m. at the M.P. Church. He had a large audience, and we are glad to say most of those present were members of the Red Cross. Some few were enrolled after the services. The total membership numbered one hundred and forty-five, but we are expecting a large number to join yet. The Red Cross has and is doing one of the greatest works, and we are glad to see the people at this place stand by such a great cause.

*Burnsville Eagle*, May 24, 1918

#### MARION DISTRICT CONFERENCE

The Marion district conference followed immediately after the Charlotte conference. It met in the Forest City church July 11, with Rev. Parker Holmes, the presiding elder, in the chair and Rev. J.B. Carpenter at the secretary's table. Brother Carpenter has been the secretary for twenty-one years and knows how to keep an accurate record.

We believe every pastor was present except Rev. W.L. Hutchins, of Marion, who is on temporary leave to do religious work among the soldiers, and Rev. A.J. Burrus of Morganton circuit.

The large lay delegation present was substantial proof that the interests of the kingdom lay very close to the hearts of our people, and the reports were in general very gratifying.

The visitors present were Dr. Wanamaker of Trinity College, Rev. G.W. Hinshaw of Rutherford, Rev. E.J. Harbison of Davenport, Mr. C.H. Trowbridge of Brevard Institute, Mrs. M.B. Goodwin, who represented the work of the women in the Marion district, and the writer, who looked after the interests of the Advocate.

Mrs. Goodwin is a pleasing and pointed speaker and urged the claims of the woman's societies with grace and tact, offering to go anywhere in the district to aid in the forming of societies.

The brethren representing the various conference schools were given plenty of time to talk about them, and the exhortations of Presiding Elder Holmes were timely and helpful. He was also very gracious to the Advocate representative and gave substantial help in securing pledges from the brethren for enough new subscriptions within thirty days to complete in full the number expected, so that we are sure now that the preachers will soon send in a sufficiency of new ones to place Marion district on the honor roll.

Brother Holmes reported the work throughout the district as both satisfactory and encouraging. Several new churches are being built at strategic points and six handsome churches are now just complete and ready for dedication.

The modern, splendid church at Burnsville has just been paid for and dedicated, and Rev. A.C. Swofford and his people are happy, after the long struggle of building, that the worry and anxiety of debt are behind them.

The churches yet to be dedicated are New Hope, on the Mill Spring charge; Providence, on Marion circuit; Enola, on the Enola work, and Penland, on Spruce Pine circuit. Besides these Rev. W.T. Albright, at Forest City, has two of the best church buildings in the district complete. Pleasant Grove is an up-to-date brick structure located a mile from Forest City, costing about \$12,000, and was dedicated by Dr. Holmes on last Sunday. The Forest City church, in which the conference was held, is of brick and would be a credit to a much larger town. The people built it at great sacrifice and have been wonderfully blessed, because they put forth extraordinary effort to build such a beautiful temple in which to worship God. It is praiseworthy and creditable to any congregation to give the Lord the best, for a beautiful house of worship is a substantial expression of the faith and aspirations of any people.

Friday afternoon a layman's meeting was held and Hon. G. Ellis Gardner of Burnsville was elected district lay leader. He made a splendid, practical talk, urging upon the laity the importance of loyal support and to regard the financial claims of the church as binding obligations which should be met as debts due to stores or banks. He said there were two words that he wanted cut out of the language so far as support of the ministry was concerned, and they were "sacrifice" and "give," because we are making no sacrifice if we but do our duty, and that what we contribute to the pastor's salary is not a gift, but merely the paying of a just debt. He is enthusiastic in the work and we feel sure the Marion district laymen's movement will go forward under his active leadership.

The sermons delivered before I left were one on tithing by Rev. T.C. Jordan and two others by Rev. A.C. Swofford and Rev. J.B. Tabor. These were all strong, impressive, scriptural messages.

The delegates elected to the annual conference were G. Ellis Gardner, C.F. James, J.W. Griffin, C.F. Cline, L.H. Miller, I.N. Biggerstaff, J.W. Higgins and C.F. Tate. The alternates are H.B. Daggett and W.L. Smith.

Herbert E. Stimson and Allen A. Angell were licensed to preach, and W.J. Hackney, A.L. Lucas, W.R. Harris, J.M. Barber and W.J. Baker were recommended for admission on trial.

The district conference will be held in Marion next year.

The church is going forward at Forest City. Rev. W.T. Albright, the pastor, is appreciated by his people and he is the leader of a loyal band. He was a gracious conference host and gave every man a good home.

— S.  
*N.C. Christian Advocate*, July 18, 1918

#### THE BURNSVILLE DEDICATION

The dedication of the church in Burnsville on June 30th, account of which you carried in issue of last week, deserves more than a passing notice, for it establishes a new high-water mark in church enterprise in the Western North Carolina Conference. When we consider the conditions it surpasses anything I have known. Three years ago it looked like we had as well disband and abandon the field. This was the advice given by some. The old church was unsuitable for worship and almost dangerous. The parsonage, always badly located, was not fit to live in and much of the time stood vacant. The congregation was growing smaller and becoming discouraged. It was evident that something had to be



done or we would be out entirely. A plan of work was outlined. First, a tent was secured and Rev. W.L. Dawson, then conference evangelist, was engaged to hold a meeting. This meeting was quite successful; it aroused the people and awakened a new interest. Rev. Frank Siler, the conference missionary secretary, was engaged to be in Burnsville on Sunday, the day the meeting closed, and take a subscription to build a new church. He was there on time and after two or three days left with a subscription of about \$9,000 and the gift of the splendid lot on which the new church now stands. A building committee was appointed and went to work. By the session of the annual conference plans had been secured, excavating done, contracts made, and some material put on the ground, then work for the winter suspended.

At that session of conference Rev. M.T. Smathers was sent there. He had no parsonage to go into. The old one had been sold and the fourth quarterly conference had appointed a parsonage building committee and authorized it to build a new parsonage out of material in the old church and on the same site. In about three months from the time Smathers reached Burnsville he moved into a new bungalow with seven rooms, splendidly built and in a fine location.

When spring came he went to work on the church and pushed it on to completion, or nearly so, and had been worshipping in the church for some months when the annual conference came and ended his two years of great work—work that will abide.

At the last session of the annual conference Rev. A.C. Swofford was sent to the station. He has had great success. He has raised and paid out about \$3,700 in getting the church ready for dedication, has had a fine revival, his Sunday school has grown to about 200. Our church now owns property there—church and parsonage—valued at \$20,000. All praise to the faithful pastors and the noble band of men and women in the church who have pushed this work to such speedy completion.

All praise to Wellman, Dawson, Siler, Smathers and Swofford, the preachers who lent their aid; the faithful building committee, J.W. Higgins, Thomas R. Byrd, Ellis Gardner, M.C. Huneycutt, George W. Angline and Dr. J.B. Gibbs; to Mrs. Ray and Mrs. Carter, who donated the lot, and to every one who by their zeal has made this early completion possible.

Albemarle, N.C.

— J.E. Gay.

*N.C. Christian Advocate*, July 25, 1918

## MARION DISTRICT

Allow me just a little space that I may give to you a short report of the Marion district. The preachers are all at their posts, doing good and faithful work. We have had great revivals on the district. The financial outlook is very encouraging. We dedicate Providence church next Sunday, which is the sixth that has been dedicated on this district, with others ready for dedication. The district is developing on every line and is very hopeful. Dr. Boaz dedicated the church at Burnsville. The brethren at Burnsville, Brothers Higgins, Gardner, English and Huneycutt and others in co-operation with their untiring pastor, Rev. A.C. Swofford, have performed the most wonderful work in raising and paying off the entire indebtedness of that beautiful and commodious church.

We are hoping to take an excellent report to the conference at Monroe. May the Lord bless the preachers and laymen throughout the conference.

— Parker Holmes.

*N.C. Christian Advocate*, Sept. 5, 1918

## SPRUCE PINE

Spruce Pine Church under the leadership of the pastor, Rev. J.P. Morris, makes a remarkable record for enrolling tithers. At the service last Sunday morning the congregation was given an opportunity to enroll as tithing stewards and eighty-two signed. The membership is only one hundred and seven. Brother Morris thinks that the whole membership will enroll. If there is another church in the conference that can surpass this record let us hear from it.

*N.C. Christian Advocate*, March 6, 1919

## A PIONEER CIRCUIT

The McDowell circuit, in McDowell county, is one of the real pioneer circuits of the Western North Carolina Conference, having been organized over a hundred years.

At Nebo, one of its strongest churches, for many years was located the largest old-fashioned camp grounds in Southern Methodism. The auditorium was a great building seating about 2,000 people, and the writer has seen it full to overflowing many times. Some of the cottages on the grounds were three and four room houses and very comfortable.

This camp ground was abandoned in 1890 on account of whiskey drinking and a great deal of disturbance that came as a result, and the ground is used now as a small truck farm by the preacher in charge.

This circuit has within its bounds one of the oldest local preachers in the conference. He has preached the gospel to three generations. He has done more evangelistic work and there have been more souls saved under his ministry than under any other local preacher in that conference. For this he has received almost no remuneration at all. It is said that he has performed the marriage ceremony for over 500 couples and has held funerals far and near. He is a farmer and the gospel he preaches is free indeed. He has held great revivals in three different church buildings at his old home, Nebo. We speak of Rev. M.L. Kaylor, of Nebo, N.C.

When the writer was a boy the preacher in charge of the McDowell circuit did all the Methodist preaching that was done in the county. Now there are the Marion station and the five good-sized circuits besides. Thirty-five years ago there was not a comfortable church building in the county; now there are several up-to-date buildings and every appointment has a nice, comfortable building.

The writer can remember when the preacher came to old Nebo once a month on the second Sunday and it was almost like a revival. The people came from far and near, some walking, some horseback, some in buggies, while others came in wagons, and the church would be full. Not so today. The last time the writer was there, on a beautiful Sunday in July, the congregation was composed of the immediate community. There was only one buggy and no wagons or saddle horses.

Some of the preachers who have served that circuit in the last thirty-five years, as the writer calls them to mind, are as follows: Rev. M.L. Lee, one year; Rev. J.G. Johnson, one year; Rev. M.T. Steele, three years; Rev. A.R. Surratt, one year; Rev. T.H. Edwards, one year; Rev. J.D. Gibson, four years; Rev. W.H. Perry, two years; Rev. R.H. Penland, supply, two years; Rev. M.C. Field, two years; Rev. Totton, one year; Rev. Peel, two years; Rev. J.H. Caviness, two years; Rev. R.P. Foster, one year; Rev. D.S. Richardson, four years; Rev. W.M. Mann, two years; Rev. O.P. Routh, two years; Rev. J.A. Fry, three years, he being in charge now. The time of service of each one may not be correct.

During this time the circuit has had as pastor only one supply preacher, who was Rev. R.H. Penland, of Burnsville, Yancey county, N.C.  
— Zeb B. Pyatt.  
Goldsboro, N.C.

*N.C. Christian Advocate*, March 13, 1919

**HENSLEY.**—Wilson Hensley was born March 14, 1839, and died January 16, 1919, being seventy-nine years, ten months and two days old. Brother Hensley has been a faithful member of the Bald Creek Methodist church for a long time. He was a good citizen and neighbor. He has held positions of honor and trust in both church and county. In his death the community has suffered a great loss.

He was also one of the few remaining confederate soldiers, having volunteered and served in company C, 16th, N.C. infantry. He was married, November 16, 1865, to Miss Harriett M. Proffitt, who still survives. To this union there were born five children, Mr. C.F. Hensley, Mrs. Ella Byrd, of Bald Creek; Mrs. Fannie Williams, of Erwin, Tenn., all of whom are still living. Mrs. Althea Wilson and David G. Hensley died several years ago. There are fourteen grandchildren and ten great-grandchildren.

Brother Hensley had been in feeble health for some time, but his death came very unexpectedly to most of his friends, as he was not confined to his bed but a short time. He seemed to realize that the end, as far as his life was concerned, had come, and said that he was not afraid to die. "Blessed are the dead that die in the Lord."

— J.S. Mitchell.

*N.C. Christian Advocate*, March 20, 1919

#### FROM BURNSVILLE

The death of Hon. Miles O. Sherrill and the tribute to his memory impressed me very much. The only time I ever met him was at the state library in Raleigh. He was librarian at the time and I had loaned one of my portraits, that of General Nathaniel Greene, to the library. He persuaded the committee—Governor Kitchen, Hon. Bryan Grimes and Superintendent Joyner—to buy it for the library, as it was the only one of General Greene there, and he wrote me that it was to encourage me in my work mainly. In the years since then when I have grown tired and careless in my work this thought would create new interest in it. It would make me feel that I must do something worthy of the trust of that committee, especially of the librarian, Miles O. Sherrill. It has been my greatest earthly aid in trying to do my very best.

The church work here is progressing fine. In the past three years we have had a nice new Methodist church built and many new members added. We miss our last-year pastor very much, Rev. A.C. Swofford, but our new pastor, Rev. Mr. Hornbuckle, is making good. Though his health is rather delicate, his sermons are uplifting and delivered with an earnestness which calls to a higher Christian life.

With best wishes for the Advocate,

— Mrs. N.M. Pleasants.

*N.C. Christian Advocate*, May 8, 1919

**McELROY.**—Colonel John. Smith. McElroy was born February 8, 1838, and departed this life June 3, 1919, being in his eighty-fifth year. Married to Miss Mary Josephine Carter, August 19, 1856, the same year he was granted license to practice law, which profession he followed until he retired about ten years ago.

He was a colonel in the army in the war between the states. He was truly a friend to man, a kind neighbor, and was loved by all who knew him.

His home was a preacher's home and many prophets have been entertained therein.

He leaves a wife and three children: Mrs. Dr. Regan, of Weaverville; Judge P.A. McElory, of Marshall, and Miss Vivian, of Ivey.

He was laid to rest June the fifth, the funeral conducted by Rev. D.R. Proffitt, of Biltmore, amidst a host of friends whose sympathy goes out for the bereaved family.

— W.B. Thompson, Pastor.

*N.C. Christian Advocate*, July 17, 1919

#### AVERY CIRCUIT

We are making some progress, I believe. We have a real good people up here. They are coming right along with the collections.

We have had two Children's Days and one Educational Day. The Children did real well in their programs. All they need is encouragement, and I am sure they will make men and women who will stand by the Church when it falls into their hands. We are cleaning the cemeteries up at our churches, and having memorial services. We have had three of the services. They are something new in the charge, but the people are much delighted in helping carry them out. We have placed our Church paper in a number of new homes. The people say they find it to be a real help.

— L.C. Delp, P.C.

*N.C. Christian Advocate*, August 21, 1919

#### BAKERSVILLE

We closed a very successful series of meetings in our Bakersville congregation on Tuesday night, October 7th. The meeting continued ten days. Many delinquent members were revived and a few conversions. We have had an excellent year. All our meetings have been good. About 83 have professed faith in Christ. I received 19 on profession of faith and 6 by letter. I understand that a great many have joined the Baptist Church as a result of these meetings. May God bless the people of old Bakersville. I shall never forget their love and kindness. They are pressing on to higher ground.

— A.L. Lucas, P.C.

*N.C. Christian Advocate*, October 16, 1919

#### DEATH OF BROTHER HORNBUCKLE'S CHILD

Ralph Kerr, the twenty-one months old son of Rev. and Mrs. J. P. Hornbuckle, died suddenly at their parsonage home in Burnsville, N.C., on Monday evening, the 17th, having suffered only a few hours with spasmodic croup. Ralph was the youngest of three children, and was bright and promising. The suddenness of his going comes as a shock to all, and the many friends of Reidsville, the former home of the parents, as well as the friends throughout the W.N.C. Conference, greatly sympathize with Brother and Sister Hornbuckle in this sad trial.

The little body was brought to Reidsville on No. 12 Tuesday night, by the parents accompanied by Mr. Gardner, of Burnsville, and with suitable songs and beautiful flowers, the funeral service was conducted from the home of Mr. C.L. Firesheets, a brother-in-law to Rev. and Mrs. Hornbuckle, at 10:30 a.m. Wednesday, the writer, assisted by Rev. C.F. Sherrill, officiating.

Touching resolutions by the Boy Scouts, of Burnsville, of which organization Brother Hornbuckle is Scout Master, were read at the funeral service.

— H.C. Sprinkle.

*N.C. Christian Advocate*, December 4, 1919



## HORNBUCKLE

Whereas, God in His infinite wisdom, has taken unto Himself and from our beloved pastor and wife, Rev. and Mrs. J.P. Hornbuckle, their little son, Ralph, on Nov. 17, 1919, at the tender age of one year and nine months.

A cloud has cast a shadow over their home, due to one little vacant chair of three. The death angel came and claimed his own their darling babe. He scattered love and sunshine in their home, with his bright eyes, dimpled cheeks and loving smiles. Resolved:

1. That we, the Ladies' Aid Society of the Methodist Church of Burnsville, N.C., extend to them our heartfelt sympathies, love and prayers in this their sore bereavement.

2. That a copy of these resolutions be published in our home paper and the North Carolina Christian Advocate.

— Mrs. G.E. Gardner, Pres., Mrs. H.C. Smith, Vice Pres.,  
Mrs. C.C. Carraway, Sec.

*N.C. Christian Advocate*, December 11, 1919

## MRS. BROWNLOW LYDA

Seven years after her distinguished husband left her to walk the ways of life alone Sister Lyda ascended to her eternal home June 3, 1920. She was a good woman, and she did much to make effective the ministry of her gifted husband, who served his Church 54 years in preaching the Gospel. Their services covered fifteen charges in the Holston Conference, one in the Indian Mission conference, one in the Alabama Conference, and six in the W.N.C. Conference. Their ministry was greatly blessed. Scores of souls were saved by their labors and sustained by their leadership. The mention of their good names fills the air with a sweet spiritual fragrance to many loving friends, who rise up to call them blessed.

Born in McDowell County, Oct. 2, 1842, Miss Sarah Jane Burgin was married to Rev. Wm. Brownlow Lyda Oct. 14, 1868, and for nearly half a century they lived and labored together to spread the Gospel. To them were born three sons and four daughters. A son is now Auditor of Buncombe County, and a daughter is one of our most efficient stewards in the Methodist Church at Weaverville, and is a teacher of rare gifts in the graded schools of Asheville. Sister Lyda served her generation well. Clothed in the true beauty of a holy Christian life Mother Lyda was much loved by all who knew her. In life and in death she glorified our heavenly Father.

— O.P. Ader, Pastor.

*N.C. Christian Advocate*, July 15, 1920

## MICAVILLE CHARGE

Dear Brother: We are having a very successful year over here in the Hills of the Blue Ridge Mountains. We have recently closed a meeting at Deytons Bend Church, in which there were forty-two conversions and reclamations. Eighteen have already joined the Church with others to follow. The Reverend R.F. Mock, of Old Fort, did the preaching, and did it well. I feel this was one of the best meetings that I have had the pleasure of attending. The spirit was with us in every meeting.

Brother Holmes, the efficient Presiding Elder of the Marion District, was over July 31 and conducted our third Quarterly Conference. It was a Quarterly Conference of the "Old Time Type." People began to gather about 10 o'clock and by the time the preaching hour arrived the house was almost filled. Brother Holmes was at his best, and did credit to the cause, preaching a most excellent sermon. After the preach-

ing hour, the good ladies spread a bountiful dinner which was enjoyed by all present. In the business session Brother Vero Masters was recommended for license. "Vero" is a young man of excellent Christian character. He intends entering Rutherford College the coming term to prepare himself for the great work into which he has been called.

Professor O.V. Woosley was with us on Sunday morning and gave us a very interesting talk on the work of the Sunday School of today. After which the Elder preached again. We all left feeling it "was good to be there."

— T.W. Hager, P.C.

*N.C. Christian Advocate*, August 12, 1920

## MICAVILLE CIRCUIT

A few weeks ago I had the pleasure of visiting Rev. T.W. Hager, pastor of the Micaville Circuit, and to go with him and Presiding Elder Holmes to Martin's Chapel, where the charge's third quarterly meeting was being held. I found things going. Hager is a mover and as he moves he gets other people to move. His charge is in the depths of the mountains, embracing as it does the eastern half of Yancey county. Four of his churches are in coves running out from the great Black Mountains, of which Mount Mitchell stands out as a little the most prominent. From this charge there will go this fall four students to Trinity College, eight to Rutherford College and several to other institutions of learning. Hager says at least twenty-five must be got off to college next year. Other evidences of progress include the building this fall of a nice new church, the doubling of the pastor's salary and keeping it paid to date and the keeping of revival fires burning in the hearts of those good people up there. Brother Hager is looking after his Sunday schools and a fine Sunday school interest is awakening. Hager is big enough for his big opportunity and has no disposition to move away from it.

*N.C. Christian Advocate*, August 17, 1920

HAMPTON—Sister Charlotte (Patterson) Hampton, the wife of Rev. E.H. Hampton, departed this life on December 30, 1921, at 6:30 p.m. She had only been sick a few days before the end.

She was the mother of eight children, four boys and four girls, all of whom survive her with her husband. When she died she was 69 years, three months and two days old, being born on August 28, 1853.

She had been a loyal member of the Methodist church for over 43 years and her presence will be missed by all who knew her and were associated with her. Her children loved her and counted much on her advice and prayers. Her husband in his old age depended on her more than ever before. She will be missed, but we bow our heads and say, "Father, thy will be done."

The remains were laid to rest on Sunday, January 1, the service being conducted by the pastor.

— J.R. Church, P.C.

*N.C. Christian Advocate*, February 16, 1922

CARRAWAY—Elsie Ola Silver Carraway was born June 16, 1891, died November 9, 1921, aged 30 years, four months and 23 days.

The funeral service was conducted by Rev. L.D. Gillespie, assisted by Brother Granver and her pastor. Her remains were laid to rest in the cemetery at Micaville.

She was the daughter of Mr. and Mrs. Alex. Silver, and on August 7, 1919, she was married to Charles W. Carraway.

Mrs. Carraway was converted and joined the Methodist church at thirteen years of age. She lived a consecrated Christian life till God called her to her reward. She was loved by all who knew her and will be greatly missed by the church and community. May God's richest blessings rest upon the bereaved husband and family. — H.E. Stinson.

*N.C. Christian Advocate*, March 2, 1922

**McELROY**—The limited Methodist population of Madison county has suffered great loss in the death of the subject of this sketch, Mrs. John S. McElroy.

For many years the home of Mr. and Mrs. McElroy on little Ivy has been a home for the itinerants sent to that section. One of the last things in which she manifested interest was the securing of a lot on which her preacher might be permanently located.

Daughter of James and Myra Carter, she was born in Middle Ford township 82 years ago. At the age of 17 she became the wife of Col. John S. McElroy. Two of the five children born to this union, Miss Vivian, and Judge P.A. McElroy, of the Superior court bench, survive her.

Her funeral was conducted from the new church which the McElroy family helped to erect. Her body sleeps in the family burying ground by the side of her husband.

— W.H. Willis.

*N.C. Christian Advocate*, May 25, 1922

#### GREAT MEETING AT BURNSVILLE

We are having a great meeting here. Our pastor, Rev. J.C. Postelle, succeeded in engaging Rev. J.J. Clark of Knoxville, Tenn., to conduct the meeting and this consecrated and tireless speaker with the power from on high is bringing things to pass. He is aided in the work by the prayers of our pastor and the prayers of the pastors of other denominations here. There are several conversions and the meeting will continue some days longer.

Each day a packed house listens with rapt attention, while time and again the shout of the redeemed is heard while the clear tones of the speaker resound through the spacious rooms and out on the street's great white way, and at night as the moonlight gleams against the mountains that stand on either side as sentinels overlooking the scene, and it seems would catch the echo of the voice and the songs of praise born of the Spirit and the power of God.

— N.M. Pleasant.

*N.C. Christian Advocate*, June 15, 1922

#### GREAT MEETINGS AT SPRUCE PINE AND PENLAND

We wish to say that the Spruce Pine-Penland revival meetings beginning May 14th at Spruce Pine and concluding June 6th at Penland were decidedly the best meetings that have been held at these points by the Methodist church in many years.

Rev. S.T. Barber, conference missionary evangelist, did the preaching. The singing was local.

At Spruce Pine many people express themselves as having enjoyed a series of the best gospel sermons they have ever heard. As a result this church was greatly revived, many deciding for Christ, the exact number unknown. But, for instance, at one service there were thirty-two children who came forward and made profession of faith. There were many others, both men and women, and a large number of Christians reconsecrated themselves to the service of God.

The Sabbath school lecture delivered by the evangelist at the regular Sabbath school hour, May 21, was not only interesting and efficient but very effective. The Sabbath school

teachers seemed to catch a vision somewhat peculiar as relates to their opportunities and possibilities. And being thus inspired, requested the pastor that the door of the church be opened for membership each appointment. Do you get the idea? The meeting continued at Spruce Pine until noon, May 28th. We left for Penland on the afternoon train and found a good congregation awaiting us. We began that afternoon what proved to be the best meeting for the size of the community and the time held we ever saw. There were twenty-six professions, many of whom were heads of families, young men, young women and children. We have never seen God's power to save more wonderfully demonstrated, the conversions ranging from six to seventy-nine. There were twenty-four additions to our church.

Brethren, pray for us that we may reach higher heights yet, for we have two more meetings to hold, and we want this year to be the best year in the history of this charge to the present and the ground sills for a better building still.

— A.A. Angel, P.C.

*N.C. Christian Advocate*, June 15, 1922

**RIDDLE**—Mrs. Mary Louise Riddle, daughter of Richard and Matilda Carpenter, was born in Mitchell county, N.C., March 4, 1883; died at Rutherford College, N.C., August 24, 1922. She was converted and joined the Methodist church when thirteen, thus giving about all her life to God. For seventeen years she was the good, pious wife of W.C. Riddle, who with a host of loved ones and friends, including her aged mother, Brother Riddle, with her four sons, mourn their loss. But they have her dying testimony and God's precious promise that they will meet wife and mother again.

Living near, she often told me that her suffering would be all over when the blessed Saviour called her home. Her earthly remains await the resurrection morn in our town cemetery. The Lord comfort the bereaved.

— J.M. Lowder.

*N.C. Christian Advocate*, Sept. 14, 1922

#### SPRUCE PINE

As the mountains are around about Jerusalem, so they are around about Spruce Pine. And as the angels of God encamp about those who love Him, so the people of God are encamped about here. They have shown their appreciation of their pastor and his family by a very substantial pounding composed of things too numerous to mention. The parsonage is being furnished with a new suite of furniture, and the Ladies' Missionary Society of Spruce Pine have beautified the walls of the interior with a new coat of paint. The pastor's salary has been raised to \$235.

We are planning to begin our new church in the near future. We are glad to be here and shall endeavor to make ourselves worthy of these good people.

— J.A. Fry.

*N.C. Christian Advocate*, December 14, 1922

#### BURNSVILLE

As this is the second week I have been confined to my room with "flu," thought I would take advantage of the opportunity to write concerning my work and people. This is the first time I have missed an appointment for years on account of sickness, and have never missed but few during all my ministerial life and the first time I have missed two Sundays in succession. But this is my first experience with influenza. Have had it all around me and been with it, but never before had it.

The people of Burnsville have been exceedingly kind since we came among them and especially during my illness. I have been much hindered in getting my work organ-



ized. Before Christmas we were busy getting settled. During the holidays we had to spend the time with the children. Just after the holidays we were engaged in a meeting at Concord for two weeks. Since then we have been sick most of the time.

Our meeting at Concord resulted in twenty conversions and nine accessions to the church. It was a union meeting. Brother Namy, pastor of the Baptist church, and Brother Will Baker, local preacher in our church, assisted in the meeting.

Hon. G.E. Gardner, who has been in declining health for some time, is at Charlotte under the treatment of Dr. Lane, where he seems to be improving slowly. He is making a heroic fight for the recovery of his health. He is a man of wonderful will power and of dauntless courage. He is greatly missed in the church and town. We hope for his speedy recovery. We have not got a large membership or congregation, but have some choice spirits. The Baptists and Presbyterians have schools here under the control of their churches. This gives them the advantage of the Methodists in the way of congregations. These schools, scholars and teachers, attend their services in a body. This gives them a good congregation independent of the town.

We see some signs of growth in our church. The congregation is improving. We have a good Woman's Missionary Society. The Junior Missionary Society renders a very interesting program each week. The Sunday school is planning for enlargement. The children are unusually bright and are very much interested in church work. We hope to be able to carry out at least a part of the evangelistic program put on by our Sunday school leaders for the months of January, February and March. We need revivals. This will settle all other questions.

— J.B. Tabor.

*N.C. Christian Advocate*, Feb. 8, 1923

### BALD CREEK CHARGE

Please allow me a little space in your paper to say a few words in behalf of Bald Creek charge.

At the last session of conference we were appointed to this charge. A few days later we started for our new work. We arrived here just before night and found a number of the good ladies in charge of the parsonage putting it in shape to make us feel at home. They also had a nice warm supper ready for us, which we enjoyed very much after our long drive over the mountains. We have been most hospitably received by all our people.

We found in the kitchen a good supply of groceries which is continually being recruited. On the night before Thanksgiving our good people gave us an old time pounding. Then again on Christmas night they came with another big pounding, which added much to our Christmas joy. We feel very grateful to these good people for the many kindnesses shown us since we came in their midst.

Now just a word about our work. We have held two revivals with splendid results. We have organized a mid-week prayer meeting, a teacher training class, and a Cradle Roll at Bald Creek. We have a live Woman's Missionary Society that is always ready for service. The women of this society are planning to put new seats in the church in a short while. They are continually adding more furnishings to the parsonage. Then in our Epworth League we have some splendid young people who are planning to do things this spring and summer.

We hope to remodel our church at Bald Creek and add some Sunday school rooms.

We now have on a contest at two of our Sunday schools. To know just what we are doing come and see.

— J.W. Groce.

*N.C. Christian Advocate*, April 5, 1923

### BALD CREEK

Arising at four o'clock Saturday morning, June 2, I took an early train headed towards Bald Creek in the extreme western part of the state. On arrival at Marion two very profitable hours were spent with Rev. W.E. Poovey in consultation concerning his proposed new church. Things are going well at Marion. At about one o'clock the C.C.&O. train began its journey towards the climbing of the beautiful Blue Ridge and in the course of time discharged some of its passengers, your humble servant among them, at Kona, a little station almost hanging over the Toe River, where an accommodation train on the Black Mountain Railroad carried us to Burnsville, a distance of twelve beautiful miles. Burnsville is a pretty little place and is no longer isolated from the world, for progress has made itself felt, as shown by the construction towards the paving of streets, the laying of sidewalks and the buying of automobiles for use on the fine highways entering the town.

On arrival at Burnsville I fell in with my good friend, Rev. J.W. Groce, who hurried us out to the fine community center of Bald Creek, where on the following day an all-day circuit-wide Sunday school booster meeting was held, beginning with the holding of a typical Sunday school, followed by an address at eleven o'clock and after dinner on the grounds a general Sunday school institute was held in the afternoon. The day was full and profitable. The large crowd present seemed to be very much interested in the furtherance of Christian work. Brother Groce and his good wife are doing mighty fine work on the Bald Creek circuit. Two Sunday school rooms and new flooring covering the entire church have been placed in the Bald Creek church. The bill of lumber has been given for a new church at Riverside, a splendid community center half way between Bald Creek and Burnsville. Other signs of good work were manifest. Brother Groce is making himself felt in the community in every way and the people are rallying to his leadership. Bald Creek improves on acquaintance. Some of the finest people in the world live there.

*N.C. Christian Advocate*, June 14, 1923

GARDNER—Gaston Ellis Gardner, youngest son of William and Nancy Gardner, was born March 23, 1858, and died July 15, 1923, aged 65 years, three months and 23 days. He was married to Mollie C. Williams of Milligan, Tenn., March 1, 1882. Of this union four children were born, two of whom survive, Mrs. W.S. Gardner of Columbia, S.C., and Miss Mattie Gardner of Burnsville, N.C. These with his wife, one sister, Mrs. W.G. McDowell, of Asheville, N.C., twenty-three nephews and nieces and three grandchildren are left to mourn their loss. During his early life and up to 1897 he taught in the public and private schools of Yancey county. He has been practicing law since 1898. He served as assistant district attorney for the government in Alaska for 18 months. He represented his county in the general assembly in 1917 and 1921. He was elector for the ninth congressional district in 1908 and elector for the state at large in 1912.

Brother Gardner joined the Methodist church at Burnsville when but a boy. At the time of his death he was serving as steward and trustee of Burnsville church. He had been in failing health for several years and for the past twelve

months had been confined to his home most of the time. During the past few weeks of his life he suffered intensely, but when the end came he passed away peacefully like a child falling asleep. He expressed to his pastor and close friends a readiness to depart and to be with Christ. He made a brave fight to live, but was not afraid to die.

Brother Gardner was loyal to his friends, a liberal supporter of his church, charitable to the poor and unfortunate, hospitable in his home, devoted to his family. He will be missed by us all, but especially by his wife and children, who stood by him and ministered to every need with a devotion never excelled.

The funeral services were held at the Methodist church in Burnsville Tuesday morning at ten o'clock, conducted by the pastor, assisted by Rev. J.H. Gruver of the Presbyterian church and Rev. J.H. Bennett of the Baptist church. A large concourse of friends were present to pay their last respects to the memory of the deceased. The floral offerings were beautiful. The interment was in Burnsville cemetery.

— J.B. Tabor.

*N.C. Christian Advocate*, Oct. 14, 1923

BYRD—M.T. Byrd died July 4, 1923, at the age of seventy-seven years. On January 22, 1871, he was happily married to Miss Angelina Gardner. To them were born seven children, all of whom are living except one son. He joined the Methodist church in early manhood and was ever a faithful member. For several years he served faithfully as a steward. He will be greatly missed by the church and community. He had been afflicted for some time, but he bore his suffering faithfully to the end. He is now at rest while loved ones are left to mourn. May our heavenly Father bless and comfort them all.

— J.W. Groce, P.C.

*N.C. Christian Advocate*, Nov. 1, 1923

HENSLEY—Harriet Proffitt was born May 22, 1848, died March 10, 1924. She was converted when just a girl at a Methodist camp meeting near Burnsville and joined that church, of which she was a consistent member till death. Was married to Wilson Hensley November 16, 1865. To this union were born five children. Mrs. Ella Bird, Zeb, Mrs. Althea Wilson, Mrs. Fannie Williams and Augustus. Her neighbors said of her, not a better woman ever lived among us. She loved her church and her home was the preacher's home. She was a devoted wife and a lovely mother.

Mother Hensley has gone away, but we know where to find her. May the dear Lord comfort the children and loved ones with the thought, mother is at rest and they can see her again some sweet day.

I was away in a meeting, therefore the funeral services were held by Rev. J.B. Tabor of Burnsville. — J.D. Pyatt.

*N.C. Christian Advocate*, April 24, 1924

### BURNSVILLE

After a long journey across the mountains the three conference workers arrived at Burnsville for the Upper Marion district Sunday school conference which was held in the spacious Methodist church in the county seat of Yancey. Brother J.B. Tabor and the splendid ladies of his congregation had amply provided for the convenience of the splendid delegation in attendance. In addition to the pastors of the upper end of the district our meeting was featured by the attendance of Presiding Elder Paris, Rev. W.E. Poovey of Marion, and Rev. Carlock Hawk of Asheville. It was our first visit to our Burnsville congregation, but ere long we shall want to make another. Brother Tabor is closing his second year on

the charge and reports conditions to be satisfactory.

*N.C. Christian Advocate*, August 14, 1924

PARKER—Sarah Elizabeth Proffitt was born October 19, 1851, and died August 24, 1924. Converted when about 17 years old and joined the Methodist church, of which she was a loyal member till death. She was twice married, March 17, 1870, to W.M. Burton. To this union were born six children; the living are Mrs. Willard Hensley, Mrs. W.B. Wilson and Mr. Ossie Burton.

March 25, 1886, she was married the second time to J.H. Parker, who is still living. Mrs. Parker is also survived by two sisters and two brothers, Mrs. R.V. McElroy, Mrs. Maggie Holcombe, Rev. D.R. Proffitt and Mr. George Proffitt.

Sister Parker was a good friend to the sick and needy; was loved by all and will be sadly missed. — J.D. Pyatt.

*N.C. Christian Advocate*, Sept. 25, 1924

THOMPSON—Clarrissa L. Erwin was born March 13, 1844, and died August 6, 1924, age 80 years, five months and 25 days. She was converted and joined the Yellow Mountain Baptist church in 1870 and remained a member of this church for three years. At a revival at Pine Grove, conducted by Rev. W.H. Weaver, she joined the Methodist Church, South, of which she remained a consistent member until her death, which came suddenly on the early morning of August 6, and without a struggle her spirit passed away.

She was married to J.P. Thompson by Rev. W.H. Weaver, September 14, 1874. To this union were born five children—three sons, Mack A. and K. C. Thompson of Plumtree, N.C.; P.B. Thompson of Greensboro, N.C.; two daughters, Mamie L. Green and Lockie S. Robbins of Greensboro.

For nearly half a century her home was the home of the preacher's, which helped her to train the children up in the nurture and admonition of the Lord. As she departed in peace, she is now safe in her Father's house of many mansions, waiting the homecoming of her loved ones. May God grant them grace to meet her. In the words of the poet the children can say—

"Goodbye, our dear and loving mother,  
How we miss you none can tell;  
But to know you're safe with Jesus,  
Makes our heart with gladness swell.  
Yes, we know you are sweetly resting  
On the happy golden shore;  
And on that sweet eternal morrow  
We shall meet to part no more."

— T.S. Roten.

*N.C. Christian Advocate*, Jan. 1, 1925

### IN MEMORIAM

DELLINGER—On Sunday night, May 17, Mary Ann Dellinger, wife of S.D. Dellinger of the vicinity of Burnsville, N.C., passed from the labors of this life to the glorious reward of the life to come. She just slipped away without even a struggle to announce her going. The husband who was in the room at the time and was listening for stirring or breathing was not aware of the exact moment of her departure. She did not have to go through the grave with its gloom as some people say; she just left the frail and worn-out body to be placed there till the morning of the resurrection. But she herself just moved out, slipped away and went to join the loved ones who had gone before her, and there awaits the coming of the rest of the family and other dear ones.



She was born December 1, 1844, and died May 17, 1925, at the age of 81 years, five months and 14 days.

She had been a member of the M.E. Church, South, more than fifty years. She was reared a Baptist, but when she married her husband was a Methodist, and she realized the importance of a united home and went with her husband to the Methodist church.

A number of years ago she had a very severe case of typhoid fever, and while she seemed to recover from it she was never herself any more. Her youngest son, Henry Lee, had it at the same time and died, and this seemed to affect her very much. She had been an invalid for several years and for the past two or three years had suffered a great deal; but loving hands of children and grandchildren have ministered to her, and especially the two daughters nearest her. Mrs. R.S. Ray, living in the house with her, was absolutely devoted to her, and she and her husband and the family of splendid children did everything they could to make her comfortable and happy; besides the constant attention of the husband who, although feeble himself, was constantly watching by the bedside and ministering to her wants. The other daughter living nearest to her, Mrs. W.J. Baker, rendered great assistance in caring for mother. The other children who were farther away visited and helped as they could.

She leaves the husband, who is more than eighty years old, and the following children: Thos. G. Dellinger, Mrs. R.S. Ray and Mrs. W.J. Baker of the immediate community, Mrs. J.P. Gibbs of Burnsville, N.C., and Mrs. E. Myers of Concord, N.C., and a large number of grandchildren and great-grandchildren.

May we all so live that when we have crossed the river one by one we shall have the happy family reunion over there. And may the blessed Comforter comfort and sustain each and every one, and especially Father Dellinger in his feebleness and loneliness.

"Oh, how sweet it will be in that beautiful land,  
So free from all sorrow and pain,  
With songs on our lips and with harps in our hands,  
To meet one another again."

— E. Myers.

*N. C. Christian Advocate*, June 25, 1925

**PHILLIPS**—Mrs. Susan L. Phillips, wife of William L. Phillips who passed from this life to the great beyond some years ago, was born March 8, 1828. Aunt Susan, as she was more widely known, on March 3, 1926, fell asleep to sleep that peaceful sleep of the saints of God. If the Father had given her five days more of opportunity she would have been 98 years old. She was the mother of eleven children, nine of whom are living to mourn the loss of a mother. Among her relatives are thirty-five grandchildren, seventy-four great-grandchildren and five great-great-grandchildren. She had a great host of friends. To know Mrs. Phillips was to love her; she was a friend to all. As many of the ministers can well testify, her home was the preacher's home. She had a word of comfort for the troubled soul, a word of wholesome counsel for the anxious and ambitious boy or girl, and a word of warning to the erring one.

Grandma, as she was called by so many, professed faith in Christ in the year 1857, joined the Methodist Episcopal Church, South, at Oak Grove church in Mitchell county, and was a faithful member of her church until the last. Her body was deposited in the cemetery close by her church; her soul was returned to God who gave it. May our loss be heaven's gain. We feel the separation is only for a short season. We are glad that we do not think of it as being forever.

May the Comforter touch the heart of every troubled life and speak peace to their soul. — H.C. Freeman, Pastor.

*N. C. Christian Advocate*, April 29, 1926

Note: Some details of "Aunt Susie's" life may be found in Robert B. Phillips' book, *One of God's Children in the Toe River Valley*, pp. 16-24.

#### QUARTERLY CONFERENCE AT SHOAL CREEK.

Come to Shoal Creek Methodist Church, Saturday, July 3rd, 10 a.m., and hear C.H. Ireland, of Greensboro, E.A. Cole, of Charlotte, and others. Bring well-filled baskets. Dinner on ground. This is a joint meeting of Burnsville, Micalville, Spruce Pine and Bald Creek Charges.

Third Quarterly Conference at Shoal Creek Sunday afternoon at 3:30 o'clock. All officials requested to be present.

— G.L. Wilkinson, Pastor.

*Burnsville Eagle*, July 2, 1926

#### BALD CREEK MISSIONARY SOCIETY

Mrs. G.F. Hensley, president of the Woman's Missionary Society of Bald Creek church, writes us of a recent interesting meeting held at the home of Mrs. C.R. Hubbard on May 24. The opening devotional services were conducted by Mrs. C.W. Burton, and the program which had for its subject, "The Child and a New Earth," was given under the supervision of Mrs. Earl Wilson, each member taking a part in the program. A group of little children contributed much to the pleasure of the afternoon with a group of songs, and Mrs. Wilson read most effectively the poem, "The Child." At the conclusion of the business which followed the hostess served tempting refreshments and a social hour was enjoyed.

This society has a membership of only twelve, but they are truly "a faithful dozen." They are rejoicing in the fact that their society is on the Book of Remembrance, and are especially proud of being on the Conference Honor Roll. At this meeting in May their attendance was 100 per cent with one visitor, Mrs. W.W. Magill.

*N. C. Christian Advocate*, June 9, 1927

#### ELK PARK

Some weeks ago it was my pleasure to visit the Elk Park Sunday school and to speak to them at their celebration of the largest enrollment in the history of the school. Rev. G.F. Houck, the new pastor of the Elk Park circuit, and a fine young man, and Roy A. Harmon, a hustling superintendent, are laying plans for completing the basement of their commodious brick church so as to more adequately take care of the enlarged Sunday school.

*N. C. Christian Advocate*, July 28, 1927

#### MRS. F.A.L. CLARK

Just fourteen months after her husband, Mrs. F.A.L. Clark passed to her reward from the home of her son at Mount Holly. She had been feeble five or six years, and after the death of her husband she was confined to the house most of the time. She was tenderly cared for by her children, and friends and relatives visited her. She was interested in the church, and made special request for a copy of the Conference Minutes that she might keep informed about its workings.

Mrs. Clark was born in Iredell County sixty-eight years ago. Her maiden name was Emma Louise Mason. She shared with her husband the labors and adventures of the

circuit rider in several localities. Like him, she was cheerful, courageous, and devout.

She helped bring up Brother Clark's older children: A.A. Clark, of Charlotte, and Mrs. J.H. Fine. Her sons—Joyce, Dail, and Marvin and her daughter, Mrs. Myrtle T. Kelley—live in Mount Holly. One son, Rev. Claude Clark, is in Baltimore.

Her pastor, Rev. S.W. Johnson, conducted the funeral, assisted by several other brethren. Interment was at Mount Mitchell church in Cabarrus County.

— William A. Parsons.

*Blue Ridge-Atlantic Conference Journal, 1934*

#### MRS BELLE T. ANDERSON

Mrs. Belle T. Anderson, widow of Rev. E. Anderson, a former member of the Blue Ridge Conference, died July 22, 1935, in Alhambra, Cal., where she made her home with her son. She had remained loyal and a faithful worker in the church until a short time before her death. Funeral services were conducted by her pastor and Rev. Fred Ross, of San Pedro, Cal., and interment was in Alhambra.

"O God, our light, to Thee we bow;  
Within all shadows standest Thou;  
Give deeper calm than night can bring,  
Give sweeter songs than lips can sing.  
— Samuel Longfellow.

"Our people die well."

— John Wesley.

*Blue Ridge-Atlantic Conf. Journal, 1936*

#### MRS D.W. HAGA

Mrs. D.W. Haga was the eldest daughter of Rev. W.J. and Mrs. R.M. Harris. She was born at Trade, Tenn., but moved to Montezuma while she was young, where she spent most of her life. She taught in the schools of Avery County several years. Hundreds of her former pupils speak of her as giving them great inspiration toward useful living. She served as postmistress at Montezuma more than twenty years.

Her first marriage was to Robert Braswell. Fourteen years after his death she was married to Rev. D.W. Haga. She is survived by her husband and one daughter, Mrs. Roberta Ray, and two grandchildren. There are also two stepchildren. There are also one sister and seven brothers. She had been in declining health several years, and had started on a visit to Florida for health reasons when she was stricken very ill near Columbia, S.C. She lived only a few hours after her return home. She died January 27, 1936. A large congregation attended the funeral services in the Methodist Episcopal Church at Montezuma. Rev. Roy P. Jones had charge of the services. He was assisted by Rev. C.C. Benton, Rev. C.M. White, Rev. J.A. Martin, Rev. Mr. Camp, and Rev. Mr. Lee. Interment was in the Montezuma Cemetery. During her lifetime she had been of great assistance to the distressed and needy. She is greatly missed in the community. She did what she could.

*Blue Ridge-Atlantic Conference Journal, 1936*

#### MRS. MARTHA ALICE MATNEY

Mrs. W.C. Matney passed away at the home of her daughter, Mrs. C.A. Hawkins, in Asheville, November 15, 1936, following several months of illness. Mrs. Matney was seventy-seven years of age at the time of her death. She was united in marriage to Rev. W.C. Matney in 1876. He passed

away September 22, 1933. There are seven children living.

She was converted when a child and united with the Methodist Episcopal Church. She was at her best in the home as wife and mother. She accepted the lot of a minister's wife cheerfully, suffering privations uncomplainingly and was wise in counsel and faithful in instruction. Her home was the home of all the preachers.

She was a woman of prayer and great faith. She was devoted to her church. Her voice and her presence are missed where she once assembled with those who love the house of the Lord.

Our loss is her eternal gain.

Ten thousand times ten thousand,  
In sparkling raiment bright,  
The armies of the ransomed saints,  
Throng up the steepes of light:  
'Tis finished, all is finished,  
Their fight with death and sin:  
Fling open wide the golden gates,  
And let the victors in!

*Blue Ridge-Atlantic Conference Journal, 1937*

#### VALIANT SOLDIER OF THE CROSS

Last week's (Feb. 12) *North Carolina Christian Advocate* brought news of the death of the Rev. Grover Cleveland Graham, beloved retired United Methodist minister. At age 97, he was the oldest member of the Western North Carolina Conference. I knew him well.

He lived a long and valuable life, and more than any other I've known, he exemplified the Wesleyan experience of the warmed heart, vital piety, evangelical zeal, and a keen social consciousness.

Grover Graham grew to maturity at Potato Creek, VA, where his parents were pioneer residents and stalwart citizens. His father was a merchant. Once I went with him, walking a winding trail, to stand for some reverent moments before the decaying ruins of his boyhood home which included the building where his father operated his general store. We quenched our thirst from the refreshing coolness of the old spring and we prayed together at the altar of the nearby Potato Creek United Methodist Church. I remember he stood afterwards in the pulpit and sang the "Doxology" in his characteristically beautiful mellow tenor voice. He spoke touchingly that day of beginnings; of his own profession of faith; of early and positive influences on his life; and he lingered lovingly at the graves of loved ones in the historic cemetery across the way. We kept holy silence for a time.

Precious and tender memories!

During World War I, Mr. Graham was in Europe on assignment where he met and courted Olive, an English girl, whom he soon made his bride. A remarkable and memorable team they were—he from Potato Creek and she from London—well-matched, dedicated home builders; extraordinary parents to a fine family; and spiritual leaders in a dozen far-flung Methodist appointments—Helton, Clemmons-Hanes, Watauga, Marion Mills, Lewisville, Jonesville, Harmony, Statesville Circuit, Coleridge, Farmington, Kona and Spruce Pine. Olive Graham ran the house in her wholesome and inimitable fashion, while Grover ranged ever-outward seeking all those who had wandered "away from the tender Shepherd's care." The imprisoned, the lonely, the down and out, the poor, the outcast, the troubled, the lost, and lots of other folks as well—they were all his business, and in such work he excelled as few other have.

In 1960 the *Upper Room* carried one of his devotionals. Mentioning some words that stand out in the scriptures, he



wrote, "The word 'come' looms large in Holy Writ—'come' and see, 'come' unto me, whosoever will may 'come,' I will 'come' again."

"Come home," must have held a welcome ring for Grover Graham. After nearly a century of labor, gentle in his surrendered life; gracious of manner; neat in personal attire; everything on the altar, there was winsome beauty about his consecration. Thousands are better persons because of him.

Now, heaven holds another attraction since he is there; and Methodism in Western North Carolina has lost one of her most valiant soldiers of the Cross.

— John A. Duvall, United Methodist Minister, Pineville  
*N.C. Christian Advocate*, March 12, 1985





# Section FOUR

## Church Histories

- I. Churches in Relationship to Circuits
- II. Methodist Congregations (or Quarterly Conference Meeting-Places) in the Toe River Valley
- III. Active United Methodist Churches in 1985
- IV. Congregational Historical Facts
- V. Church Histories
- VI. Church Photos





# I. CHURCHES IN RELATIONSHIP TO CIRCUITS

Annual Conference Minutes do not often provide information as to the churches which make up a given circuit; it is well into the present century before the *Journal* of the W.N.C. Conference begins to list Sunday School Superintendents (an alternative way of deriving the information). Prior to that time, notices of where quarterly conferences were held within a given circuit/district have been found in issues of the *Christian Advocate*.

Sources will be denoted as follows: A (*Advocate*); J (*Journal*); H (*Holston Methodist newspaper*). Given the nature of the sources, one should not assume that all the churches on a circuit are given in sources (A) or (H). The denotation (station) means that this is the only church on the charge.

Date	Circuit or Charge	Churches
1873-76 (H)	Burnsville	Bethel, Cane River, Martin's Chapel, Laurel, Gibbs' Meeting House, Jacks Creek
	Bakersville	Pisgah (Ridge), Mt. Vernon, Summer House, Oak Grove
1887-92 (H)	Burnsville	Pearcy's School House, Gibbs', Jacks Creek, Bald Creek
	Bakersville	Shiloh, Grassy Creek
	Cranberry Mission	Summer House, Mt. Vernon
1895 (A)	Burnsville	Riverside, South Toe, Laurel, Bald Creek, Burnsville, Boring's Chapel
	Bakersville	Bakersville, Red Hill, Deyton Bend
	Estatoe	Thompson's, Pine Grove, Mt. Vernon, Jonas Ridge, Chapel (=Greenlee's?)
	Elk Park	Elk Park
1897-98 (A)	Bakersville	Bakersville, Deyton Bend, Red Hill, Snow Creek
	Bald Creek	Bald Creek, Boring's Chapel, Laurel, Gardner's (residence?)
	Burnsville	Burnsville, Martin's Chapel, South Toe, Riverside, Shoal Creek
	Elk Park	Elk Park, Banner Elk
	Estatoe	Thompson's Chapel, Pine Grove, Pisgah, Mt. Vernon
1908 (A)	Bakersville	Bakersville, Snow Creek (=Oak Grove)
	Bald Creek	Bald Creek, Paint Gap, Riverside

	Burnsville	Burnsville, Shoal Creek, South Toe, Bolens Creek
	Elk Park	Elk Park, Cranberry, Pineola, Banner Elk
	Spruce Pine	Spruce Pine, Greenlee Chapel
1911 (A)	Bald Creek	Bald Creek, Paint Gap, Deyton Bend, Elk Shoal
	Micaville	South Toe, Martin's Chapel, Shoal Creek
	Spruce Pine	Spruce Pine, Mt. Vernon
1916 (J)	Avery Circuit	Fairview, Jonas Ridge, Pine Grove, Pisgah, Zion*
	Bakersville	Bakersville, Beaver Creek, Oak Grove, Young's Cove, Pleasant Grove, Galax, Red Hill
	Bald Creek	Bald Creek, Boring's Chapel, Elk Shoals, Horton Hill (=Paint Gap)
	Burnsville	Burnsville, Bollingers (=Bolens Creek?), Concord
	Elk Park	Elk Park, Banner Elk, Montezuma
	Micaville	Deyton Bend, Horton Hill (=Jacks Creek), Shoal Creek
	Spruce Pine	Spruce Pine, Beaver Creek, Altapass, Greenlee, Penland
1917 (J)	Blue Ridge Mission (others as in 1916)	Cranberry, Pine Swamp, Waugh's
1918 (J)	changes from 1916-17	only listed here:
	Elk Park	Banner Elk, Montezuma, Newland, Elk Park
	Elkland	Blackburns, Cranberry, Hopewell, Pine Swamp, Waugh's
	Spruce Pine	Concord (=Ashford), North Catawba, Penland, Spruce Pine
1920 (J)	Avery	Fairview, Jonas Ridge, Linville, Pine Grove, Pisgah
	Elk Park	Banner Elk, Elk Park, Montezuma, Newland
1923 (J)	Avery	Fairview, Jonas Ridge, Linville, Pine Grove, Pisgah, Zion
	Elk Park	Minneapolis, Elk Park, Montezuma, Newland
1932 (J)	Avery	Fairview, Jonas Ridge, Linville Falls, Mt. Zion, Pine Grove, Pisgah
	Burnsville	Bald Creek, Borings Chapel, Concord, Elk Shoals, Higgins Memorial

\*If this Mt. Zion was formerly Hunter's Chapel, then it must have switched from a "Northern" to a "Southern" church since the deed for Hunter's Chapel indicates that it was originally a "Northern church."

1939 (J)	Elk Park	Banner Elk, Cranberry, Elk Park, Minneapolis, Montezuma, Newland	1966 (J)	Newdale	Celo, Martin's Chapel, Windom
	Micaville	Celo, Deyton Bend, Martin's Chapel, Oak Grove, Windom		Red Hill-Tipton Hill	Deyton Bend, Red Hill, Tipton Hill
	Spruce Pine-Bakersville	Bakersville, Penland, Spruce Pine		Spruce Pine	Spruce Pine (station)
	Avery	Fairview, Minneapolis, Mt. Zion, Pine Grove, Pisgah		Avery	Minneapolis, Mt. Zion, Pine Grove, Pisgah, Vance Memorial
	Bakersville	Bakersville, Bethlehem, Glen Ayre, Oak Grove, Penland		Bakersville	Bakersville, Bethlehem
	Bald Creek	Bald Creek, Boring's Chapel, Deyton Bend, Elk Shoals, Horton Hill		Bald Creek	Bald Creek, Boring's Chapel, Elk Shoals, Pensacola
	Burnsville	Concord, Higgins Memorial		Burnsville	Higgins Memorial (station)
	Elk Park	Banner Elk, Cranberry, Elk Park, Forest Home, Linville, Montezuma, Newland		Elk Park	Elk Park, Forest Home, Linville, Montezuma, Newland
	Linville Falls	Altamont, Concord, Johnsons Chapel		Newdale	Celo, Martin's Chapel, Windom
	Micaville-Tipton Hill	Celo, Martin's Chapel, Red Hill, Tipton Hill, Windom		Red Hill-Tipton Hill	Deyton Bend, Kona, Red Hill, Tipton Hill
1945 (J)	Spruce Pine	Spruce Pine (station)	1975 (J)	Spruce Pine	Penland, Spruce Pine
	Avery	Fairview, Minneapolis, Mt. Zion, Pine Grove, Pisgah		Avery Parish	Altamont, Elk Park, Forest Home, Jonas Ridge, Linville, Minneapolis, Mt. Zion, Newland, Pine Grove, Pisgah, Vance Memorial
	Bakersville	Bakersville, Bethlehem, Glen Ayre, Oak Grove, Penland		Bald Creek	Bald Creek, Boring's Chapel, Elk Shoals, Pensacola
	Bald Creek	Bald Creek, Boring's Chapel, Elk Shoals, Horton Hill, Pensacola		Banner Elk-Liberty-Piney Grove	Banner Elk, Liberty, Piney Grove
	Burnsville	Higgins Memorial (station)		Burnsville	Higgins Memorial (station)
	Elk Park	Banner Elk, Elk Park, Forest Home, Linville, Montezuma, Newland		Mitchell-Yancey Parish	Bakersville, Bethlehem, Deyton Bend, Red Hill, Tipton Hill
	Micaville-Tipton Hill	Celo, Deyton Bend, Martin's Chapel, Red Hill, Tipton Hill, Windom		Newdale	Celo, Martin's Chapel, Windom
	Spruce Pine	Spruce Pine (station)		Spruce Pine	Penland, Spruce Pine
	Avery	Minneapolis, Mt. Zion, Pine Grove, Pisgah, Vance Memorial		Avery Parish	Altamont, Elk Park, Jonas Ridge, Linville, Newland, Pisgah, Forest Home
	Bald Creek	Bald Creek, Boring's Chapel, Concord, Elk Shoals, Pensacola		Bald Creek	Bald Creek, Pensacola
1955 (J)	Bakersville	Bakersville, Bethlehem, Penland	1985 (J)	Banner Elk-Liberty-Piney Grove	Banner Elk, Liberty, Piney Grove
	Burnsville	Higgins Memorial (station)		Burnsville	Higgins Memorial (station)
	Elk Park	Banner Elk, Elk Park, Forest Home, Linville, Montezuma, Newland		Mitchell-Yancey Parish	Bakersville, Bethlehem, Deyton Bend, Red Hill, Tipton Hill
	Linville Falls	Altamont, Concord, Jonas Ridge, Linville Falls		Newdale	Celo, Martin's Chapel, Windom
				Spruce Pine	Spruce Pine (station)
				Toe Valley Parish	Minneapolis, Mt. Zion, Pine Grove, Vance Memorial



## II. METHODIST CONGREGATIONS (OR QUARTERLY CONFERENCE MEETING-PLACES) IN THE TOE RIVER VALLEY

The following key is used for denotations:

A	Avery County location
M	Mitchell County location
Y	Yancey County location
( )	Locations, not strictly speaking in the Valley, but which are sometimes on the same circuit are in parentheses.
†	Active United Methodist Churches
*	Union churches (those shared with another de- nomination)
‡	Churches still in use by other denominations
(N)	Methodist Episcopal, "Northern"
(MP)	Methodist Protestant
(AMEZ)	African Methodist Episcopal Zion

Churches not marked by (N), (MP), or (AMEZ) are Meth-  
odist Episcopal, South.

†A	Altamont (N)
M	Altapass
M	Altapass (N)
	Antioch
M	Baker's, David = Bakersville
?Y	Baker's, Thomas
†M	Bakersville
M	Bakersville (N)
†Y	Bald Creek
Y	Band Mill, Lower = Murcheson (?)
Y	Band Mill, Upper = Eskota (?)
Y	Bank's Creek
†A	(Banner Elk)
M	Beaver Creek
Y	Bee Log (reportedly located near mouth of Bee Log Creek)
?M	Bethel
†M	Bethlehem (N) = L. Rock Creek
?Y	Big Creek
‡*Y	Bolens Creek
Y	Bollinger's = Bolens Creek (?)
‡Y	Boring's Chapel
M	Brummett's Creek (N)
Y	Burnsville (now Higgins Memorial)
Y	Burnsville (N)
Y	Cane(y) River
†Y	Celo = Gibbs' = South Toe
*Y	Concord
A	Conley's Chapel (AMEZ)
‡*A	(Cranberry)
†Y	Deyton Bend
*Y	Ebenezer
†A	(Elk Park)
‡*Y	Elk Shoals
Y	Elmer (likely = Deyton Bend?)
M	Fairview
?A	(Fairview)
M	Forbes Chapel (N)
†A	Forest Home (N)
M	Galax
Y	Gardner's (residence?)
M	Garland's = Red Hill
Y	Gibbs' = Celo
M	Glen Ayre (N)
M	Grassy Creek = Greenlee Chapel
M	Greenlee Chapel = Grassy Creek
Y	Green Mountain (N) [Covey Rock]
Y	Green Mountain = Laurel [Pig Pen]
†Y	Griffith Chapel (AMEZ)

†Y	Higgins Memorial (Burnsville prior to 1927)
Y	Horton Hill = Jacks Creek
Y	Horton Hill = Paint Gap
M	Hunters Chapel (N?) = Mt. Zion
*Y	Jacks Creek School
?M	Jewel Hill
†	(Jonas Ridge)
‡Y	Kona
Y	Laurel = Green Mountain
M	L. Rock Creek (N) = Bethlehem
†A	(Linville) (N)
†Y	Martin's Chapel
	Meadow Fork
Y	Micaville (N)
Y	Micaville (Vero Masters preached in this one as a boy)
A	Minneapolis
†A	Minneapolis = Young's Chapel
A	Montezuma
A	Montezuma (N)
A	Mt. Vernon (now Spruce Pine)
†A	Mount Zion = Hunters Chapel (N?)
†A	Newland
M	Oak Grove = Snow Creek
Y	Paint Gap = Horton Hill
*Y	Pearcy's School House (Jacks Cr.)
M	Penland
†Y	Pensacola (MP)
Y	Pensacola (N)
‡*Y	Peterson's Chapel
†M	Pine Grove
?M	(Pine Swamp)
†A	Pisgah = Ridge
Y	Pleasant Grove
Y	Prices Creek (N)
Y	Red Hill (within sight of the "Northern" church)
†M	Red Hill = Shiloh (N)
A	Ridge (now Pisgah)
‡*Y	Riverside
M	Shiloh = Red Hill (N)
Y	Shoal Creek (now Windom)
M	Snow Creek = Oak Grove
Y	South Toe (now Celo)
Y	South Toe (N)
	Spring Creek
†M	Spruce Pine
M	Spruce Pine (N)
M	St. Johns (AMEZ)
?A	Summer House
A	Thompson's Chapel (now Vance Memorial)
†M	Tipton Hill (N)
M	Toe Cane (N)
?A	Tuttle's (residence?)
M	Valley View
†A	Vance Memorial = Fairview = Thompson's Chapel
?A	(Waugh's)
†Y	Windom = Shoal Creek
A	Wiseman's = Pine Grove?
M	Young's Cove
A	Young's Chapel = Minneapolis

### III. ACTIVE UNITED METHODIST CHURCHES IN 1985 AVERY-MITCHELL-YANCEY COUNTIES

#### AVERY COUNTY

Altamont	Mt. Zion
Banner Elk	Newland
Elk Park	Pine Grove
Forest Home	Pisgah
Linville	Vance Memorial
Minneapolis	

#### MITCHELL COUNTY

Bakersville	Spruce Pine
Bethlehem	Tipton Hill
Red Hill	

#### YANCEY COUNTY

Bald Creek	Higgins Memorial
Celo	Martin's Chapel
Deyton Bend	Pensacola
Griffith Chapel (AMEZ)	Windom

A detailed historical sketch is found later in this section (under V) for all of the above churches.

### IV. CONGREGATIONAL HISTORICAL FACTS

It is impossible, as part of the present volume, to present a detailed history of each Methodist meeting-place: the location of some of them remains unknown; few records have survived; some ceased to function prior to the birth of any living person; and in some cases, persons who could have provided information have failed to do so. It has been impossible for me, (Lloyd Bailey) living as I now do some 250 miles from the Valley, to investigate each site first-hand.

Following is a list of churches and brief historical facts on each. In a number of cases a reference is made to Section FOUR, V which includes detailed histories and photos of 24 churches. In several instances a reference is made to Section FOUR, VI which includes only photos, since there are no detailed histories available for these churches.

**ALTAMONT:** See the detailed history in Section FOUR, V under Avery United Methodist Parish.

**ALTAPASS:** Sunday School Superintendent, 1917: J. A. Davenport.

**BAKER'S, DAVID:** See the "History" section for discussion of the Black Mountain Circuit in 1823, and the Morganton Circuit in 1814.

**BAKERSVILLE:** There were two churches: Southern and Northern. For a sketch of the former see Section FOUR, V under the Mitchell-Yancey Parish. The Southern congregation goes back to David Baker's, above. For photo of the church

prior to the present one, see page 296 courtesy of Mrs. Robert Barron of Bakersville. A photo of the "Northern" Church (no longer standing), is located on page 297.

**BAKERSVILLE (SOUTH):** Members of this congregation in the early years included: John Heap, —Clapp (Heap and Clapp had come to the area to develop the mica industry), J.L. Rorison, R.N. Penland, Milton Penland, Josiah Baker, —Wise, Baileys, Jerry Greene, J.W. Gudger, Reuben Young, William Slagle, James Bradshaw, George Young, and W.S. Hymons. See the detailed history in Section FOUR, V.

Sunday School Superintendents (Southern): 1916, 1918, 1922, 1928—W.J. Slagle; 1929—G.L. Hartsell.

**BALD CREEK:** See the detailed history in Section FOUR, V.

Sunday School Superintendents: 1916, 1918, 1922—Glen Proffitt; 1929—Max Proffitt.

**BAND MILL (UPPER AND LOWER):** Apparently located at Eskotan and Murcheson, respectively (above Pensacola, N.C., in Yancey), and named for the lumbering operations there in the early decades of the present century.

**BANKS' CREEK:** See photo in Section FOUR, VI.

Sunday School Superintendents: 1919—Harvey Penland; 1922—C.W. Bryant; 1927—C.W. Allen.

**BEAVER CREEK:** Sunday School Superintendents: 1916—M.L. Swan; 1917—M.L. Swain (apparently the same person as 1916, but the records spell it differently).

**BETHEL:** Mentioned in the Rev. Ezekiel Hampton's notes from the 1870's, apparently on the Bakersville Circuit.

**BETHLEHEM:** See the detailed history in Section FOUR, V under Mitchell-Yancey Parish.

**BIG CREEK:** Mentioned in the Rev. Ezekiel Hampton's notes from the 1870's. Location uncertain: if on the Bakersville Circuit, it might be Big Rock Creek; otherwise Big Creek in Ramseytown Twp., Yancey County.

**BOLENS CREEK:** Apparently referred to as Bollingers in Minutes from the 1920's and 1930's. Sunday School Superintendent: 1916—Charles Young.

**BORING'S CHAPEL:** See detailed history in Section FOUR, V.

**BURNSVILLE:** There were two congregations, Southern and Northern. The former, which ultimately became Higgins Memorial Church, is chronicled in the detailed history by Roy Hensley



(see also a number of newspaper accounts for details of how the present building came to be). A photo of the town, showing the older church, is included following the history.

Sunday School Superintendents: 1910—L.D. Gillespie; 1916—Lewis English; 1918—W.S. Gardner; 1922—L.D. Wagner; 1929—W.O. Griffith.

There is no certain information concerning the Northern Congregation.

**CELO = SOUTH TOE = GIBB'S SCHOOL HOUSE:** An extensive history of this congregation has been written by Edna Hoover Simmons (Mrs. Arcemus, of Celo, N.C.). See the detailed history in Section FOUR, V.

Sunday School Superintendents: 1916, 1918—Joe Young; 1922—J.R. Gibbs; 1928, 1929—J.W. Robinson.

**CONCORD:** Located on Pensacola Road this church was damaged beyond repair by the 1977 flood. The Baptists have built their own structure subsequently. See photo in Section FOUR, VI.

Sunday School Superintendents: 1916—S.D. Delinger; 1918—Charles Young; 1927—Tom Delinger.

**CONLEY'S CHAPEL:** According to the congregation's *Minutes*, as reported by Mrs. Sam Avery, this church began in 1816. It continued until the 1960's when it was torn down. Members now attend a community church on Licklog Road. The old log church was torn down years ago and replaced by a small wooden white one, shown in the photograph in Section FOUR, VI. Even the latter does not survive now. It was located near the present Presbyterian Church at the bridge over the N. Toe River. The old cemetery survives. Among those buried there is an American Indian woman, who married a black man. They are Mrs. Avery's ancestors.

**CRANBERRY:** See photo in Section FOUR, VI.

**DEYTON BEND:** See the detailed history in Section FOUR, V under Mitchell-Yancey Parish. For an interesting description of an early log structure, see the newspaper section.

Sunday School Superintendents: 1916—C.P. Deyton; 1917—Robert F. Deyton; 1922—Mrs. R.C. Deyton; 1928—Angus Masters; 1929—Frank Gortney.

**EBENEZER:** This was a Union Church (Methodist, Free Will Baptist, and perhaps regular Baptist), located on Patterson Branch in Jacks Creek Twp. It stood in a grove of poplar trees, in the bottom above where Jay Deyton now lives and thus below the Milt McCourry Cemetery. At a revival there in 1880, more than 100 persons were converted and 80 of them joined the Methodist

Church. There were so many of them that they could not be arranged, single file, to have their hand shaken upon joining the church. Among those converted was Ruetta Hampton (Mrs. Neil McCourry), who told this story to her grandson, the Rev. Troy McCourry of Burnsville, who told it to me. Otherwise, I have found a single reference to the congregation in one of the the newspaper accounts. When the church closed, the members moved to Peterson's Chapel, another union church nearby. This would have been the home-church (i.e., Ebenezer) of the Rev. Ezekiel Hampton and of the Rev. Jehu Patterson (Local Preachers).

**ELK PARK:** See the history in Section FOUR, V under Avery United Methodist Parish.

**ELK SHOALS:** This (Union) church was part of the Bald Creek Charge until it was destroyed by the 1977 flood. The Baptists rebuilt but the Methodists transferred to Bald Creek.

Sunday School Superintendents: 1916—E.N. Proffitt; 1918—E.M. Proffitt (same person as 1916; Minutes vary); 1922—Ernest Proffitt; 1927—E.E. Proffitt.

**FOREST HOME:** See the detailed history in Section FOUR, V under Avery United Methodist Parish.

**GALAX:** Located in the vicinity of Kona (?).

Sunday School Superintendent: 1918—Mrs. Clements.

**GARDNER'S:** See the History section for the Morganton Circuit in 1814. This likely is Gut-ridge Garland's residence. A descendant, Elisha Garland, was a Local Preacher.

**GLEN AYRE:** See photo in Section FOUR, VI. The congregation was established in 1921 and continued until 1941. The building still remains (used by another denomination?). The Methodist congregation ceased primarily because many of its members moved to Baltimore, Md. during World War II in order to work in military projects (aircraft?). The congregation began after some tension in the Baptist church. Supportive (member) families included: Ed Street, Youngs, W.F. Greene, James Arthur Gouge and wife Lillian, and Will Gouge. Attendance was about 30-40 persons. (Source of information—Norma Street Ledford; she remembers in particular one elderly minister who prayed for her; the Rev. Mr. Carwell (?), who was blind in one eye.)

**GREEN MOUNTAIN:** There were two churches at this location.

1. A "Northern" congregation was located at Covey Rock. It met in an old log church. Later,

that was torn down and a frame-building erected by the Baptists (called Covey Rock Church). In recent years, the latter has been removed and replaced by a modern structure (Free Will Baptist).

The second of these structures had an upstairs where, I am told, the KKK used to meet. That part of the building was later removed in renovation.

2. A "Southern" congregation was located on Upper Pig Pen Road and met in what was called the Upper Laurel School. It is, I suppose, the congregation referred to in *Minutes* as "Laurel". Reportedly, some members of the Zion Baptist Church became disgruntled, withdrew, and began a Methodist Church (so Thelma Gornto, who remembered that the formative members included the Randolphs?). It sat on the left of the road, just before one gets to the present Harris Memorial Presbyterian Church (itself now abandoned). I can barely remember it from my childhood days (i.e., in the 1940's).

There should be a photo somewhere of the Laurel Church, but I have not yet been able to locate it. As for the "Northern" structure at Covey Rock, it seems unlikely that a photo survives. A few older persons can remember seeing it years ago (e.g., Crawford Ayers, now aged about 93).

Here is an additional note on the Upper Laurel Church (from Cora Peake, at age 102; now deceased): The Jones and Letterman families left the Baptists and started the church; when it was torn down, the lumber was used to construct an addition to the Zion Baptist structure; called "the upper meeting house."

**GREENLEE'S CHAPEL:** See the history in Section FOUR, V.

**GRIFFITH CHAPEL:** This African Methodist Episcopal Zion Church was founded in 1898 and named for the Rev. "Sul" Griffith, a photo of whom is included in Memorials IV. Griffith Chapel is located in Lincoln Park, Burnsville. Prior to the present location, the congregation met near the present elementary school. This lot was bought for the Yancey Collegiate Institute dorm. See the detailed history in Section FOUR, V.

**HIGGINS MEMORIAL:** Located in Burnsville and referred to as Burnsville Methodist Church prior to 1927. See detailed history and information on Bi-Centennial/Centennial celebration in Section FOUR, V.

**HORTON HILL (JACKS CREEK):** Reuben McKinney gave the first land for this church. On his tombstone is the following inscription:

"Reuban McKinney  
bornd 1813  
dyed August the 30, 1893  
lived in the ME Church 52 yrs."

This first log cabin church was also used as a school. This church which was torn down in the 1950's stood beside the present Fairview Cemetery.

Church School Superintendents: 1916, 1918 M.C. Renfro; 1927—Godfrey McKinney; 1928, 1929—Mrs. Ben Peterson.

**HORTON HILL (PAINT GAP):** Situated at fork of road (Indian Creek and Horton Creek), just behind where a present church is located. A photo of a group standing in front of this church is included in Section FOUR, VI.

Sunday School Superintendents: 1916, 1918—N.Z. Penland.

**JACKS CREEK SCHOOL:** Discussed under the Boring's Chapel history in Section FOUR, V.

**JEWEL HILL:** Mentioned in the Rev. Ezekiel Hampton's notes from the 1870's, and thus likely on the Bakersville Circuit.

**JONAS RIDGE:** See the detailed history in Section FOUR, V under Avery United Methodist Parish.

**KONA:** See photo in Section FOUR, VI. The Carolina Mineral Company, upon beginning a feldspar processing plant at Kona, decided to erect a building that could be used for a community building and/or church. Around 1947, the Methodist Church was asked to supply it with a pastor, and this was done. When the workers moved away because of inactivity at the plant, the church was sold to the Baptists around 1962. It had then been inactive for about five years. It was part of the Red Hill-Bakersville Charge which may have some of its records. Some of Kona's furnishings were given to other churches on this charge. (Information supplied by former member Ben Robinson of Slagle Road, Bakersville.)

**LAUREL:** No certain information is available, but it possibly is the same as the "Upper Laurel School," on Upper Pig Pen Branch at Green Mtn. in Yancey Co. Reportedly, a few unhappy members of Zion Baptist Church departed therefrom and began a Methodist congregation nearby.

**LITTLE ROCK CREEK (BETHLEHEM):** Church history is listed under Bethlehem.

**LINVILLE:** Located at Linville City, not Linville Falls. See the detailed history in Section FOUR, V under Avery United Methodist Parish materials.



**LINVILLE FALLS COMMUNITY CHURCH:** See the detailed history in Section Four, V.

**MARTIN'S CHAPEL:** See the detailed history in Section FOUR, V. See the obituary of Rev. G.W. Martin, the preacher for whom this church was named.

Sunday School Superintendents: 1922—H.H. Young; 1928, 1929—Dr. C.M. Cheadle.

For "Young's" Meeting-house, from which the congregation sprang, see the history section and the Steward's Book for the Morganton Circuit, 1814.

**MINNEAPOLIS:** Two Methodist congregations have existed here:

(1) An older union (interdenominational?) church, on Big Horse Creek (about ¼ mile from town). There is no continuity between it and the later (present) church.

(2) The present church was initially called Young's Chapel. Instrumental in its beginnings was Horton (Hort) Young, hence its name. The church was made of locust logs, but has been renovated twice since then. An attractive renovation was completed in 1984. See the detailed history in Section FOUR, V under Toe Valley Parish.

**MONTEZUMA:** There were two churches, Southern and Northern. Apparently, the latter was built under the leadership of the Rev. D.W. Haga. (For him, see the Memorial section, and "A Brief History . . ." in Section FIVE, XVI.) Reportedly, the church was built with lumber taken from the old Aaron Seminary. The old Southern church, reportedly built by Wes Bagby, still stands but is abandoned.

**MT. ZION:** See the detailed history in Section FOUR, V.

**NEWLAND:** See the detailed history in Section FOUR, V under Avery United Methodist Parish.

**OAK GROVE (SNOW CREEK):** See the detailed history in Section FOUR, V which covers the period for 1890 onward. That it was a meeting-place much earlier is attested by the notes of the Rev. Ezekiel Hampton from the 1870's, which lists a number of infant baptisms which he performed there.

Sunday School Superintendents: 1918, 1928, 1929—Charles Slagle.

**PENLAND:** See the photo in Section FOUR, VI. Now abandoned, this building is in use as an artists' shop (?).

Sunday School Superintendents: 1918—Mrs. E. English; 1929—A.C. Tainter.

**PENSACOLA:** See detailed church history in Section FOUR, V.

**PETERSON'S CHAPEL:** This structure stood below the hill at the exit onto Pound Mill Branch from the Mine Fork Road (Day Book, Yancey Co., N.C.); across the road from the present Peterson's Chapel Baptist Church. A photo of the older church is found in Section FOUR, VI. I can remember it when I was in school at Clearmont, so it must have been torn down in the 1960's. It was initially a union church (Methodist, Baptist, Free Will), but eventually became Free Will. Methodists attended it after Ebenezer Church ceased; when it became Free Will, many of its Methodists attended Boring's Chapel.

Sunday School Superintendents: 1927—Milt McCourry.

**PINE GROVE:** See the detailed history in Section FOUR, V.

**PISGAH:** See the detailed history in Section FOUR, V under Avery United Methodist Parish.

**PLEASANT GROVE:** Possibly at Double Island Community in Yancey; likely a union church.

**RED HILL:** That there were two churches, one "Southern" and one "Northern" in this vicinity is attested, not merely by *Journals* but also by the following description by Thomas R. Dawley, Jr. in (*The Child That Toileth Not*; N.Y.: Garcia Publishing Co.: 2nd ed., 1913, p. 205): He has left Day Book, crossed Bailey Hill and Toe River, and approaches what is now Red Hill. "I passed a white church, beyond which, down in a hollow, was another white church." He meets Jeff Young, and asks him "what kind of church was that down in the hollow" and he replied: "Northern Methodist."

"And the one I just passed?"

"Southern Methodist."

"What's the difference between the two?" I asked.

"Politics, I reckon," and he laughed.

The "Northern" Church is, I presume, the one referred to elsewhere in the present volume as Shiloh which was continued as the present Red Hill UMC. See the detailed history in Section FOUR, V under Mitchell-Yancey Parish. As for the "Southern" Church, no trace remains.

**RIVERSIDE:** Located in Yancey County this was likely a union church. The old church is now replaced by a Baptist Church.

**SHOAL CREEK** (apparently later called Windom): See the history under Windom.

Sunday School Superintendents: 1916, 1918—W.O. Griffith; 1922—Bunyan Price; 1928, 1929—J.F. Wilson.

**SPRING CREEK:** Mentioned in the notes of the Rev. Ezekiel Hampton in the 1870's; thus possibly on the Bakersville Circuit.

**SPRUCE PINE:** See the detailed history in Section FOUR, V.

**Sunday School Superintendents:** 1916—T.C. Hukey; 1917, 1918—C.T. Hickey (same person as 1916; *Minutes* differ on spelling); 1929—P.A. Rose.

**SUMMER HOUSE:** Mentioned in newspaper article as meeting-place for quarterly conference. Apparently in Avery County (?).

**TIPTON HILL:** See the history in Section FOUR, V under Mitchell-Yancey Parish materials.

**THOMPSON'S CHAPEL:** Mentioned in newspapers. The Rev. Ezekiel Hampton in his notes from the 1870's mentions a McArthur Thompson.

**TUTTLE'S:** Mentioned in newspapers and in the notes of the Rev. Ezekiel Hampton in the 1870's.

**VANCE MEMORIAL:** See detailed history in Section FOUR, V.

**WINDOM (SHOAL CREEK):** See the detailed history in Section FOUR, V.

## V. CHURCH HISTORIES

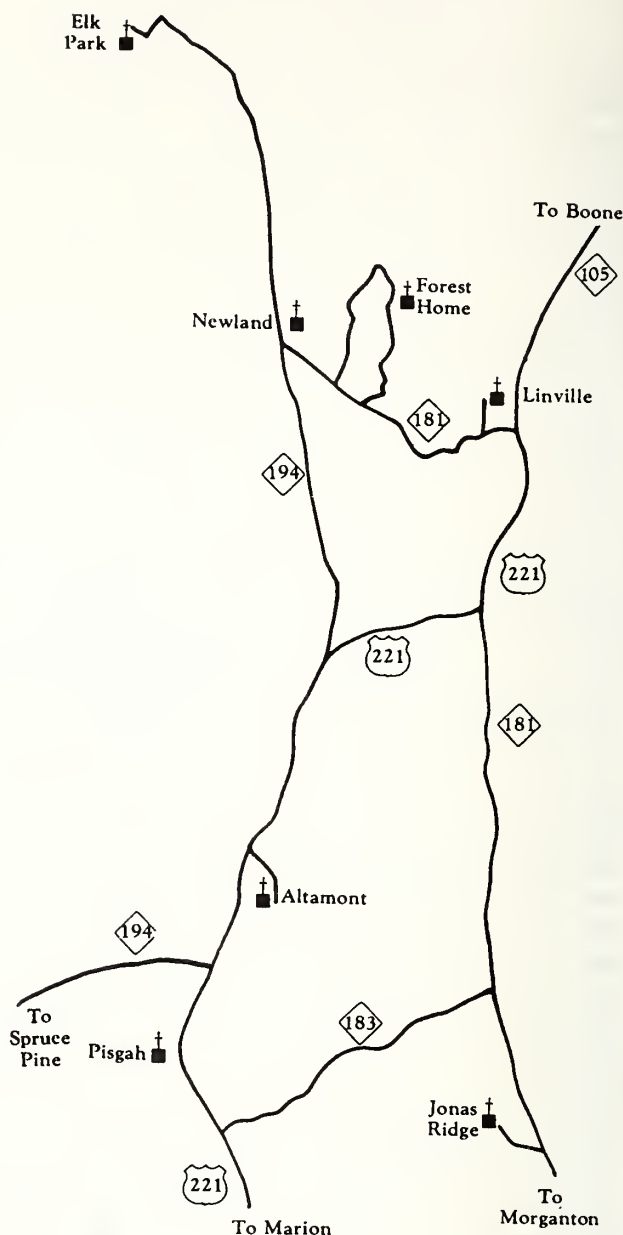
### THE AVERY UNITED METHODIST PARISH

On March 24, 1974, the ministers and members of the Newland-Elk Park Charge, the Altamont-Jonas Ridge Charge, and the Avery Circuit Charge of the Western North Carolina Annual Conference voted to create the Avery United Methodist Parish. It came into being in June 1974. We now celebrate the tenth anniversary of the Avery Parish.

The first three years of the Avery Parish were exciting years. The Parish came into being as a response by the churches to make the service of the churches more effective. Under the leadership of the Reverends Morris Byers, Alberto Rodriguez, and David Reep, the churches and members learned to depend upon each other, and shared their talents and gifts. Worship attendance and financial support reached new levels.

Many changes and new programs accompanied the advent of the Avery Parish. The most significant change was that each church now had a weekly worship service. Qualified lay speakers and other United Methodist ministers assisted

### The Avery United Methodist Parish



the parish ministers in leading worship. Those people best remembered included Jack Coffey, Keith Tutterow, Charles McKinney, Fred Barber, Ernest Dean, Jimmy Starling, Ballard Greene, Shirley England, Don Davis, and Terry Duckworth. Parish Celebrations meet each fourth Sunday at a different church, often featuring a faithful parish choir. There was a keen sense of expectation about the Avery Parish.

As the years have passed by, there have been some failures, but many successes, as the Parish has grown in ministry and mission. A Parish Youth group has now met for six years, under



able leadership by lay persons, especially Shirley England and our Duke Endowment students. Our Children's Ministry has met at least monthly for five years, featuring a Day Camp for the past five years. The Parish United Methodist Men's group meets monthly, and a newsletter goes to 290 homes each month. There have been many useful parish training events.

The Avery Parish cares not only about its own members, but others in our community and world. The Parish Youth sponsor the Fred & Geneva Barber Scholarship Fund to help Avery High School students continue their educations. The Avery Parish was crucial in the creation and support of the Ram's Rack Thrift Store and Emergency Food Pantry. This ministry has provided over 22,000 meals to needy people, and over half of this help comes from our people. In 1983, the Avery Parish contributed \$23,834 to local, national, and international missions, which was 34% of our total income (double the national average of American churches).

The Avery Parish now has a membership of 356 people with a Sunday worship attendance that averages 200 people. In 1983, the total income of the churches was \$81,800. The ministry and mission of the Avery Parish is by all accounts stronger today than ever.

The Avery United Methodist Parish began with a simple creed:

**TO SERVE JESUS AND  
TO MAKE HIM KNOWN.**

For the past ten years, the people and the churches of the Avery United Methodist Parish have lived up to that creed.

As the Parish Council recently said: "These seven churches have worked together since 1974. Each congregation has maintained its own identity, character, and personality. At the same time, we share resources, join in fellowship, and grow spiritually. We do together what we could not do separately. In response to God's blessings, we covenant to work together as servants of God."

May we on this day of celebration renew our pledge to serve Jesus and to make Him known, as we covenant to work together as servants of God.



**ALTAMONT UNITED METHODIST CHURCH**

Pisgah Methodist Church is the parent church of the Altamont United Methodist Church. We know that church services were held at Altamont as early as 1913 from records that have been handed down. It is assumed that these are records for the winter months since it was said that the Pisgah Church closed during bad weather. A group from Altamont felt that if there were enough people for church services during the winter, there should be enough for year-round church. Subscriptions or pledges of donations were sought. A plot of land 50' x 100' was donated by George and Candace Weld in June 1921 to the trustees of the Altamont Episcopal Church for the purpose of building a church. The trustees were W.J. Dellinger, W.C. Franklin, Berry White, Myron Weld, and J.M. Franklin. One member recalls W.C. Franklin (Uncle Bob) going all over the county trying to raise money for the church. Some gave money, some gave labor, and some gave materials.

Dedication services were held September 13, 1925. The dedication sermon was preached by W.K. Harris. The original church was furnished with slatted seats, an organ and a pot-bellied stove. Sunday School classes were held outside in

the summer—one place recalled was on the roots of a large tree down by the swinging bridge—and in different areas of the church at other times.

Later the church was enlarged and Sunday School rooms were built on the back. In November 1946, Mrs. Weld granted additional land to the church. The trustees then were Fred McKinney, Mack Dellinger, Berry White and Hoke Stroup. On the same date, Roy and Mary Weld deeded to the Altamont Charge one-half acre of land and the house used for the Parsonage until June 1973. In this transaction, Mr. Weld deducted \$1,000 as a contribution to the Altamont Church. The trustees for the charge were Manley Barrier, Fate Brown, Fred McKinney and Jonas Bowman.

The front porch of the church was remodeled into a vestibule with completion the summer of 1954. New pews had replaced the slatted seats in 1953. In 1955 a furnace room was built and the church was equipped with an oil furnace.

In 1957, Mr. & Mrs. Roy Weld deeded an additional 3/10 of an acre for a driveway to circle the church. The Fellowship hall was completed in early 1967 and payment was completed in 1968. Stained glass windows were installed in November 1971.

In April 1974, the Altamont and Jonas Ridge United Methodist Churches started construction of a new parsonage on Highway 183 near Jonas Ridge. Rev. & Mrs. Rodriguez were able to occupy the parsonage in late June and dedication services were held November 2, 1975. All debt on the parsonage was cleared by mid-April 1975.

The old parsonage building was sold and moved from the premises in the summer of 1976. The area was graded and paved for a recreation area and parking. The driveway and parking area were paved and walks were poured.

The Altamont United Methodist Church has a membership of 53 resident members and 39 non-members. Average Sunday School attendance is 56. It became a part of the Avery United Methodist Parish in June 1974, this group being made up of ten Avery County Methodist Churches served by three ministers and lay speakers as well as several retired ministers. Worship services are now held every Sunday instead of twice a month. It has an active Youth Group and United Methodist Women's group.

It has met many needs among its people, some rather unique. A number of years ago a young man was courting a young lady and had purchased an engagement ring for her. He sent for her to come to the church where he and some other men were doing roof repairs, because he had a gift for her. She didn't exactly like heights

but was willing to climb to the roof of the church where she was given her engagement ring. That couple is very much a part of the church today.

The church was saved from fire by the quick-thinking and actions of Mack Dellinger when he lived in the house that later became the parsonage. The chimney constructed up the side of the church shifted and the building was smoldering. Mack put up a ladder and climbed to the roof where he lay down flat on his back and pushed over the faulty chimney.

Source: Helen Jenkins

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ELK PARK UNITED METHODIST CHURCH

The Elk Park United Methodist Church, once known as Elk Part Methodist Episcopal Church, South, dates back to one hundred years ago. At that time, the church building was a wooden structure, which had a slave gallery. In 1911, a brick church was built in the same location. The Reverend Hayes was then the minister. Some of the faithful families were the Angels, Mortimers, Davis, Campbell, Brinkley, Norman, Hamrick, Tatus, Dearmin, Hughes, and others.

In those days, there were those who were shouting Methodists, and also a mourners' bench. Revivals were held every summer with visiting ministers. In the early years, a coal stove was used in the sanctuary, and the winter weath-



er was very cold and usually snowy. Most of the ministers were single and young. They stayed in the Tatum Hotel in Elk Park, and ate on Sunday with members of the church. The older members used to say that the Elk Park Charge had educated many young ministers. Later, a parsonage was built in Elk Park, for the minister who served the charge of Elk Park, Newland, Forest Home, and Linville.

There was a MYF and strong leadership for the young people. We had fellowship teams that came in the summer from the District and led the youth activities. Youth attended meetings at other churches in the District. Bible Schools were held in the summer, and there were Sunday evening services in the church. There was a Women's Society for many years, held in the homes of the members. The Stewards met and took care of the budget.

In 1945 the church building caught fire from a furnace and nothing remained but the walls. Within the year, the church was rebuilt, with new windows, lighting, and a beautiful curved altar, hardwood floors, and beautiful lighting fixtures.

At times our membership has been high and our attendance good, then at other times both have been low. Today, the church has a membership of 49 people with an average attendance of 15. In 1983, the church gave \$2,943 to missions. Annual programs include a Christmas program.

Information from Mrs. Rosalie Hughes

Forest Home United Methodist Church



## FOREST HOME UNITED METHODIST CHURCH

In 1885 the citizens of the community foresaw the necessity of religious training and organized and built the Forest Home Church, finishing it in 1886. The incorporators or those who contributed were Martin Banner, Sr., Martin Banner, Jr., Luther Banner, John Carpenter, Jacob Harris, J.H. Rominger, L.A. Rominger, L.E. Banner, Newton E. Banner.

In service, the church has stood as a beacon light, to guide the feet of the wayward, and to render service, both morally and spiritually. Cupid, has guided the feet of the lover to the altar, to be united in the holy bonds of matrimony. Many have come to its altar, seeking spiritual guidance, and have found Christ precious to their souls. Some have gone out into other parts to help humanity. One of those who went forth in the Master's cause was the Reverend W.E. Harris of the Holson Conference.

The church has been served by the following pastors: Asbury Ballow, Emanuel Reese, J.H. Rominger, L.A. Rominger, E. Anderson, Lum Smith, N.C. Matney, A. Graybeal, R.A.F. Smith, J.B. Tucker, Holton, F.F. Frisbie, A.E. Brown, C.F. Basteavons, W.W. Johnson, J.N. Heath, Alva R. Jones, D.W. Haga, K.L. Haga, Louis Hall, A.B. Dinnis, F.A.L. Clarke, McMullon, and Roy A. Jones.

Although closed for a few short years, the Forest Home Church now has worship services each Sunday, with 8 members on its roll and that many in attendance. Homecoming is still an annual event.

Information from W.T. Cope (1934)

## JONAS RIDGE UNITED METHODIST CHURCH

During the early part of the nineteenth century, there was no church on Jonas Ridge, so services were held in scattered homes. No Sunday School services were held.

About 1890 the church services were moved to the little one-room school house which stood near the site of the present school building. Pastors were both Baptists and Methodists. The first Quarterly Conference for the Methodists was held in the old school building in 1895.

Somewhere between 1900 and 1903, the people of the community decided to build a church. John P. Barrier, and his wife Susan, made a deed to the Methodists and Baptists jointly. A Union Church was then built with free labor and donations and



was located just in front of the present United Methodist Church.

In 1933, many members became dissatisfied with the old Union Church, so the Methodists bought the old Union Church building for three hundred dollars.

J. M. Green, Methodist pastor, and others, with the help of the Works Progress Administration, tore the building apart and saved what lumber could be used again.

The present United Methodist Church was built in 1933 and 1934. Some free labor, along with a hired carpenter, built the building. Services were held in the old Jonas Ridge School building while the new church was being built.

The Reverend Fred Barber was sent to the Methodist Charge while the Methodist Church was being completed. The new church was dedicated on September 30, 1934.

The Jonas Ridge United Methodist Church now has 80 members on roll with 30 members in average attendance. In 1983, the church gave \$2920 to missions. Annual programs include Homecoming, a Christmas program, and community Thanksgiving and Easter Sunrise Services. The church also has an active unit of the United Methodist Women. Information from Mrs. Earlene Johnson

#### LINVILLE UNITED METHODIST CHURCH

The Linville Methodist Church was founded in 1922 by members of the community who wanted to have a church here rather than travel to Montezuma. The land was secured from Mr. John Yoder and the church building was erected. The first pastor was the Reverend Roy Jones.



The church continued its ministry to the community through the years under various pastors with a general increase in membership as well as a good attendance by members of other faiths in the community.

From the 1930's on up into the 1950's, the Linville Church was the site of the community Christmas program. The church was always filled to overflowing and a wonderful time was enjoyed by the community.

During the 1960's and early 1970's, church attendance declined although there was still a faithful nucleus which held it together. Though small in numbers, the church continued to minister to the community by being a loving and caring group of Christian people.

In 1975, the old building was torn down and the present building erected. The builder was David Hughes, a member of the church. The new building had restrooms, adequate heat, and a new fellowship hall.

It was through much self-sacrifice and dedication by the handful of members and the enabling power of a watchful God that the new building was made possible. The ladies did much baking, canning, preserving, and catering to help, and everyone dug a little deeper. Three years from the beginning of the building the debt was paid off. Dr. Charles White, Assistant to Bishop Allen, dedicated the church.

The Linville Church began again to grow in attendance and ministry. Today, the church contin-



ues its outreach to members and the community and to anyone who wishes to join in worship or in service. Today the church has a membership of 42 with 30 people who attend the worship service. In 1983, the church gave \$5852 to missions. Annual events include an Advent Festival and a community Sunrise Service on Easter. The church gathers monthly for a fellowship supper.

Because of the love shown by the church it has been blessed by the Lord and we pray that its mission will continue and increase as the years pass.

Information from Thomas Webb



**NEWLAND UNITED METHODIST CHURCH**

The Reverend Lou Hayes was founder of the Newland Methodist Church in 1914. A white frame building was then erected. Through the years, the back of the church was divided into two Sunday School classrooms.

In 1959, an educational building was added, including two Sunday School rooms, a kitchen, two bathrooms, and an area for meetings and fellowship. Philip Meyers was the contractor.

In 1965, the old church was torn down by John Hampton, a member of the church, in preparation for a new church. The Reverend Keith Tutterow was pastor at the time. The educational building

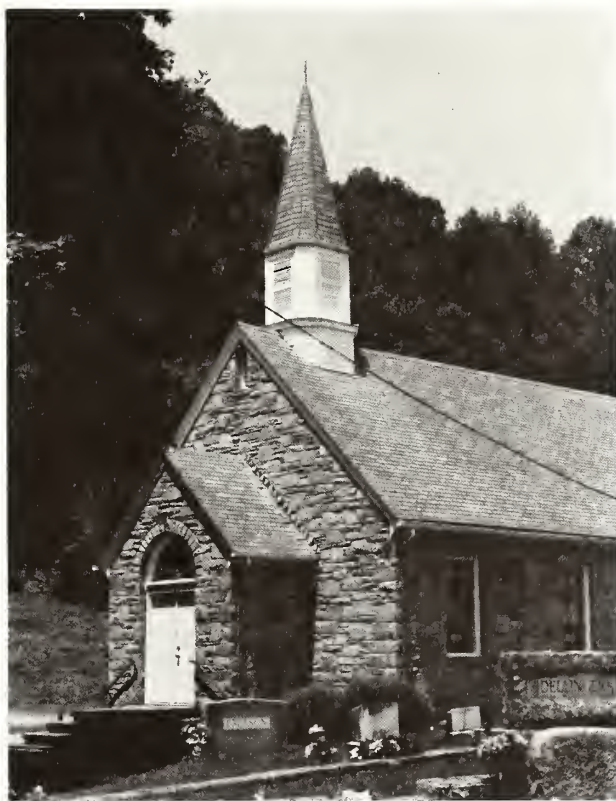
was used for services while the new building was being built. David Hughes, of the Linville United Methodist Church, was the contractor. The church was finished in 1967. The debt was paid off in 1974.

J. Spinks was pastor of the church from 1924 to 1928. He served the churches at Banner Elk, Newland, Montezuma, and Elk Park. The parsonage was at Elk Park.

I started being the pianist at the Newland church in 1924 and with exception of being away for five years, I resumed my position in 1932. I have continued until this time, July 1984.

The Newland United Methodist Church has a membership of 41 persons with 25 at worship on Sunday. In 1983, the church gave \$3033 to missions. The church has a very active unit of United Methodist Women and a faithful choir. The church also has an annual Christmas program.

Information from Mrs. Tommy Bowers



**PISGAH UNITED METHODIST CHURCH**

“Stump Preaching,” according to one of the oldest settlers in the Three Mile Valley, was the first services known in this region. According to Uncle Bob Franklin’s record, the first Methodist preacher at Pisgah was John Weaver in 1834; John Wise was named for him.

A preacher would come from Asheville or Burnsville on horseback, camping overnight on the way. He would spend some time with the widely scattered settlers. When the word was spread, people for miles around would gather near the top of Three Mile Mountain, where the preacher would stand on a large stump of a tree and deliver his sermon.

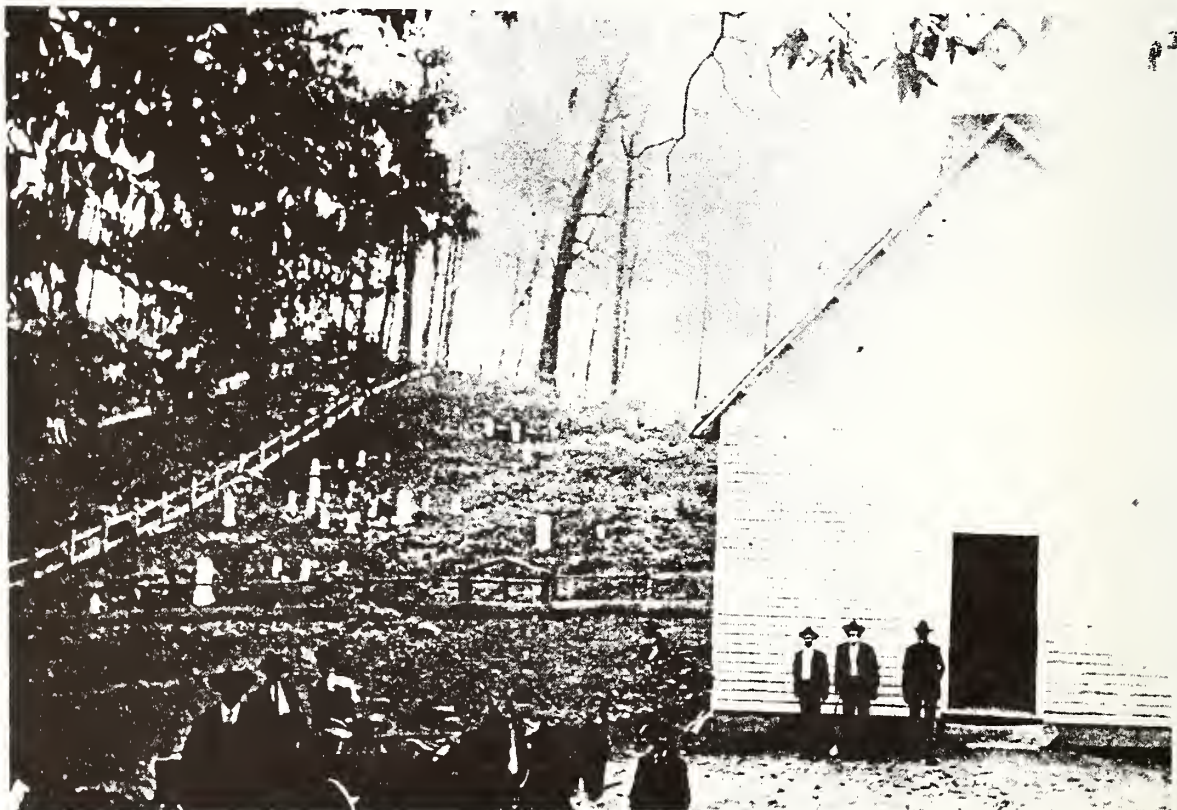
*Owl Den School House.* We have no record of when this log building was erected, but we do know it was about one-half mile from the present site of Pisgah Church near the old Three Mile road. This building was used for both school and church. Some logs of this building could be seen there in the early 1900's (probably 1906-1920). The school term lasted about three months, and church services when a preacher was available. The floors, seats and doors were made from split logs. The windows were covered with logs split thin enough to slide back for light. A school teacher by the name of Mrs. Pruden gave a large Bible and some small ones.

A second church, according to a few members of our church, was built about 100 yards from the present church at the beginning of the old Three Mile Road. This also was a log building with a huge fireplace. Kerosene lamps and lanterns were used for lights, as a few services in the summer were held at night.

The next church was a larger one; John Wise gave a few acres of land for a church to be built and a cemetery. Up to this time family cemeteries were used. This property was deeded to the Southern Methodist Church; some Northern Methodists contributed to the building of the church, also. The estimated date is about 1840.

David Franklin, who owned a sawmill at Linville Falls, donated the lumber. Stover and Herb Wise dragged the logs to the sawmill with a yoke of oxen. The framed building was weatherboarded and later painted white with blue trim. It was finished inside with knotty pine. A long cast iron, wood-burning stove was used for heat. A small pulpit with turned posts and railing around it, lamps placed in metal holders and hung on nails for light, solid benches for seats made of lumber about 3 or 4 inches thick, back and bottom — this completed the furnishings of the church; on the outside the steps were two long flat rocks.

Some of the earliest settlers and church members were: Wises and Franklins from Three Mile, Altamont and Linville Falls; Carpenters from Altamont and Three Mile; Dellingers from Altamont and Linville Falls; Teems and Vances from Linville Falls; Parsons from Three Mile; and later Goodmans, Ollises, and Davenports from Altamont.



Pisgah United Methodist Church and part of cemetery



Some surveyors found the church to be built on the Eastern Continental Divide and placed a marker there. Some of the first preachers with dates recorded were: Rev. Haggie, 1899; S. L. Snyder, 1900; Joe Greene, 1913-14; John Greene, 1915-16; H. H. Mitchell, 1917; Wilson, 1921; L. C. Delph, 1921; T. S. Ratin, 1922; and E. E. Yates, 1931.

Earliest Sunday School Superintendents to be remembered are: Bob Franklin, Zona Ollis, Cratus Carpenter and Elgie Franklin. Teachers were: Stella Dellinger (Mrs. Willard), who was also treasurer and commission steward for a number of years; Zona Ollis (Mrs. Jesse); Elgie Franklin; Alma Carpenter (Mrs. Wallace), who was also conference treasurer and church treasurer.

Preaching was only once a month and the church was closed during the winter months due to severe winters and distances to travel. Revival meetings were held once a year for two weeks, two sermons each day, one at 10 a.m. and the other at 7 p.m. Men and women would leave their work to attend each service. After several years, because of poor attendance in the daytime, the day services were eliminated. Then, again services were scheduled for one week only. The pastor and sometimes his entire family of four or five would stay night and day with church families during the meetings.

All preachers, in good standing, could preach in the church — Baptist, Presbyterian, Northern Methodist, and one Holiness. Each year Memorial service was May 30. It was the one time when distant friends and relatives came back to bring flowers in memory of their loved ones and to visit with each other.

Epworth League was organized for the young folks meeting on Sunday evenings. (Forerunner and similar to MYF.) Each Christmas a huge tree was placed in the church and family gifts were tied on the branches for decoration mostly.

Money was so scarce in those days that someone usually went visiting all members to collect money to pay the pastor and Methodist Conference. (The Conference sent our pastors.) Other means available for raising the necessary funds were pie and box suppers (boxes included fried chicken, cake and pie or sandwiches). These would be sold in the church, as there was no other building available. There was one rule that applied to all box suppers: if a young man bought a certain girl's pie or box, he got to take her home. This caused a lot of competition and higher bidding. Cliff Wise purchased a handturn ice cream freezer some time later (ca 1937), made ice cream outside the church and sold it at 5 cents a cone.

"Children's Day" was observed each year at which time a special program was given; some-

times heads of oxeyed daisies were strung on wire or strings to use in the program. Picnic lunch was spread on the ground (weather permitting) usually in a cleared spot near the church, where a huge tree lay on the ground for years. Many could sit on it to eat their lunch.

*The Third Church [1939-1940].* When it came time to build a new church, help was received from many sources. The site was chosen just below the old one and donations began to come in. The Duke Endowment provided most of the money for the building; Gordon Davenport and Garmon Wise (trustees) would go to Marion (we are in the Marion District) and sign checks as needed. Cliff Wise handpicked the rock on Grandfather Mountain assisted by his son Garmon. This was at the time when the scenic highway was being built and the rocks were given to the church as they were loosened by dynamite. This church was dedicated 26 Aug. 1951. Ray Wiseman did the trucking of rocks, which had to be moved ten or twelve feet uphill. The rock masons were Gib Green and sons Ballard and Jack. Carpenters were Gordon Davenport and Cling Franklin with Willard Dellinger and others as helpers.

A coal furnace for heat was installed in a small space under the church. The church had a sanctuary and three classrooms. The old bell, which for so many years had called the people to church, was used in the new building as were the old pews, a small handmade table made by Cling Franklin and a pulpit stand (maker unknown).

For years Roy Dennie would go to the church Saturday evenings and build a fire in the furnace so the church would be warm Sunday mornings. Preaching service was set for twice a month with five churches in this charge. The Avery Parish was formed in 1974 with ten churches (Pisgah being one) being served by three pastors, a number of retired preachers and lay speakers. The first three pastors were: Rev. Morris Byers, Rev. David Reep, and Rev. Alberto Rodriguez. Cratus Carpenter continued as superintendent for many years with only a few years rest. Following him were Garmon Wise, Gordon Davenport and Harold Davenport along with others.

Holding many offices through the years and providing leadership by accepting places of responsibility were: Alma Carpenter, Emily Dennie, Sallie D. Wiseman, Ethel Wise and Garmon Wise. Boyd Ollis is present Cemetery Treasurer (Pisgah); and Elgie Franklin (Altamont, Linville Falls and Pisgah).

New chairs and pulpit stand were purchased while Morris Byers was pastor. At the same time new pews were installed. Later the large Bible was

donated in honor of Cliff Wise and the Communion Table in honor of Viola Wise.

On June 27, 1944, a Women's Society was organized under the direction of C. B. Dainsey and Rev. Joe Melton, pastor. The ladies met once a month in different homes; it terminated after four years, but we still have the minutes kept by Emily Dennie.

Sunrise services were begun under Rev. Frank Berry in 1954, with members from the five charge churches attending each Easter morning and still continues.

Official board meetings were organized under Rev. Morris Byers (1951-52). They were held in homes of official members. Regular members attending were: Rev. Morris Byers, Wallace and Alma Carpenter, Melvin and Sallie Wiseman, Roy and Emily Dennie, Thurm and Missouri Wise, B. C. Carpenter and Sylvia Penland.

The first wedding in the new church was on April 12, 1951, when Clara Juanita Franklin was united in marriage to Daniel Thomas Rogers, Jr.

*Homecoming Day.* Cliff Wise proposed a Sunday be set aside for a get-together of former as well as present families of all churches, since some could not be present on May 30 especially if it fell on a week day. The second Sunday in August was decided upon and still continues up to the present. The Franklin reunion was held here for several years.

March 4, 1963, the pastor David Beck with official Board Members made plans for an extension of the building: three more classrooms to be annexed to the present building. Shortly after Rev. Beck resigned due to poor health the plans were finished and the next pastor, Rev. Garland Smith, approved them. The rooms are now in use each Sunday; new cabinets in kindergarten room and in one old room were installed; the basement was floored; oil heat was installed and rest rooms added. A kitchen has recently been finished and is being used at present. Those responsible for this labor were: Fred Conner, Lloyd Wise, David Wise, C. W. Calloway, Wesley Calloway and Eugene Wise. New tables were bought a few years ago by individuals. Recently chairs to match were purchased by individual families. Sallie Wiseman was in charge of these furnishings. David Wise, a member of the young Adult Class and mechanic at Henredon Furniture Factory, made and donated the carrier racks for the basement chairs.

A Bible school is held each summer with a picnic following. Revival services consist of three evening services. Since the Parish was formed in 1974, we have had services each Sunday. The cemetery has been enlarged five times by pur-

chasing land; first from Jesse and Zona Ollis (daughter of John Wise), from Lovie Chapman (daughter of Jesse and Zona) and one strip to be used by the Wisemans purchased by Clarence and Hickey Wiseman.

Of the many dedicated and faithful members of this church through the years, there is one who stands out as deserving special mention: Jack Coffey joined this church in 1962 and since that time he and his wife Barbara Dennie have had almost perfect attendance. He has served as teacher, superintendent, financial officer, secretary, MYF president and helps with all Christmas programs including lighting, curtain hanging and tree; he serves on committees, usually as chairman; trustee of church and cemetery; attends practically all official (and otherwise) meetings; helps where help is needed in the community; he organized a choir which is still active; he also leads Sunday School singing; there's no job too hard or small for him to take part. He is Dr. Jack Coffey now, but to all friends and members of this church, he is a quiet, kind, hard-working guy giving time, money and talent to the church and others and is a true brother-in-Christ.

Some of the late comers to our church are: Ralph and Ena Powell, and Fred and Lil Conner. They are a great boost to our church serving where needed. Ralph was lay speaker at other churches in the parish until recently when poor health put him on the inactive list. Fred is at present adult teacher and church treasurer.

Pisgah Cemetery is unique in Avery County in that all graves were identified and marked there although it is one of the oldest and had the largest number of unmarked graves. Cliff Wise always worked toward beautification and marking of graves in this cemetery. He kept a "Cemetery Book" with all graves numbered so that relatives could find their ancestors if they wanted to mark their graves. Because of his perseverance finally all graves were marked with concrete slabs with numbers corresponding to those in the "Book." The latter undertaking, though monumental, was accomplished by Elgie Franklin, Lloyd Franklin and Garmon Wise.

—Sallie D. Wiseman (Mrs. Melvin)

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## A HISTORY OF BALD CREEK UNITED METHODIST CHURCH

About the year 1771 John Wesley, the founder of Methodism in England, sent Francis Asbury and other lay preachers to America. Asbury became the great leader of Methodism in this country.

As the Appalachian Mountain region was settled, itinerant preachers of the Holston Conference served this area until 1890 when the Western North Carolina Conference was organized. They preached in the homes, established preaching places, and organized societies. The event which was most anxiously looked forward to all year was the annual "camp meeting," which was held in the fall usually in November. In the biography of David Proffitt and wife, Betsy, we find that this couple attended thirty-two consecutive "camp meetings".

The first organized church services of the Methodist faith in this county were held in a little log school house which stood just back of the G. W. Hughes home on Parker Branch. Later, services were held in a log school house near the present location of Ralph Neill's service station.

In the year of 1882 five men, Wilson Hensley, W. W. Proffitt, W. P. Hensley, Thomas E. Ray, and H. A. Proffitt, were named as the first trustees of this church. J. W. Burton and wife, Sophronia, deeded to the trustees a parcel of land upon which to build a Methodist Church in the Bald Creek community. The church was built that same year under the supervision of the pastor, Rev. J. Frank Wampler, who came here from Virginia around 1877, bringing with him two nieces, Samantha Wampler, who married Elbert Proffitt and Alice Wampler who became Mrs. Hooker Proffitt.

The following have served as pastors of the Bald Creek Charge:

J. Frank Wampler . . . .	1877-1887
W.B. Baldwin . . . . .	1887-1889
W.M. Boring . . . . .	1889-1891
J.A. Sronce . . . . .	1891-1895
W.B. Lyda . . . . .	1895-1899
J.D. Gibson . . . . .	1899-1901
J.W. Bradley . . . . .	1901-1903
J.W. Campbell . . . . .	1903-1905
L.R. Huddleston . . . .	1905-1907
L.H. Griffith . . . . .	1907-1909
W.L. Edwards . . . . .	1909-1913
J.M. Barber . . . . .	1913-1914

In the year 1913 the church building was remodeled, a pulpit and two rooms were added.

J.A. Frye . . . . .	1914-1916
J.S. Mitchell . . . . .	1916-1920
J.M. Price . . . . .	1920-1921
J.J. Clark . . . . .	1921-1922
J.W. Groce . . . . .	1922-1924
J.D. Pyatt . . . . .	1924-1925
H.M. Keever . . . . .	1925-1926
E.A. Blanton . . . . .	1926-1927

In the fall of 1927 the Bald Creek Charge was combined with the Burnsville Charge, and remained so until 1936, when it again became the Bald Creek Charge.

W.W. Goode . . . . .	1927-1928
H.G. Allen . . . . .	1928-1929
T.C. Jordan . . . . .	1929-1930
J.L. Reynolds . . . . .	1930-1936
W.E. Rufty . . . . .	1936-1937
C.M. Smith . . . . .	1937-1939
J.N. Snow . . . . .	1939-1941
C.B. Way . . . . .	1941-1942
James Allred . . . . .	1942-1944
J.R. Bowman . . . . .	1944-1947
Lewis Hall . . . . .	1947-1949

The church was without a pastor until February 1950.

Manuel Holland . . . . .	1950-1951
Jackson Shankle . . . . .	1951-1955

In June 1951, the members of this church decided to remove the old building, which was inadequate for present use, and to erect a building which would meet the needs of the growing church membership. The new building which was begun in August 1951 is 36'x80', includes classrooms, restrooms, kitchen, workroom, furnace room, and recreation hall in the basement. The main floor consists of a pastor's study, choir room, ladies parlor, and sanctuary. A grant of \$5,000.00 was given

by Duke Endowment for building material and skilled labor. The remaining materials and labor were given by members of the church and people of the community.

All furniture in the sanctuary was given by individuals as memorials for family members. Dedication services were held on September 4, 1955 with the Rev. C. Moody Smith as speaker.

A new brick parsonage was built in 1956. Again, members of the church provided funds for the building. The Rev. and Mrs. Jim Hall and family were the first occupants of the new parsonage.

The Bald Creek Charge originally included six churches. They were: Horton Hill, Borings Chapel, Concord, Pensacola, Elk Shoals Union Church and Bald Creek. In 1950 the conference closed the Horton Hill Church, Concord Church closed in 1960, Borings Chapel was closed in 1977 and the Elk Shoals church building was destroyed by the November 6, 1977 flood. A majority of the Methodist membership of Elk Shoals church has joined the Bald Creek Church. At this time the charge consists of two churches — Bald Creek and Pensacola.

James Hall	.....	1955-1958
Derrell Parris	.....	1958-1960
Hugh Gowan	.....	1960-1961
Donald Noblett	.....	1961-1965
Thomas Weeks	.....	1965-1968
Furman J. Rogers	....	1968-1973
Edith P. Morgan	.....	1973-1977

The church was without a pastor from June 1977 to November 6, 1977 (the day of the flood).

John Emery Jones	....	Nov. 6, 1977-1978
Michael A. Shuford	.....	1978-1980
Gervase H. Hitch	.....	1980-1981
Michael A. Shuford	.....	1981-1985
R. Malon Baucom	.....	1985

We have no record of persons serving as church treasurer prior to 1900. Our records show that Glenn E. Proffitt served as treasurer for many, many years. He was followed by J. Yates Bailey, Theo B. Gibbs, and our present treasurer, Jennie Proffitt Green.

Sunday School superintendents were Adolphus Gibbs, J. W. Burton, Augustus Hensley, Glenn E. Proffitt, Earl W. Wilson, R. Max Proffitt, J. Yates Bailey, Ralph T. Proffitt, and Robert H. Proffitt.

Mrs. Mary Cecil Severs has served many years as pianist. Others who have served in this capacity are: Mabel Hensley Hughes, Margaret Wilson Young, Mary Kathryn B. Wells, Lois Doan Gornto, Illa P. McInturff and Susan M. Ball.

Our present choir was organized and directed by Mrs. Sarah W. Proffitt and Mrs. Severs.

Mrs. Elaine M. Dellinger serves as leader of the Methodist Youth Fellowship.

Present Church School teachers:  
Ronnie Proffitt—

alternate Mrs. Eloise S. McIntosh	Adult Class
Mrs. Elaine M. Dellinger	..... Youth
Mrs. Patricia J. Fender	..... Intermediate
Mrs. Susan M. Ball	..... Primary

Some well remembered teachers:  
Miss Emily Whittington, Mrs. Ida Burton, Prof. Charles R. Hubbard, Mrs. Lena H. Laughrun, Mrs. Rhoda Wilson, R. Max Proffitt and Theo B. Gibbs.

This one hundredth year celebration is two years late — due to the fact that the church had no pastor during most of 1977 and to the flood of that year which did extensive damage to the church basement and its contents. Since then the following improvements have been made:

1. Slush and mud were pumped out, the basement was washed and disinfected
2. Septic tank was pumped, cleaned and put in operating condition
3. Entire basement painted
4. Electric range was cleaned and repaired
5. Furnace was reworked and improved
6. New unit added to new refrigerator
7. Two hundred plates were bought for kitchen

Other improvements are:

1. Storm windows installed
2. Sanctuary ceiling has been lowered
3. New lighting system
4. Entire main floor painted
5. New roof

The following memorials have been given:

1. Flower stands
2. Hymnals
3. Tables and chairs for Fellowship Hall
4. Entrance doors (front and back)
5. Paraments
6. Chimes
7. Organ
8. Baptismal Font
9. Flags
10. Furnishings for vestibule
11. Trees and shrubs
12. Public address system
13. Choir robes

An active women's organization, the United Methodist Women, has given much time, effort, and money in support of the work of the church. The ladies of this church have prepared countless church suppers to raise funds for the parsonage and its furnishings and kitchen supplies and equipment.



U. M.W. officers at present are: President—Virginia P. Bailey, Vice-President—Eloise S. McIntosh, Secretary—Illa P. McInturff, Treasurer—Eunice Proffitt.

Five men from this church became ordained ministers: George M. Proffitt, who joined the Holston Conference in 1858 and was a chaplain in the Confederate Army when he died in 1864; D. R. Proffitt who joined the Western North Carolina Conference and also died in service; Grover C. Neill, son of Mr. & Mrs. Edwin Neill, was a member of the Western North Carolina Conference, and died of malaria at the age of 26; Thomas F. Higgins, also a member of the Western North Carolina Conference, who died in 1951; and C. Milton Young, son of the late Drate Young and Pearl Proffitt Young, who joined the Western North Carolina Conference in 1957, and is our speaker for the 1979 Centennial Celebration.

Jennie Proffitt Green  
Virginia Proffitt Bailey  
J. Yates Bailey

## BANNER ELK UNITED METHODIST CHURCH

Like many other institutions in America, there was division in the Methodist Church following the Civil War in the 1860's. Banner Elk was no exception. This area of Avery County was a part of Watauga County until 1911. Some of our citizens now living can remember hearing their grandparents talk of some members of the family attending the Methodist Episcopal Church North in Watauga County, and other members of the same family attending the Methodist Episcopal Church South of Banner Elk.

Much of the history of the Methodist Church of Banner Elk is not recorded; therefore, one has to rely on the memories of our elder citizens. However, it is recorded that many of the early settlers in the area of Avery County at Banner Elk were "attending members" of the Methodist Church. This includes families such as the Banners, Perrys, Proffits, Lowes, Culvers, VonCanons, and Duggers.

Prior to 1882, there was a thriving Methodist Episcopal Church, South congregation in Banner Elk. As to the "exact" location of the church building, the information is not clear. Some say it was a community-like church. In 1882, Mr. George W. Dugger made a deed for 2 acres of land (more or less) to the Trustees of the Methodist Episcopal Church, South of Banner Elk, Watauga County. The new church building was constructed

and situated in the approximate area of the present home of the President of Lees-McRae College. In 1897, Mr. L.M. Banner proposed to the Trustees of the church that he would like to acquire the church building for use as a store. In exchange he would build another building for the church. According to Charles Lowe and others, this exchange was executed and a new church building was constructed in approximately the same place the present church building now stands. Sometime later, Mr. L.M. Banner's store building and property was acquired by Mrs. Fannie Lowe. She donated the building and land to Lees-McRae College for the construction of the President's home. The old store building (former church building) was moved to a location just below the President's home and is still being used by Lees-McRae College as a storage building in conjunction with their Maintenance Department.

In 1932, Mr. Sheppard M. Dugger's [the son of George W. Dugger] book, *The War Trails of the Blue Ridge*, recorded in Chapter VII a series of very humorous events that started in 1891. Some of our elder citizens say these events were not exaggerated. The excerpts found on pp. 45-47, catalog some very interesting facts pertaining to the impact these events would have on the Methodist Church in Banner Elk.

In approximately 1897 (after the 1891 squirt-gun incident had died down), and Mr. Banner was occupying the old church building for his store, the Methodist Church in Banner Elk began to grow and thrive again. According to Mrs. Flora Lowe and Chester VonCanon, the church grew to the extent a new wing had to be added sometime after 1910. However, due to the rapid growth of the Presbyterian Church, Lees-McRae College, Grandfather Orphanage, and Grace Hospital [under the dynamic leadership of Mr. Edgar Tufts], many of the former members of the Methodist and some of the younger generation became members of the Presbyterian Church. As a result, the Methodist Church became less and less effective in the Banner Elk area, and the church building was used less and finally abandoned in the late 1940's-early 1950's.

In compiling information regarding the history of the Methodist Church, we found the following conversations to be very worthwhile. Mr. Chester VonCanon remembers that sometime in the 1930's the Presbyterian Church dismissed its members one Sunday each month and encouraged them to attend the Methodist Church. Also, the Presbyterian Mens' Sunday School Class used the Methodist Church building in the late 30's and early 40's. Mrs. Mary Guignard Elder says she remembers during her youth the Banner Elk

Methodist Church pastorate was referred to as the "Calf Pasture". This reference made due to the fact that so many young Methodist ministers were sent here to serve the circuit. (It seems several efforts were made to keep the church going before the abandonment in the late 40's-early 50's.)

Everyone we talked with that remembers the earlier church building refers to that building as the "white" church and says they remember the interior being of a very unique structure; the church bell rung very impressively. It seems the color of the exterior; the inside structure; and the church bell are still prominent in the memory of some of our elder citizens today.

In the late 1950's, there was a concern on the part of some members and former members of the church to review having an "active" Methodist Church again. Instrumental in the revival of the Methodist Church in Banner Elk were: Mrs. Maggie VonCanon; Mrs. Nollie VonCanon; Mrs. Chessie Proffitt and Mrs. Maggie Lowe, from Montezuma. Many other church members in the Elk Park Charge were also interested in seeing the church revived. As a result, Mr. Garland Stafford, District Superintendent, appointed a committee to begin work on the project. This committee consisted of Mr. James C. Beasley (Newland), Chairman; Mr. Dave Hughes (Linville); and Mr. Douglas VonCanon (Banner Elk). The committee worked under the leadership of the Elk Park Circuit minister at the time.

After extensive work and a grant from the Duke Endowment Church Fund, the project was submitted to local contractors for bids. Mr. Dave Hughes of Linville was the principle builder. The old structure was removed and the present building was constructed on approximately the same site.

— In compliance with a request for the members of the United Methodist Church of Banner Elk to contribute information concerning the history of the church, James C. and Elsie Lowe Beasley submitted the previous pages to commemorate the 200th Anniversary of the Methodist Church in America.

The Rev. Ben T. Steele (Troutman, North Carolina) picks up the story here and shares his memories of the "beginning of a new church in Banner Elk":

*"When my wife and I were appointed to the Elk Park Charge in June, 1961, there were five active churches: Elk Park, Forest Home, Linville, Montezuma, and Newland. There was only a vacant lot at Banner Elk.*

*"Some time during the first year I began to meet with some of the members and other interested persons at Banner Elk, and there was a desire for a church building to be erected. The old building had been torn down because of its decayed condition. (This was done before I came to the charge.)*

*"This interest led to a special Quarterly Conference, held on January 20, 1962, for the purpose of discussing the future of the church at Banner Elk.*

*"On May 27, 1962, another Quarterly Conference was called to consider the future of the church. Reverend Herman Duncan, Superintendent of the North Wilkesboro District, presided.*

*"Things moved along, with people meeting on Wednesday nights in different homes. Plans were made for a new building. Reverend Glenn Lackey, Chairman of Church Extension (Builder's Club), gave a lot of time and support to the developing idea.*

*"On September 23, 1962, another special Quarterly Conference was held to discuss a new building at Banner Elk. The plans for the new building were examined and approved on January 20, 1963 at another specially called Quarterly Conference. The project was now underway, with 'bids' being accepted from contractors. David Hughes, of Linville, was awarded the contract.*

*"Plans were made for a special ground-breaking ceremony to be held on March 31, 1963. Excitement mounted as the time drew near. Several dignitaries were expected from the Conference and the District, as well as local representation. It was an exciting and emotional time, and part of it was captured on film. Several persons helped to spade up the ground, including charter members of the church. (There were four members at the time.)*

*"Then, in May (I think), 1963, work was begun on the new building. As the work progressed, interest grew. People came out to watch the machines and the workers. The lot for the building was small; the cemetery had enlarged over the years until there was little space left for a building. Incidentally, when surveyed, it was found that one of the college dormitories had been built (one corner of it) across the line on church property. And the college president's house sat on the property line. But this presented no problem, and the matter was not intentional on the part of the college.*

*"The supporters of Banner Elk Church put on cake sales, pancake suppers, and so on, in order to raise money. It was a beautiful experience of people involving themselves in a church project. The community and the college gave support to it.*



*There were about 70 Methodist Students at the college at that time, and many of them gave support to the church. Throughout the summer of 1963, people participated in raising money and giving their time. A special Banner Elk Day on the Charge was observed on September 15, 1963.*

*"Plans were made for the special opening day ceremony, to be held December 1, 1963, at 4:00 p.m. The scheduled speaker was Dr. Kenneth Goodson, President of WNC Conference Board of Missions. But bad weather caused the service to be postponed. The official opening was put off until the spring of 1964. This was a big let down and disappointment, after a long time of preparation and anticipation. But weather was one thing we couldn't control.*

*"We used the building for worship and for youth meetings that winter. There was a retired military man and his wife who met with college students, and provided a snack meal for them each time they met.*

*"The new date for the official opening was set for April 19, 1964. In the meantime, Sunday School was started on April 5, 1964, with Mr. Charles McKinney as the first superintendent.*

*"Finally, the day came that we all had been looking for, and worked so hard to see, the official opening of the church. Dr. Kenneth Goodson, previously scheduled, could not come to be the speaker, so Dr. Arthur Kale, professor at Duke University, was asked to be the speaker. It was a great moment, greatly looked forward to. Here are excerpts from my introductory remarks:*

*"Welcome to the official opening of the Banner Elk Methodist Church. The members of this church are glad you could come and share the excitement and joy of this special occasion. We want you to make yourself at home, and if you haven't already done so, we'd like to have you sign the guest register in the back of the church. We have many guests with us today, and we could not possibly name them all. In fact, we consider each of you a special guest and friend. But let me introduce some of the persons who have been most helpful and generous in making this building and this occasion possible."*

*"The list included Mr. Tom Hutchins, who received special recognition from Duke Endowment for his architectural design of the building. Mr. David Hughes was recognized for the fine job of building the church building. Mr. Douglas Von-Canon was recognized and thanked for his many contributions and his support given to the project.*

*"Truly, this building stands as a symbol of the cooperative spirit and united concern of the people here in Banner Elk. We want it to remain and grow as such. Now, let me group together the*

*many others who have donated so much toward this project: the Builder's Club of the Methodist Church; the Duke Endowment; the Mission Board of the Methodist Church; the Lees-McRae College for the use of the piano and bulldozer; the Banner Elk Presbyterian Church for the use of this speaker stand; the Banner Elk School for the use of these chairs; and to all of you for your encouragement and support."*

*"The President of Lees-McRae College was given special recognition for his support:*

*"And a person who has gone a long ways toward bringing the church and college together in spirit and purpose is Col. Chapman, President of Lees-McRae College . . . Thank you, sir, for your help and kindness."*

*"Those who participated in the special service were: Reverend Herman Duncan, Superintendent of the North Wilkesboro District; Reverend Glenn Lackey of Church Extension; Dr. Arthur Kale, professor at Duke University, who brought us the message. Those asked to come and take part or be recognized, but couldn't, were: Dr. Wilson Nesbitt; Reverend John Christy; and Bishop Nolan B. Harmon.*

*"The Banner Elk church began with four members in 1961, and when I left in 1964, there were fourteen members. On one occasion when I was taking in several members, I had them come and stand at the altar to be recognized and answer the appropriate questions. When I came to one person who had not indicated that he wanted to be a member, I skipped over him; I thought he had come to stand with his wife. He looked up and asked, 'Aren't you going to take me in too?' I took him in too.*

*"My wife, Loree, and I hope this spirit is still indicative of the interest and love of the church there at Banner Elk. The beauty of the setting—the mountains, the church building, are mere backgrounds to the beauty of the spirit of a people who love Jesus Christ and want to serve in His name. We follow your future with continued interest and best wishes. Keep reaching out to touch someone for Christ."*

*Thus, as referred to by The Rev. Steele, you can see that with a \$4,000 loan and over \$5,000 in money gifts, the building we worship in today became a reality in 1963. In 1971, the members who signed the note breathed a sigh of relief when the \$4,000 loan was paid off. And on April 29, 1973, Bishop Earl G. Hunt, Jr. came to Banner Elk to dedicate our church.*



### BORING'S CHAPEL

Methodism, on Jack's Creek, is attested as early as 1823. (See the Steward's Book for the Black Mountain Circuit for that year, which lists a society at Jack's Creek/Jackson's Creek. Indeed, the record might go back as far as 1815 if "Phillips'" on the Morganton Circuit can be identified with Jack's Creek.)

In the mid-1850's, the congregation met in the public school house (apparently shared with the Baptists). The structure stood in the bottom above the present Lester Byrd house, on the east side of the road. My great-grandmother (Hettie Howell, who married Henry Bailey) told me that her father would bring her to school here on horseback. She was born in 1868, so this must have been in the 1870's. Some time later, the old school was torn down and the logs used to make a barn which stood on the farm of Sinclair Conley until about the 1960's.

Another congregation may have met in a school farther down Jack's Creek, at least to judge from the fact that the Quarterly Conference met, around the turn of the century, at Percy's School House. This probably is associated with Lycurgus Piercey, on Samson Branch. A different (?) congregation, apparently, shared a structure on Patterson Branch with the Free Will Baptists. This is hardly surprising, given the fact that the Patterson family was staunchly Methodist, and included a Local Preacher, the Rev. Jehu H. R. Patterson. This church was named Ebenezer, and it will be treated independently below.

In the late 1870's and 1880's, Methodism in Yancey underwent a period of church construction. Among the structures erected at this time was the one which would be called Boring's Chapel. It was named for the Rev. William Milburn Boring,

who was assigned to the Burnsville Circuit in 1888 and again in 1889. Likely at his urging, land was donated and construction begun. A copy of the deed, dated Jan. 25, 1889, follows this history: from J. P. (Joseph?) Williams and wife E. A. (Adelaide Wilson) Williams to various Trustees for the M. E. Church, South. It is for the section of land across Jack's Creek where the church still stands. Reportedly, an adjoining section on the near-side of the creek was donated by "the Roland family" (Henry and Betsy, who lived at the mouth of Jack's Creek?) in order to provide dual access. The Trustees were: J. W. (John Wesley) Bryant whose obituary is included in this volume, Doctor Williams (parents of the grantor?), A. N. (Asa, "Acey"?) Chandler, M. T. (Mitchell Taylor) Byrd, and J. P. Williams (replacing A. J. [Aaron Joshua] Burton, whose name is scratched out). The deed was witnessed by James McCampbell, apparently the Local Preacher from Burnsville.

A photo of the Rev. Mr. Boring is included in the present volume. The name is ultimately of German origin, I am told, and was earlier spelled: Boren.

When the Bald Creek Charge was created by detachment from the Burnsville Charge in 1896 (possibly in 1892), Boring's Chapel was then or soon thereafter a part of it. A photo of many of its members (if not of a church-gathering itself) follows, taken around 1896. Included in Section FIVE of this volume is a copy of one of the Rev. Mr. Boring's sermons, written in his own hand and likely preached in Yancey County.

The Methodists and Baptists, who had worshipped together in the old public school house continued to attend each other's services after the Methodist Church was constructed. The Baptists erected their own structure around the turn of the century, called Roland Hill Baptist Church. Services might be at one church in the morning and at the other in the afternoon or evening. It was well into the 20th century before a sense of distinctiveness or perhaps even competitiveness led to entirely separate services. Back then, as they said, "Church was Church, regardless of denomination."

Record of a guest preacher is provided by an article in the *N. C. Christian Advocate* for June 11, 1914, which is included in Section THREE: "J. E. Gay, our beloved Presiding Elder, was with us at Boring's Chapel and did able preaching."

The earliest pastor that I can personally remember was Jasper Snow. (I was about age 6 at the time, so this would have been about 1942). He would come to pick up my grandparents and give them a ride to church. I can remember that the car



was a coupe (black?) with a stick-shift on the floor. (It had a striped ball at the end, which he warned me not to touch!) About this same time, I can remember a revival service which was held in the evenings. There was hell-fire-and-damnation preaching: sun and moon turning to blood, stars falling, etc. (from the Book of Revelation), and all of this combined with the flickering light of oil lamps placed on ledges around the walls, combined to "scare the liver" out of small boys! (The Rev. Mr. Snow's obituary is printed in Section TWO, Memorials I.)

My grandfather Bailey was the closest thing that the church had to an usher in my lifetime. When it came time to "take the collection," he would, quite literally, "pass the hat," holding it as far as he could down each pew. He would then sit down near the front, and count the money as the service progressed. As far as I know, no records were kept; he merely handed the money to the pastor at the conclusion of the service.

Other memories: Madge Bailey (Mrs. John Byrd) playing the piano; Sinclair Conley (a seminary graduate) teaching the adult class in the far-right-hand corner; Claudine Peterson (Mrs. Jim Arrowood) teaching the children in the near-left corner and presenting a Christmas program. Vacation Church School was held in the summers, and a photo of one such year (about 1940) is included following this history.

A brief list of officials may be compiled from scant surviving records:

1. Trustees (other than those in the original deed): Alphonso P. Honeycutt (1929-30); Vero Honeycutt, Charles W. Bryant, and W. Edward Wilson (1930); Glen Bailey and Roy Duncan (1960's)
2. Lay Leaders: Vero Honeycutt (1929-30)
3. Stewards: A.P. Honeycutt, John Duncan, Ancil M. Bailey, and Miss Madge Bailey (1930)
4. Missionary Committee: Mrs. Wade Honeycutt (1930)
5. Stewardship Committee: Mrs. Lula Wilson (1930)
6. Sunday School Superintendents: D.B. Williams (1916); James Renfro (1917); A.P. Honeycutt (1918-1919, 1927, 1930, 1932); Bascomb Williams (1922); Mrs. Lula Wilson (1924); Miss Glessie Bailey (1929).

The early membership roll has been lost. It reportedly was kept by Mrs. Shelby Hensley (as Secretary), but at her death in 1961 it was discarded as part of a general housecleaning. The earliest members, however, must have included: Ephriam M. Honeycutt family, John Duncan family, descendants of Wade and Ruth Hampton, Bryants, Williams, Wilsons, Renfros, Sam Bailey family, descendants of Charles A. and Jane Byrd.

Repairs were made on the church around 1950; a new metal roof replaced the original wood shingles which were thereafter used for kindling-wood for the stove, concrete steps replaced the wooden ones, and new door-locks were made by Daniel Boone, VI (or at least new keys). About this same time, electricity was installed. A later stage of improvements included oil heat replacing the wood stove that stood in the middle of the floor; new windows; etc. A new pulpit Bible was purchased, and I was asked to be the first person to read from it at a worship service. Perhaps the last baptism to take place in the church was my own in 1953, when I was about 17 years old. It was conducted by the pastor, the Rev. James T. Hall, as part of an evening service, as best I recall.

In the 1950's and early 1960's, especially under the leadership of the Rev. J. E. B. Houser, (retired, Associate), the church featured an annual Senior Citizens Day. Such persons, regardless of denomination, were welcomed to an afternoon social get-together and worship service. On one such occasion, I was present and made a photo which is included following this history.

By the 1940's, many Methodist families had moved away and attendance began to decline. To make matters worse, Boring's Chapel was part of a five-point charge, so that the pastor had little time for detailed work at any one of them. Some assistance was available through a Deaconess, who worked primarily through the Women's Circles. I remember in particular Arthelia ("Tillie") Brooks, a wonderful lady who helped keep the church alive for the elderly women members.

In the 1970's, attendance had so declined that the W. N. C. Conference decided to "close" the church. The last pastor, I believe, was the Rev. Edith Morgan. The property was sold to a local Free Will Baptist group which continues to use it, name unchanged.

Subsequently, I have obtained a large photo of the Rev. Mr. Boring, and presented it to the new congregation.

Lloyd Richard Bailey, Sr.



The picture of this Church (?) Group on Jacks Creek, mostly Methodists, was taken about 1896-1898 and preserved by Anne Byrd and given to me by her niece, Dr. Mary Lou Cowan. Perhaps readers can supply further identifications.



1. Julia Elliott (? , dau. of Mack, #72)
- 2.
- 3.
- 4.
- 5.
6. Leora Elliott (? , dau. of Mack, #72)
- 7.
- 8.
- 9.
10. Shelby Hensley (son of Jasper, #40, and 1st wife Etta Bailey)
11. Bob Byrd
12. Latt Elliott (son of Mack, #72)
13. Willard Honeycutt (? , son of Green Berry)
- 14.
- 15.
16. Carl Honeycutt (? , son of Green Berry)
17. Elizabeth McCourry (Mrs. Jasper Hensley, wife of #40)
18. Alphonso P. Honeycutt (others identify him as #31; son of Ephraim)
19. Millie Wilson (Mrs. "Ned", wife of #42)
20. Cora Anglin (Mrs. Will; dau. of Dempsey Bailey; others identify her as #21; in any case, the two are sisters)
21. Jane Williams (Mrs. Bascomb; others identify her as #20)
22. Anne Byrd (who had preserved this photo; dau. of #43)
- 23.
24. Rovie Honeycutt (dau. of Ephraim and Aldecha)
- 25.
26. Lora Bailey Honeycutt (Mrs. Alphonso; wife of #18; holding infant Floyd)
- 27.
- 28.
- 29.
- 30.
31. Grover Honeycutt (others identify him as #18; son of Ephraim)
- 32.
33. Sinclair B. Conley
34. Ancil M. Bailey (son of Elisha and Loretta)
35. Gus Bailey
36. Will Byrd (?)
- 37.
38. Charles C. Byrd (son of "Billy")
- 39.
40. Jasper "Jaip" Hensley (husband of #17)
41. Taylor Byrd (son of Granville)
42. Edward "Ned" Wilson (husband of #19)
43. Mitchell T. Byrd (son of Charles A. and Jane)
44. (faint male face behind Mitchell Byrd)
45. Sam Evans (?)
46. (female with hat, likely wife of #45)
- 47.
- 48.
49. (man in cap holding child, an Evans?)
- 50.
51. (male child, apparently being held by #50)
52. Ann Elliott (Mrs. Mack, #72)
- 53.
54. (lady at far back, face blocked by infant)
55. (infant)
56. (infant)
57. (lady in hat, apparently holding infant, #56)
- 58.
59. Gudger Briggs (?)
60. (man in cap, in front of #59, face blocked)
- 61.
- 62.
63. (man at far back, face partially blocked)
- 64.
- 65.
66. (man wearing tie, seated on horse)
67. (boy in white hat, wearing tie)
- 68.
- 69.
- 70.
- 71.
72. Mack Elliott (husband of #52)
- 73.
74. Taylor Williams
- 75.
76. Jim Renfro



This photo of Vacation Church School at Boring's Chapel, about 1940, was supplied by Enid Bailey Smith.

- 1.
2. Harold Evans (?)
- 3.
4. Anna Lou Laughrun (?)
5. Joel Williams
- 6.
7. Catherine Briggs (dau. of Brantley)
- 8.
9. — Edwards
10. Ray Laughrun (twin; son of Luke)
11. Roy Laughrun (twin; son of Luke)
12. Lloyd Hensley (son of Shelby)
- 13.
14. Beulah (?) Evans (twin; dau. of Calvin)
15. Eulah (?) Evans (twin; dau. of Calvin)
16. Hilda Hensley (dau. of Shelby)
17. Jetta Edwards (?)
18. (child being held by #19)
- 19.
20. Lillie Ann Elliott (?)
- 21.
22. Mary Elliott (?)
23. Mary L. Laughrun (?)
- 24.
25. Leslie Hensley (son of Shelby)
26. Geneva Hunter (dau. of Ed)
- 27.
28. Mildred Evans (dau. of Calvin)
- 29.
30. — Phillips (dau. of Ruth)
31. Doris Hensley (dau. of Shelby)

#### (FACING PAGE PHOTOGRAPH)

1. Sam Evans
2. Reuben Peterson
3. Thomas Byrd
4. Willard Honeycutt
5. ? (glasses)
6. — Silvers (?) (black hat)
7. J.E.B. Houser (the pastor; tie)
8. Will? Mose? Byrd (overalls)
9. Lillie Bailey (Mrs. Ancil)
10. Georgia Honeycutt Peterson (flowered dress)
11. ? (black hat; top of head)
12. Lula Wilson (Mrs. Hiram)
13. ? (young man)
14. Claudine Arrowood (Mrs. Jim)
15. Mrs. Tommy (T.B.) McCourry (black dress; glasses)
16. ? (in middle of door)
17. Oscar Ayers (glasses)
18. Ed Hunter (white patch over right eye)
19. Lester Bailey
20. Tommy McCourry (at the very back)
21. ? (half of face, just right of Claudine Arrowood)
22. Ethel Honeycutt Laughrun (Mrs. Luke)
23. ?? (two persons behind Mrs. T.B. McCourry)
24. Beuna Bailey Hunter (Mrs. Ed; white dress; pearls; hat)
25. ?? (two persons behind Mrs. Hunter)
26. Louella Hipkins Honeycutt (Mrs. Willard)
27. Jim Arrowood
28. Eula Hensley (Mrs. Shelby)
29. Hilda Hensley (half-face, behind Jim Arrowood)
30. Cartha Duncan (face at edge of door)
31. ? (pearls)
32. Marie Bailey (?) (flowered dress; half-face showing)





Photo of Senior Citizens' Day at Boring's Chapel  
Methodist Church around 1959-60

State of North Carolina } This Deed made this  
 Gentry County } 25<sup>th</sup> day of January  
 1887 witnesseth that J. P. Williams and wife  
 E. A. Williams for and in consideration of the  
 Love they have for the Cause of Christ and  
 from an earnest desire to promote his heritage  
 on earth do give and grant and by these  
 presents convey unto J. W. Sargent Doctor Williams  
 C. A. Chandler M. C. Boyd & J. P. Williams  
 Trustees of the M. E. Church South and their  
 Successors in office a certain piece or parcel  
 of Land lying and being in Gentry County  
 and State of North Carolina on the Waters  
 of Jacks Creek adjoining the lands of C. J.  
 Burton J. P. Williams and others beginning  
 at the Creek where C. J. Burtons line crosses  
 the Creek and runs South with Burtons  
 line 14 P. to a bunch of Wild Cherries and  
 dogwoods South 58 W. 5 1/2 P. to a branch  
 N 55 W 12 P. to the Creek at the mouth of  
 a branch then down and with the Creek  
 N 50 E 18 P. to the Beginning containing 149 1/2  
 more or less To have and to hold to the said  
 J. W. Sargent Doctor Williams C. A. Chandler  
 M. C. Boyd & J. P. Williams Trustees for the M. E.  
 Church South in Trust for the use and  
 benefit of the M. E. Church South Subject to  
 the Discipline and usages of the Church  
 forever and the said J. P. Williams and wife  
 E. A. Williams Covenant to and with the said  
 J. W. Sargent Doctor Williams C. A. Chandler  
 M. C. Boyd & J. P. Williams Trustees and their  
 Successors in office that they are Seized  
 of said premises in fee Simple and that  
 they will warrant and defend said title  
 to the same against the Claims of all persons  
 whatsoever in Testimony whereof we have  
 hereunto set our hands and Seals this day  
 and year above written

attest  
 James M. Campbell

J. P. Williams Deed  
 E. A. Williams Deed

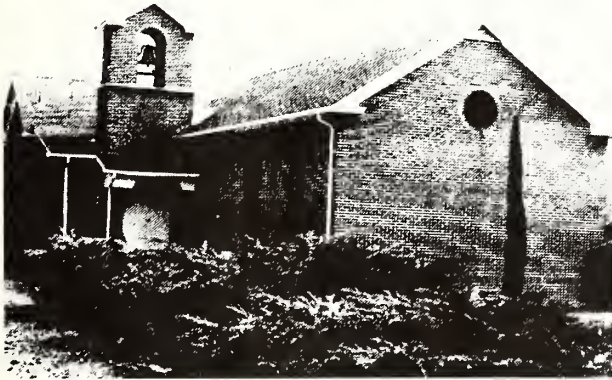
North Carolina Gentry County  
 I D. A. Angel do hereby Certify that J. P. Williams  
 & E. A. Williams his Wife personally appeared



before me this day and acknowledged good the  
 due execution of the annexed deed of conveyance  
 and the said E. C. Williams being by me personally  
 examined separate and apart from her said  
 husband touching her voluntary execution  
 of the same doth state that she designed the  
 same freely and voluntarily without fear  
 or compulsion of her said husband or  
 of any other person and that she doth still  
 voluntarily assent thereto this the 30<sup>th</sup> day  
 of March 1889. E. C. Williams

Edw. C. Williams

North Carolina  
 Yancy County In Superior Court  
 The foregoing certificate  
 of Edw. C. Williams of Yancy County is  
 adjudged to be correct Let the deed with  
 the certificate be registered this Sept 18<sup>th</sup> 1889  
 Registered Dec 3<sup>rd</sup> 1889 J. B. May C. C.



CELO UNITED METHODIST CHURCH

Let me state at the outset that the information I am relaying to you about the Celo Methodist Church has been provided to me by Mrs. Edna (Hoover) Simmons. Edna has been church historian since 1966, and has done a remarkable job of putting some of the church's past history together and I thank her for sharing it with us. I would also like to state that I have been told by so many different people that they are retaining these articles

and profiles to preserve some of the history that is being relayed in them of individuals and events, I shall try to be mindful of this fact and perhaps, on occasion, relay more detail than I would have done otherwise.

In keeping with this thought, let's learn just a little more about Edna (Hoover) Simmons in that her family, as well as other prominent Celo families, is closely associated with the church. Edna's father was James William Hoover. He was the eldest son of John and Virginia (Harris) Hoover. He was born in 1879 and died in 1950. Her mother was Effie (Robinson) Hoover. She was the eldest child of John Wesley and Florence Edna (Gibbs) Robinson. She was born in 1893 and lived to 1974.

Edna speaks fondly of her great aunt Mollie Gibbs and her two great uncles, Reverends James Samuel (Sam) and Alfred Gibbs. They were both ordained ministers. Her great grandfather was James Norton Gibbs and her great grandmother was Sophronia Isabel (Westall) Gibbs. As you see, these are prominent names in the Celo community.

The following was taken from the files of R.S. Gibbs, Historian, North Wilkesboro, N.C.: "The Reverend John Gibbs came over from England

with two of his brothers and settled in what was then, Burke County near Lake James (now McDowell county). Reverend John Gibbs was born March 17, 1755 and died January 26, 1847. He married Rebecca Conley, and they had eleven children, the tenth of which became a minister. Reverend Thomas Gibbs pioneered the Celo church.

The following was written to Edna from her great uncle the Rev. Samuel Gibbs in 1975. (Samuel is still living at this time). "My grandfather, the Rev. Thomas Gibbs, and his wife, Priscilla Finley, brought their six boys from Bridge Water (then in Burke County and now McDowell) to Celo in 1836, and built their log cabin. Aunt Eliza (Trull) was born after they moved here. She was the only girl.

The first little log church (Methodist) was built on Tom's land. My grandfather died while my father (James) and my Uncle Tom (named for his father) were serving in the Confederate Army during the Civil War. They are buried in the Gibbs cemetery. Edna, many of your ancestors are buried there. The land on which all your homes are built was once the property of Rev. Thomas Gibbs. (Thomas died in 1863). My father, James Norton Gibbs was the youngest boy of this family. . . . My grandmother died only a few years after they moved to Celo. Her grave was the first in the Gibbs cemetery located only a short distance from their log home. Her grave is marked by a high gray rock. Rev. Thomas' grave is located near her grave."

The following is taken from off the church records which Edna has compiled. "According to old records, the first Celo Methodist Church building was a small, one room structure made of hand-hewn logs. It was located at the foot of the Andy Westall Hill. This church, with its wood burning stove and hand made crude log benches, stood at the junction of Highway 80 and the Rich Robinson Road (now called the Upper Road) where the Fred Robinson dwelling now stands.

This church was built over one hundred years ago, toward the middle 1800's. The land on which it stood was donated by the Rev. Thomas Gibbs, who was the father of James, Thomas II, and the Rev. William Gibbs, Eliza Gibbs Trull and possibly other children in the family. . . . The logs used in the construction of that first little church were of such superior quality that when some years later, a new church building was constructed, the logs and lumber from this church were used.

The crest of the hill above the first church was the site of the second building. It stood at the top of the Andy Westall Hill on Highway 80, at the corner of the Wood Simmons and John Gibbs

properties. The John Gibbs property formerly belonged to Andrew Westall.

The earliest records available state that in 1867, Rev. R.W. Pickens served as pastor. Probably Rev. Pickens' pastorate was begun in the first little log church. The charge at that time consisted of several churches. . . . The Celo church alternated from one district to another. It was in the Morganton District until 1898. . . . In that year it was changed to the Asheville District. It has since alternated between Morganton, Marion and Asheville Districts.

The third Celo Methodist Church building was a larger, one-room building with two small ante rooms on either side, and two front doors opening into them. A flight of steps, consisting of about six steps, led to each door, which should have contributed to a kindred feeling with Jacob, of having ascended to higher ground. This building was erected in 1920 during the pastorate of T.W. Hager. . . . It was erected on the old highway about one mile north of the "church on the hill", as we have come to refer to the former church, and about one tenth of a mile north of Highway 80.

Edna goes on and into much detail to tell of the wonderful people who have participated in the work of the church and their individual contributions of service. She describes beautifully how these many people have left their marks, not only in the life of the church, but in the Celo community. I think that in the interest of space we will discuss briefly the building of the fourth church, the one that is being used at the present time.

The idea for the new church came forth for a vote in 1953. There was much doubt at the time as to whether the tremendous amount of money required for its building could be raised. But, the proposal passed without much difficulty, and it was decided to buy a piece of property on the highway for its location. A building committee was organized consisting of: Joseph A. Young, Chairman; Mrs. Emory (Mae Hoover) Chrisawn, Secretary; Joseph W. Letterman, treasurer; Arce-mus Simmons, Luther Robinson, Philip Nordstrom, Mrs. Philip (Peg Calbeck) Neal, Earl Bur-gin and Clarence Sparks. This committee approved the plans for the new church building and worked tirelessly toward its erection. The building was begun in 1954 and completed in August 1955. The Rev. J.G. Allred preached the first sermon.

There were so many people who participated in and contributed to the building of the church that I couldn't attempt to recognize them all here. However, I would like to conclude this article with a summary of the Celo Methodist Churches: The



first church was built in the early 1800's. The second one in the mid-1800's. The third one in 1920. It was known as the South Toe Methodist Church at that time. It was also known as the church "Across the Way." The name was later changed to Celo Methodist Church.

In August 1968, the Methodist Church merged with the United Brethren Church to become the United Methodist Church. In September of that year, the church library called the Joseph A. Young Library, was dedicated.

The present church building was erected in 1954-55. It was dedicated in 1961. The Celo Community has produced five ministers who are considered "sons of the Celo Church." They are: Revs. Thomas Gibbs, William (Billy) Gibbs, Alfred Gibbs, J. Sam Gibbs, and Philip Nordstrom. Onslow Gibbs, brother of Alfred and Sam, was studying for the ministry when he died at age 23. Two of Sam's boys also became ministers: James and Philip Gibbs.

There are descendents of the founders of the Celo Methodist Church now serving in the church dating back several generations. Some are great, great, great grandchildren. It is obvious that this church is serving its community well and no doubt is here to stay.

(I wish to thank Mrs. Edna (Hoover) Simmons for permitting me to publish this information and Mrs. Mary Watkins for calling her to my attention.)

— Roy Hensley

*The Yancey Journal*, Oct. 28, 1982

#### List of Pastors Serving the Celo United Methodist Church

1867	R.W. Pickens
1891-92	J.A. Sronce
1893-95	W.B. Lyda
1895-96	W.H. Perry
1896-97	R.H. Penland
1897-98	C.H. Curtis
1898-99	T.W. Mansfield
1899-1900	J.W. Moore
1901-02	J.S. Ragan
1902-03	S.L. McIntosh
1903-04	R.T. Wolfe
1904-06	R.L. Huddleston
1907-08	D.C. Ballard
1908-09	C.E. Hypes
1909-10	R.K. Brady
1910-11	P.H. Brittain
1911-12	H.H. Mitchell
1913-14	R.F. Mock & I.F. Cotton

1915-16	E.B. McLain
1916-17	L.D. Gillespie
1917-18	E.O. Smithdeal
1918-19	W.J. Hackney
1920-21	T.W. Hager
1921-23	H.E. Stimson
1924-25	H.E. Freeman
1926-27	W.I. Hughes
1927-28	B.A. Sisk
1928-30	D.G. Smith
1930-33	J.C. Gentry
1933-37	H.E. Bolick
1937-38	A.B. Bruton
1938-39	H.H. Cash
1939-41	M.A. Lewis
1941-45	W.E. Rufty
1945-48	B.D. Early
1948-50	E.C. Gover
1950-52	J.G. Allred
1952-55	J.R. Petree
1955-56	C.W. Bates
1956-57	L.C. Stevens
1957-62	J.R. Dawkins
1962-65	T.E. Rutledge
1965-69	A.C. Jones
1969-71	Fred S. Atwater
1971-73	Philip Nordstrom
1973-78	Donald Turman
1978-Sept. to January	Margaret Marshall
1979-82	James Galloway
1982-	Leslie Ditchfield

#### GREENLEE CHAPEL METHODIST CHURCH

The following sketch is based upon information supplied by Elvira Greenlee (Mrs. Jennings Bryant) of Spruce Pine, N.C.

Land for the church was given by George Greenlee, with the stipulation that it return to the family should the congregation cease to exist. He also ran a grain and saw mill, and sawed and dressed the lumber out of which the church building was made. He was a wonderful carpenter: "could take a catalog and sit down and see a piece of furniture that he wanted and then make it."

Families who were members included: Greenlee, Wiseman, Swann, Hall, Swofford. More specifically: Jim Swann who married Martha Wiseman, George Greenlee and family, Will Wiseman and wife Etta, Delzora Wiseman, Mark Swofford and wife Ruth, Calhoon Hall and wife Mary, Mr. & Mrs. William Hall, Mr. & Mrs. Young Hall, Nellie Summerlin, ("Nellie was not a native. She and her daughter were wandering through the

area penniless and George Greenlee gave her a little cabin to live in. She lived on the place as long as she lived.'')

A cemetery began with the church, and some of those buried there include: child of Jim & Martha Swann, children Maggie & Dewitt Greenlee (children of George?)

The building also served as a school. Plato Hall (son of Calhoun, above) attended there, sitting on split-log benches. One of the teachers was Ada Greenlee (aunt of Elvira, above).

The organization of a Methodist Church at Spruce Pine, as well as a Presbyterian Church nearby on Grassy Creek (on March 20, 1911), caused the decline of Greenlee Chapel. Apparently, it had never become fully self-sufficient financially. When it closed, many members joined the Presbyterian Church nearby (including Nellie Summerlin, above, who did so in July, 1922). The building itself was sold to Arta (Arthur?) Woody, who used the lumber to build his house (which itself is no longer standing). The land reverted to the Greenlee family; the cemetery plot was purchased by the families who had relatives buried there, and officially named the Greenlee Memorial Cemetery. It is still an active cemetery.

The old church location and cemetery are on Grassy Creek, above the present Woody's Chair Shop.



GRIFFITH CHAPEL A.M.E. ZION CHURCH

I was told by my grandparents known as Uncle Sul and Aunt Cendia Griffith, that the first church owned by blacks after the Civil War was located on the land near where Emmitt Stamey had a

store. This land ran to the corner where you make a right turn to circle what is now the Burnsville Elementary School. Then it was known as Yancey Collegiate Institute. The people in town wanted the property where the church was to build a girl's dorm. So Mrs. Carter, Dorothy Westall's grandmother, swapped the land on which Griffith Chapel now stands to the trustees of the church for the land on which the old church stood. They built a girl's dorm which has long since been torn down.

To my knowledge there was no building on this land fit for a church. The building was so open and cold. They would have services in the school house which was almost as bad in the winter. I was told you had to keep a piping hot fire in the old pot bellied stove to keep warm for the service. The old church building was torn down in later years and a boxed church built in its place. As time passed, they tore that one down and built one and double boxed it. Several years later the second church was torn down and the trustees hauled rough lumber and built another church. This time they put siding on the church but failed to put braces to hold it together. In a year or so it began to lean and had to be propped on the lower side to keep it from falling down. During the time these churches were being torn down and rebuilt, the Black people were doing the best they could do with what they had. Wages were 10¢ per hour and eventually rose to 25¢ per hour.

I can say one thing for Yancey County, the people here have been good to the Black people in Yancey County since slavery and the Civil War. We have come a long way, but with their help. My great grandmother Lucy Smart Griffith was bought and brought to Yancey County. My grandmother Cendia was born in slavery. My grandfather, Sul or Sullivan was born during the Civil War. He was raised by, we only knew them as Pappy & Mammy Cinda Whitesides.

Back in the early days some of the people on lower Jacks Creek did not like Black people, but there was one exception. Pappy Sul would go down to lower Jacks Creek. He would tan hides and preach for some of the people. We never knew the name of the church. My grandmother Cendia would stay awake night after night worrying that something might happen to him. But he loved people and feared God and wherever he went he made friends. None of his family ever knew who his real parents were. We were told that his daddy was a Boon. His mother died when he was a youngster. He and most of our ancestors were raised in and around Micaville and Boonford. We wish we could find some old timer who could tell us more about his young life.



I am 74 years old and my grand-daddy was a preacher as far back as I can remember. I have been told over and over that he was the first Black man in Yancey County (Burnsville) to start preaching. He was a God fearing man. He was a member of Griffith Chapel A.M.E. Zion Church and a tanner by trade. He tanned any and all kinds of hides. He had his wooden barrels buried in the ground with acids and whatever chemicals he used to tan hides. He was also a butcher. He had his own slaughter pen. He would kill and dress all kinds of animals for anyone. He slaughtered beef for the Will Ramsey Meat Market. He hauled this beef by wagon with a horse. The wagon was covered with a sheet. He was well known all over Yancey County for the way he cleaned and dressed hogs in the fall of the year.

Rev. Sullivan Griffith was a wonderful preacher. He could not read or write until the Lord called him to preach. After that he could outline the old hymns and read the Bible and preached like he was a graduate student. He always said if the Lord called a man, He prepared him for his calling.

Sul was 77 years old when he died in 1933. He was well known and loved by the white people of the town of Burnsville. They requested that his body be set out on the Town Square on the way to the cemetery to be viewed by his many friends and admirers. Some said many good things about him and his life and good works. So the body of Sullivan Griffith rested on the Town Square for approximately 30 minutes as requested.

In 1973 under the leadership of our beloved pastor Rev. McDuffie Mack Williams we were able to tear down the old wooden church. At this time our Presiding Elder was Samuel Brown of Asheville and our Bishop was James W. Wactor of Louisville, Ky. Now we have a beautiful brick church in the same place and it is paid for with the help of our white friends in and out of Yancey County. Our church has wall to wall carpet, a nice dining hall and kitchen, a piano, and also an organ donated to Griffith Chapel A.M.E. Zion Church by our friends, Mr. & Mrs. Ernest Briggs.

Now we have a wonderful pastor, Rev. James Staley from Green Creek, N.C. Our Bishop is John H. Miller of Raleigh, N.C.

The following ministers have pastored at Griffith Chapel A.M.E. Zion Church in Burnsville, N.C.

Rev. Hooper  
Rev. Snowden  
Rev. Huston  
Rev. Howard

Rev. J.H. Meeks  
Rev. W.L. Young  
Rev. Sherell  
Rev. L.L. Tombs

Rev. Kurn  
Rev. Jetter  
Rev. Ellet  
Rev. Van Hook  
Rev. G.H. Vawn  
Rev. C.C. Morton  
Rev. M.C. Carson  
Rev. Johnson  
Rev. J.G. Williams  
Rev. Watson  
Rev. Kendy

Presiding Elders—  
Hendersonville District

Elder Roberson  
Elder Orgairl  
Elder Mays  
Elder Anderson  
Elder Keeton  
Elder M.C. Kenny  
Elder A.C. Cook  
Elder Lipsy  
Elder H.H. Hickman

Rev. Blacklock  
Rev. Mary Jones  
Rev. Mattie Sue Ray  
Rev. W.T. Morton  
Rev. S. Forney  
Rev. Mac Williams  
Rev. Edward Griffith  
Rev. Alexander  
Rev. Brooks  
Rev. J.H. Williams  
Rev. James Staley

Bishops—  
Blue Ridge Conference

Bishop L.W. Kyles  
Bishop B.G. Shaw  
Bishop W.C. Brown  
Bishop W.J. Walls  
Bishop C.E. Tucker  
Bishop J.W. Wactor  
Bishop J.H. Miller, Sr.  
Bishop W.S. Steward

Rev. Sul Griffith was the first Black preacher in Yancey County to become an ordained minister. His Grandson Rev. Grady Riddle was the second. Rev. Riddle was ordained October 19, 1952. Rev. Edward Griffith of Burnsville was ordained as an A.M.E. Zion preacher later and is now pastoring in Asheville. He is the son of Celesta and the late John Griffith.

— Selesia Griffith



#### A DREAM COME TRUE

The above picture was taken two weeks ago when construction first started on a new church for the Lincoln Park Community. Members of the Griffith Chapel A.M.E. Zion Church will be undertaking a number of projects to raise money, including a talent show by the Church Youth Group which will be held sometime next week. Listen and watch for more information about this show. In the meantime church members will be soliciting money to help with the building fund. Solicitors will have a notarized form signed by the secretary of the church, Selelia Griffith. Griffith Chapel congregation asks for your prayers and donations in helping with their efforts to complete the church for the Lincoln Park Community. — *Yancey Journal*, August 31, 1972





#### A HISTORY OF HIGGINS MEMORIAL UNITED METHODIST CHURCH AS REMEMBERED BY SOME OF ITS OLDER MEMBERS

As our church enters into the excitement and celebration of the Bi-Centennial of Methodism in North America, our pastor Reverend Don Shuman felt it would add to the celebration if a few of the church's oldest members recalled some of the events which took place in the church during their life time. Accordingly, a committee was formed for the purpose of interviewing and recording that information. Historical events that took place over the past many years have been provided to me in writing and I have accepted them at face value rather than check each one for further verification.

John Wesley, the founder of Methodism in England, sent Francis Asbury and other lay preachers to become leaders of Methodism in this country. In the early 1800's an annual conference established the Reems Creek Circuit which included what is now known as Buncombe, Henderson, McDowell, Mitchell, Madison, and Yancey counties. To this charge there were assigned two preachers, a senior and a junior, who in making their rounds were compelled to travel entirely around the Black Mountains. This trek took a

period of about two months as there were no established roads other than foot paths usually following the trails left by cattle and other animals.

The Methodist churches were very few in number and most of the preaching was done in private homes, where again, there were relatively few people professing the Methodist faith. But, as time went on there was a division made in the conference and Yancey County together with a part of Buncombe, Madison, and Mitchell were left in the old Reems Creek Circuit. A record of the 1833 Conference was read at the corner stone laying of the new Burnsville Methodist Church by Gaston Ellis Gardner, a member of the church, in 1916. I am told that his grand-son Bill Gardner will read the same speech at the church Homecoming ceremonies on September 9, 1984.

In Mr. Gardner's speech he refers to Camp Meetings at Cane River which apparently were taking place prior to 1833. In the biography of David Proffit, as written and remembered by Gus F. Hensley, David and Betsy Proffitt attended thirty two consecutive meetings at Cane River. David and Betsy's son, George, was among the first from the county to be ordained in the Methodist Holston Conference and I think we might correctly assume that Methodism was the principal faith professed at those camp meetings. Dr. Lloyd Bailly in his Homecoming address on September 9, 1984 will provide more information on this subject.

I should like to point out that in 1833 the Methodists were not strong at paying their preachers. During the year 1833 they paid the preachers and the Presiding Elder each \$60.60 per annum.

Burnsville and Yancey County remained in the Reems Creek Circuit until the meeting of the annual conference in 1841. At this time the Burnsville Circuit was established which included all of Yancey, Mitchell, Madison, and parts of Buncombe counties. A number of years later the Burnsville Circuit was divided taking from it Mitchell and Madison counties, except for upper Laurel. Of course there was no parsonage and not even a church building at that time, so the courthouse was used for Sunday School and preaching. Later, the Burnsville Academy was also used for these purposes.

In 1851 the Holston Conference sent Reverend Joseph Adams to establish an Academy in Burnsville. The Academy was to provide a center of learning for the town of Burnsville and for Yancey County as well as providing a means for further spiritual growth for its citizens. The Academy was used successfully for holding Sunday School and church services by both the Methodists and Bap-

tists as neither denomination had a church or parsonage of its own at that time.

Prior to the Civil War, Reverend Adams and Reverend John Ammons (a Baptist) were principals of the Academy. During the Civil War, Clayton Brown and Don R. Wilson were in command and at the close of the war, Meriweather Lewis was in charge. The Academy was almost destroyed during the war when Union soldiers occupied the premises. It was so badly damaged that it had to be propped up with iron "I" beams. It therefore, could not be used as a church as it had been previously and worshipers reverted back to the court house (the old court house) to hold their meetings. Finally, Mr. Garrett D. Ray, at his own expense, had the old academy put back in good repair and both the Methodists and Baptists continued to use it. I might point out to those who are not familiar with the Academy that it was located at the head of what is now called Academy Street near the heart of Burnsville.

Following the renovation of the Academy, Reverend C.S. Byrd was the Methodist minister and Rev. Ammons was still minister of the Baptists. Rev. J.F. Wampler followed Rev. Byrd in 1879-81. Not only did Rev. Wampler supervise the construction of the Burnsville Methodist Church he also supervised the building of the Bald Creek Church which was under his charge. Under Rev. Wampler's persuasive preaching there took place the greatest revival meeting that Burnsville had ever experienced up to that time. Among the many prominent people who professed religion during the revival were Mr. and Mrs. Garrett D. Ray.

Soon after the revival the Methodist membership decided to build a building of their own. Mr. Sol Carter proposed that one building be built which would serve both the Methodists and the Baptists and that it be called a Union church. Mr. Carter's proposal was thought to come from the fact that he was Baptist and Mrs. Carter was Methodist. But this proposal was not accepted and thus the Baptists and the Methodists built churches of their own about the same time, 1881. The Methodist church was built on the site of the current Reconciliation House (formerly the second parsonage). It faced Academy street.

So, what about the parsonage in those early years? Where and when were they dedicated? Mrs. Eloise Briggs related some of the history of the parsonages at the meeting of dedication for the new parsonage on Sept. 8, 1968. The Rev. J.M.G. Warner was pastor at that time. The following are paraphrased excerpts from the speech she made at the dedication:

"The early Methodist preachers did not have a home provided by the church and the early circuit riders either stayed at the homes of members, their personal friends or in their travels, slept on bed rolls out under the stars. This was later changed for various reasons. They had to decide, (1) if they should change the itinerate system (rotating ministers), (2) continue to lose more and more preachers because of marriage (the early ministers were single), or as an alternative (3) build homes for the ministers and their families. Thus the beginning of the parsonage program."

"During the life of the Higgins Memorial United Methodist Church we have only had three parsonages. We were told that a Burnsville Methodist minister once lived on Bolens Creek at the "Sug Banks" house. This was hear-say and there is no written record of this. The first parsonage was located near the foot of what is now known as Summit Street and Azalea Lane. It was actually on Azalea Lane and at that time it was referred to as the foot of Mitchell Branch."

"The second parsonage was built on Academy Street on the site formerly occupied by the church that was built in 1881. It was built concurrently with the new church that was being built (1914-16) and much of the materials in the parsonage were from the old church."

"Parsonage number three is the one presently occupied by our pastor today. It was the former home of Dr. and Mrs. Julian Cornwell. It was purchased by the church in May 1968, was renovated to the point that Rev. and Mrs. Warner and their family were able to occupy it in December of that same year. The donations of gifts, funds, and labor by the church membership were able to bring this all about. The parsonage was officially dedicated on September 8, 1968."

In discussing events that took place in the memory of our oldest members, I wish to share the following: Mrs. Nell Bennett is the oldest living member of the church having transferred from the Bald Creek Methodist Church in about 1933. (Editor's Note: Mrs. Bennett died on May 21, 1985 at the age of 97.) On the other hand, Mrs. Madge Fouts is the oldest in membership in the church. She was baptized in 1908 and has been a member of this church for 75 years. Madge remembers playing the organ in the old church by using just two fingers. "I only knew two hymns back then and I would play them over and over until someone came along who could play better," she said. "The tunes were 'Jesus Lover of My Soul' and 'Rock of Ages'." She learned to play better as time went on and continued to play when the church got a piano and until later when they



bought a new organ. Miss Pansy Carter, later to be Mrs. J. Biss Ray, was pretty much the church organist in the early years. Of course this was the old pump organ that was prevalent in that day and time. Madge was baptized in the old church and recalls that Gladys (Chase) Coletta's mother was her Sunday School teacher.

And while we are remembering the old church, Elizabeth (Smith) Silver recalls her mother telling her of a very snowy and dismal Christmas Eve (or day, she can't remember which). Her mother before marriage was Bert Austin, daughter of Dr. and Mrs. W.A. Austin. It seems that it was the custom back then for the church to have a large tree that was usually so large that it touched the high ceiling. It was also the custom for the membership to draw names and deposit gifts at the foot of the tree. At this particular snowy time Bert Austin went to visit the tree and found a neatly wrapped gift which she quickly opened to find a beautiful red scarf. She learned that the other popular girls of that era such as the Garrett D. Ray daughters and Pansy Carter received red scarves also. Lib Silver still has her mother's red scarf. The gifts were made by the then young Frank Watson.

Mrs. Dorothy Westall recalls a story her mother, Pansy (Carter) Ray told her. The parsonage then was at the foot of Azalea Lane and Pansy and her good friend Bert Austin decided to prepare supper for the new minister who was supposed to arrive that evening (she doesn't remember which minister). They proceeded to dress up in their best clothes and gathered up the finest food they could find and had a delightful meal prepared early in the evening. But, the preacher hadn't arrived. So by about 9:00 o'clock the girls were so hungry they sat down and "ate the whole thing." And who came waltzing in at about 10:00 o'clock? You guessed it; the new half starved preacher. Dorothy doesn't remember just what happened after that but if they went to the trouble to cook another meal and if I were that preacher, I think I would have been on the alert for arsenic or perhaps ground glass.

I found no written record regarding the ministers from the time of Rev. J.F. Wampler until about 1900 when John William Moore was mentioned other than I learned from Byrd Gillespie that his grandfather, L.D. Gillespie was the pastor during 1892-93. Mrs. Gladys Coletta recalls her mother saying that Rev. Moore was a bachelor and lived at the Nu-Wray Inn. Many other ministers stayed at the Inn or in private homes in the community she recalls. Mrs. Winne Lou Ray recalls that Rev. Moore came back at a later date and held a big revival encompassing the whole

Burnsville community including the Baptists and the Presbyterians.

L.R. Huddleston (1905-07) appears to have been a popular minister according to those I interviewed. Mrs. Fouts recalls that her father, M.C. Honeycutt took a wagon or hack and went to Booneford railway station to meet him and his family. It was a blustery and cold time as the conferences were held in late November or early December. Her father brought them to their house where they were fed and housed for a time before they moved to the parsonage at the foot of Azalea Lane. Mr. Honeycutt was Superintendent of the Sunday School as well as Superintendent of Yancey Public Schools at that time.

Lib Silver also has a very clear and detailed snap shot made in about 1907 in which was included Rev. Huddleston, Dr. and Mrs. Austin (her grand parents) along with her parents, Henry and Bert Smith, et. al.

It is interesting to note that Rev. James Osborne Ervin who served this church during 1910-11 was the uncle of one of our present day members, Jack Ervin.

Walter Moore Smith (1912-13) was a bachelor and lived with Madge Fouts' family. He dated Mattie Gardner, later to be Sorrells, who was the daughter of Mr. Gardner who was mentioned earlier and who made the speech at the corner stone laying of the present church. Mattie taught Sunday School classes for many years.

Winnie Lou remembers that Rev. Isaac F. Cotton performed the wedding ceremony for her sister Ruby and Joe Goodin. He lived in the old Sol Carter house and died while he was on assignment here.

Marcus Turner Smathers (1915-17) was sent here from the annual conference that was held in 1915. Dr. Frank Siler sent him specifically to help build the new church which was taking form at this time. They say he was not only a great preacher but he was a leader of men. Mrs. Fouts remembers that he was not only the supervisor of the work but he joined in with the manual labor. She said he wore gloves as he worked which was rather unusual for that day in time. Byrd Gillespie recalls that Rev. Smathers had a black horse and would ride up to the Concord community to preach on Sunday afternoon and a bunch of young boys would walk and go with him. "Some times," Byrd said, "most of his congregation was composed of boys who came with him." The land on which the church stands was donated by Mrs. J. Biss Ray and her mother Mrs. Laura Carter.

Here is another occasion when the church reverted to the court house in order to hold services. I should explain that up until 1908 the church

services that were held in the court house were in the old court house.

Mrs. Gladys Chase Coletta submitted the following and I'm including it just as it was written.

"It was the year 1915. At that time, the old Methodist Church located on the grounds of the present Reconciliation House, had been dismantled, with part of the lumber being used in the construction of the present-day Higgins Memorial United Methodist church. During the interval of the building of the new church, the church members were allowed to worship in the old Courthouse, which is now the present Town Hall. We worshipped upstairs in the large assembly part of the Courthouse. As a child, I recall that the Men's Bible Class convened in the jury box section. They looked so comfortable in the large swivel-back chairs reserved for the jurors.

Other Sunday School classes sat in different corners of the room. It was hard to concentrate on what the teacher was saying because the voices of the other teachers carried throughout the room.

During the church service, the minister occupied the place reserved for the court judge. Conversions and baptisms continued to take place. One Sunday morning, two of my little friends, Byrd Gillespie and Avery Ray, and I were baptized by the sprinkling of water on our heads. It mattered not where we were, but that we worshipped God, that was important.

It was not long until the new church was completed and we moved into our new church home. The date for the Dedication Day was set but the church was still not quite paid for. Of course, it would be an insult to the Lord to dedicate a church that was not debt free. Dedication Sunday rolled around, the bishop had arrived to dedicate the church, but the church was still in debt. Members of the Financial Board were seated in the two front pews. As a child, I recall seeing the ushers, during the intermission between Sunday School and Church Worship Services, running up and down the aisles whispering to different members regarding the giving of more money to free the church from debt, so it could be dedicated. Finally, the required amount was pledged, the bishop preached the dedication sermon, and the cornerstone of Higgins Memorial United Methodist Church was laid for posterity!"

James Pinkney Hornbuckle (1918-19) was forty years of age when he came here, according to Byrd Gillespie. He had three boys about Byrd's age and they loved to come visit Byrd and ride his pony. Byrd would often spend the night at the Hornbuckles when Mr. Hornbuckle was away. Sadly, one of the boys died while they were assigned here.

James C. Postelle (1921-22) had grown girls which sharpened the memories of both Bruce Westall and Byrd Gillespie. He was bitterly opposed to dancing, according to Winnie Lou. Although he would not try to expel any one from the church who danced, neither would he take any one in who did. Her soon to be husband, Troy Ray, would not join the church for that reason.

John Bascom Tabor, Jr. (1922-25) was always cracking jokes and was generally well liked by the community. He had two sons, one of whom was a civil engineer. He helped design and worked on the new highway from Burnsville to the top of Ivy Gap. Rev. Tabor presided at the wedding of Troy Ray and Winnie Lou Higgins in December 1923, and performed the same for Ransom Silver and Elizabeth Smith in October 1925.

Guy Lattimore Wilkinson (1925-26) helped widen and build the basement of the church as well as make improvements in the parsonage. Much of the money for these improvements came from the estate of John Wesley Higgins for whom the Higgins Memorial Church honors.

Watson Oscar Goode (1926-27) was a well educated man and was generally well liked. He got scholarships at Duke University for Byrd Gillespie, Alden Honeycutt, and Burdette Robertson. According to Byrd, both Alden and Burdette followed through while he sought employment elsewhere. Mr. Goode was present and arranged for the renaming of the Burnsville Methodist Episcopal Church, South to Higgins Memorial Methodist Episcopal Church, South. He also brought the Union Methodists into the church from the outlying areas.

There is a story told that he asked Charlie Hutchins to teach a Sunday School class because there was a shortage of teachers that day. Charlie declined saying, "I don't think I am fit to teach a Sunday School class." "Then," said Rev. Goode, "you had better get down on your knees and get 'fittin'."

John Lecher Reynolds (1930-36) stayed longer than any other minister before Rev. Don Shuman. He was a kindly, good hearted man whose sermons were usually on the sentimental side. He was also assigned the Bald Creek Charge where I met and learned to love him.

Dr. Ernest Cornelius Widenhouse came to serve this church in 1936-37. His formal education exceeded that of most of his predecessors. He had a Bachelor of Sacred Theology degree from Boston University, a Masters degree from Yale, and a PhD. degree from Harvard Seminary. One person remembers that he kept his winter's coal on his front porch.



Ernest Jones Harbison (1937-39) is generally remembered as a cattle trader, among other things, and made a pretty good living out side his church ministry. He was also a great sportsman and loved to hunt.

Julius S. Folger (1939-43) was said to be one of the most intelligent ministers the church had up to that time. Every one seemed to like him. But, it seems that every time he sat down to rest he fell asleep. Winnie Lou recalls that he came to visit her and her mother while she was setting out tomato plants in her garden. Her mother fell asleep easily also and after they greeted the preacher, both Mr. Folger and Aunt Sallie Lou promptly fell asleep so Winnie Lou went back, set out the remainder of her plants and got back before they awakened.

A Father's Day service was held on June 16, 1940 while Rev. Folger was pastor of this church. As I look back at the roster of those honored that day, only two or three are still living.

Reverends Barber, Croy, C.M. Smith and Paul Taylor were remembered as fine pastors and made sizable contributions to the church.

Durward Belmont Alderman (1951-54) deserves credit for getting the church annex program started and for getting the church on a solid fiscal basis. Every one seemed to hold him in high esteem. Under the direction of Rev. Alderman the church choir which was directed by Mrs. Louise Helmle really came to fore and choirs from the Baptist and Presbyterian churches joined in and they performed and presented Handel's Messiah—the first time to be performed in this county. Mrs. Rhoda Rechard was the organist. They first rendered the Christmas portion, then later the Easter and finally they did the whole thing. Mrs. Annabelle Proffitt was first to play the newly acquired Hammond Electric organ and was pianist and organist for 14 years. Next came Orlena (Jamerson) Anglin for one year and Mrs. Rechard for 12 years. Following Orlena's second assignment of 15 years she was followed by Mrs. Eileen Biggerstaff. The church has had a paid part time music director for only the past 10 years. She is Miss Anita Fox. Bruce Westall was choir director over a period of 20 years.

Rev. J.M.G. Warner (1965-69) was mentioned earlier in connection with the dedication of the most recent parsonage. However, he was also the pastor when the church annex, the fellowship hall, and the renovated sanctuary were dedicated on October 2, 1966. The entire body of the church was rededicated at this time. This was a momentous occasion and many of the Methodist Church conference dignitaries were present for this event. There were Rev. Warner, pastor; Rev. D.B.

Alderman; Dr. R. Dwight Ware; Rev. O.L. Brown; Rev. R.F. Hilliard; Bishop Earl G. Hunt, Jr.; and Dr. E.H. Blackard, District Superintendent. I have been asked to make a special mention of the late Mr. and Mrs. Fred Proffitt and the dedication and devotion they had for the church. They devoted their lives to the betterment of the church and the community in which they lived. I know of no one connected with this church who receives more reverence and respect than they, whenever their names are mentioned.

William Ralph Jacks (1969-74) is highly regarded by all who know him. He is often complimented for his fine memory as he seems never to forget a name or a face. His ability to communicate in his writings, especially in his funeral eulogies and sermons, was deeply appreciated by many.

Following Rev. Jacks came Malcolm Donald Sides (1974-78). Rev. Sides was especially instrumental in helping many families recover from the 1977 Flood Disaster with help from the WNC Annual Conference.

Following Rev. Sides came our present pastor Donald Lee Shuman. Rev. Shuman's assignment here promises to outdistance all previous records by staying here longer than any other pastor. The reason for his continuing tenure here speaks for itself and needs no further explanation from me.

I wish to thank and compliment the following people who have provided me valuable information for this article: Mr. and Mrs. Jim Anglin, Mrs. Madge Fouts, Mrs. Winnie Lou Ray, Mr. and Mrs. Byrd Gillespie, Mr. and Mrs. Bruce Westall, Mrs. Elizabeth Silver, Mrs. Eloise Briggs, Mrs. Gladys Coletta, and Mrs. Mildred Ray who provided me with much written documentation. Rev. Shuman has been of considerable assistance and participated in several interviews.

— Roy Hensley

#### Burnsville Methodist Episcopal Church, South Membership—Early 1900's

Garrett D. Ray	D.R. Proffitt
Mrs. Elizabeth Ray	Fannie Angel
Mrs. Laura Carter	P.S. Casady
Mrs. Pansy Ray	J.R. McCanless
Nancy Caloway	H.W. Angel
Dr. William Austin	Oscar R. Lewis
Mrs. J.M. Austin	Mrs. Sarah M. Angel
Amanda McCanless	Mrs. Georgie Riddle
Mrs. Bertie Smith	L.D. Glispie
Mrs. Lou Woodfin	Mollie A. Glispie
Lilie O. Ray	Mrs. Millie Anderson
Mrs. Cora E. Watson	A. May Dillinger
Mrs. Julia S. Wray	Welzie Styles

Jennie Harris	J. Robert Evans	J.H. Barnhardt	1899-1900	1873-1945
Mrs. Jilia Wilson	Frances G. Angel	John William Moore	1900-01	1876-1958
Mrs. Nettie Wolf	M. Leuticia Angel	J.S. Ragan	1901-02	
Mrs Maggie Lewis	Mrs. Mary Boan	D.R. Proffitt	1902-03	1867-1936
Mrs. Emma Ramsey	L. Angel	Thomas R. Wolfe	1903-04	
Gwen Honeycutt	Mrs. Daisy S. Moore	K.W. York	1904-05	
Dorsell Honeycutt	Mrs. Georgeanna Blay-	L.R. Huddleston	1905-07	
Maggie Honeycutt	lock	Dorus C. Ballard	1907-08	1881-1955
Bertha Honeycutt	Mrs. Mary J. Anderson	Grover Neil, Superintendent	1908 (March-Nov.)	
Robert Dellinger	May Anderson	C.E. Hypes	1908-09	
Gaston Angel	Julia Anderson	Arthur Pinckney Ratledge	1909-10	1880-1973
Fred Angel	Mrs. Fannie L. Horton	James Osborne Ervin	1910-11	1880-1957
Bertha Angel	Dr. J.B. Gibbs	Walter Moore Smith	1912-13	1886-1944
Willard Angel	Mrs. Sallie Lou Higgins	Isaac F. Cotton	1913-14	1914
Baxter Dellinger	Mrs. Joe Stanet	Henry Marvin Wellman	1914-15	1889-1962
Willie Casady	M.C. Honeycutt	Marcus Turner Smathers	1915-17	1880-1944
Willie Burton	Mrs. M.C. Honeycutt	Andrew C. Swofford	1917-18	1886-1959
Mrs. Sallie Boan	Z.L. Horton	James Pinkney Hornbuckle	1918-19	1878-1948
Rush Angel	Amanda Horton	D. Franklin Carver	1920-21	1860-1946
Willie Boan	Sara C. Horton	James C. Postelle	1921-22	1854-1930
Lula Boan	Stephen Beaver	John Bascom Tabor, Jr.	1922-25	1898-1976
Anna Ramsey	Mollie Haney	Guy Lattimore Wilkinson	1925-26	1896-1966
Martha L. Dillinger	Mrs. Stephen Beaver	Watson Oscar Goode	1926-27	1876-1956
S. Dillinger	Maggie Haney	Houston Grayor Allen	1927-28	1890-1983
J. Woodfin Horton	John H. Higgins	Thomas Channcey Jordan	1928-29	1868-1939
Mrs. Martha Horton	Mrs. John H. Higgins	John Lecher Reynolds	1929-36	1879-1941
Mrs. Nancy Gardner	Coral Gillespie	Ernest Cornelius Widenhouse		
Mollie Gardner	Nettie Gillespie		1936-37	1890-1973
Wm. S. Gardner	G.E. Gardner	Ernest Jones Harbison	1937-39	1887-1977
Walter Gardner	Mrs. D.C. Ballard	Julius Scales Folger	1939-43	1885-1951
Minnie Baker	Mrs. Georgia Hensley	Fredrick Ray Barber	1943-45	
H.P. Corfield	J.P. Gibbs		1949-51	1908
W.K. Evans	Mrs. J.P. Gibbs	Oakley Easley Croy	1945-46	1899-1956
Sarah A. Evans	Bertha Horton	Charles Moody Smith	1946-47	1905-1981
		Paul Richard Taylor	1947-49	1913
		Durward Belmont Alderman	1951-54	1916
		Worth Burton Royals	1954-57	1919-1969
		Oscar Lester Brown	1957-61	1895
		Raymus Franklin Hilliard	1961-65	1923
		Joseph Meek Goode Warner	1965-69	1928
		William Ralph Jacks	1969-74	1914
		Malcolm Donald Sides	1974-78	1933
		Donald Lee Shuman	1978-	1946

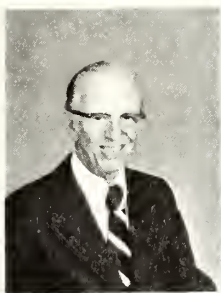
Ed. note: Names are spelled as written in original Church Register.

Pastors of Higgins Memorial  
United Methodist Church

Pastor	Years of Service	Birth/ Death
J.F. Wampler	1879-81	1848-1900
J.W. Lloyd	1882-83	
W.B. Lyda	1884	1836-1913
S.L. Richardson	1885	
W.B. Baldwin	1886-87	
W.M. Boring	1888-90	1850-1930
J.A. Sronce	1890-92	1856-1905
L.D. Gillespie	1892-93	
W.B. Lyda	1893-95	1836-1913
William H. Perry	1895-96	
Robert H. Penland	1896-97	
C.H. Curtis	1897-98	
Robert H. Penland	1898-99	



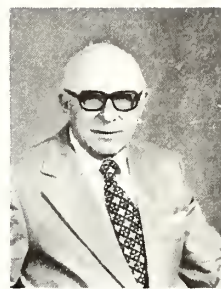
FORMER PASTORS OF HIGGINS MEMORIAL  
WHO ARE RETIRED OR STILL ACTIVELY  
SERVING



F.R. Barber  
1943-45, 49-51



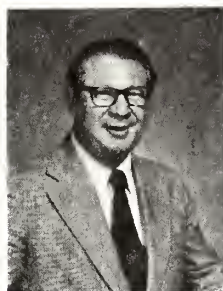
Paul R. Taylor  
1947-49



D.B. Alderman  
1951-54



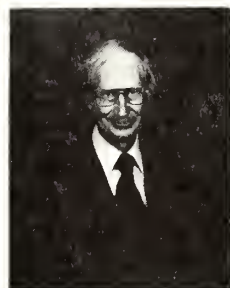
O.L. Brown  
1957-61



R.F. Hilliard  
1961-65



Joseph M.G. Warner  
1965-69



William Ralph Jacks  
1969-74



M. Donald Sides  
1974-78



Donald Lee Shuman  
1978-

known all over by these presents that Mrs. Indenture made and Entered into on this the third day of February in the year of our Lord one thousand eight hundred and eighty between J. S. Boon and wife Emily of the County of Montgomery of the one part and J. D. Key John E. Rhine L. H. Dillingen J. W. Gardner & James McCampbell as Trustees of The One Church South all of said State and County of the other part. Witnesseth that said J. S. Boon gave Emily party of the first part her and her consideration of the same & good will which she have for the Gospel of God and for the further consideration of Seventy five Dollars to us in hand paid by said party of the second part have this day and do by these presents forever alien convey and confirm unto the said J. D. Key

John E. Rhine L. H. Dillingen J. W. Gardner and James McCampbell as Trustees and to their Successors in office perpetually and forever Beginning on a Stake in said Boon's N. W. corner of his Town Lot in Burnsville the same being a corner of S. W. Carters Lot and runs South Seventy feet to a Stake then East to a Stake in the McCallisters line then with McCallisters line North Seventy feet to a Stake McCallisters Corner in Carters line then west with Carters line to the Beginning Containing one seventh of one acre be the same more or less together with all and singular the appurtenances thereto belonging or in anywise thereto appertaining To have and to the said J. D. Key John E. Rhine L. H. Dillingen J. W. Gardner and James McCampbell as Trustees agreed and perpetually and forever to their Successors to their sole and separate use forever and the said J. S. Boon wife Emily do covenant to and with the said J. D. Key John E. Rhine L. H. Dillingen J. W. Gardner and James McCampbell that they have a right to convey the same and that they will forever warrant and defend this title against the claim or claims of any and all manner of Persons whatsoever In testimony Whereof we have hereunto set our hands and Seals on this the day and year above written and in the presence of us

J. M. Judger  
Sally Houston

J. S. Boon (Dead)  
Emily Boon (Dead)  
Son

State of North Carolina  
County of Montgomery

Be it Remembered that on the 25<sup>th</sup> day of January 1881

personally appeared before me J. S. Boon and wife Emily Boon the grantors named in the foregoing Deed and therefore the said Emily Boon being by me privately examined separate and apart from him said husband touching her free consent to the execution of said Deed she on such her Examination declared that she entered the same of her own free will without fear or compulsion of her husband or any other person Let said Deed with this Certificate be Registered

Registered May 5-6 1886

J. P. Briggs & Co.  
Probate Judge



**BURNSVILLE, N. C.**



Photo of Burnsville, about 1910 (enlarged from a post card, courtesy of the Manuscript Department, Duke University). The old Methodist Church is at the center-back (has a steeple at left end, three windows). The two churches at center-foreground are Baptist (the courthouse dome shows just over the roof of the right one).

HIGGINS MEMORIAL  
UNITED METHODIST CHURCH  
CENTENNIAL AND  
BI-CENTENNIAL CELEBRATIONS

The following materials are items that were used in the Centennial celebration of Higgins Memorial United Methodist Church and the Bi-Centennial celebration of American Methodism.

On September 9, 1984 Higgins Memorial United Methodist Church celebrated its Centennial. This was actually the 103rd anniversary of the building of the first Methodist Church in Burnsville, since the first structure was built in 1881. There is no doubt that a congregation existed many years prior to 1881, although they met in homes and even the Burnsville Academy.

A copy of the "Homecoming—Centennial/Bi-Centennial Service of Worship" is included. The

article, "A Brief Sketch of Work Done by the Methodist Church in This Community", was read by Mr. Bill Gardner at this service. This speech was first made by Mr. Ellis Gardner in 1916 at the laying of the cornerstone of the second church structure. The following picture includes those who led the Service of Worship for the Centennial. Several remembrances by members of the Higgins Memorial congregation are included. Another item is a special remembrance by Rev. Ralph Jacks of his years as pastor of Higgins Memorial. He shared this with the church during a special service of "Singing and Remembering" on the afternoon of the Centennial.

On Sunday, December 23, 1984 Higgins Memorial United Methodist Church celebrated the 200th anniversary of American Methodism with "A Service of Worship Celebrating the Christmas Conference & Bi-Centennial of Methodism in America". A copy of this service is included in the following articles.



This photo was taken during the Centennial/Bi-Centennial Celebration at Higgins Memorial United Methodist Church on September 9, 1984. Pictured from left to right are Dr. Lloyd Bailey, Rev. Don Shuman, and Mr. Bill Gardner.



# HIGGINS MEMORIAL UNITED METHODIST CHURCH

## HOME COMING - CENTENNIAL/Bi-CENTENNIAL SERVICE OF WORSHIP

Pastor: Rev. Don Shuman  
D.C.E.: Melanie Stallings  
Thirteenth Sunday after Pentecost  
September 9, 1984

### THE CHURCH GATHERS

- The Meditation "A Prayer" Wm. Sticules
- The Prelude "Tis the gift to be Simple" --Shaker hymn
- Tom & Mary Donnelly; Catherine, Kearney, & Elizabeth Smith
- \* The Processional Hymn No. 77 "Come, Christians Join to Sing"  
(Congregation please stand & begin singing on the first verse)
- \* The Parade of Banners
- \* The Call to Worship
- PASTOR: Serve the Lord with gladness.
- PEOPLE: Enter into His gates with thanksgiving, and into His courts with praise.
- PASTOR: O come, let us worship and bow down; let us kneel before the Lord our maker.
- PEOPLE: He is our God; and we are the people of His pasture and the sheep of His hand. Amen.
- \* The Invocation
- \* The Affirmation of Faith No. 740 The Korean Creed
- \* The Gloria Patri
- A Sharing of Friendship & Concerns of the Congregation

### TO CELEBRATE THE SACRAMENT OF BAPTISM

- \* The Baptismal Hymn No. 312 "See Israel's Gentle Shepherd Stand"  
The Sacrament of Baptism

### TO GIVE THANKS FOR THE HERITAGE OF OUR CHURCH

- The Remembering of Our Church's History
- Reading of the Speech Made in 1916 at the Laying of Our Church's Cornerstone
- The Honoring of Our Oldest Member
- The Prayer of Thanksgiving
- The Offertory Gospel Medley
- The Doxology

### TO EXPERIENCE THE WORD

- In the Anthem "A Wesley Hymn Concertato"  
Texts: Charles Wesley  
Music: Eugene Butler

This is a reproduction of the bulletin  
for the Centennial Service for  
Higgins Memorial United Methodist Church

In the Scripture  
In the Message

Guest Speaker: Dr. Lloyd Bailey

### TO RESPOND IN FAITH

- \* The Hymn of Dedication No. 192 "In Christ There Is No East or West"

### TO GO FORTH IN RESPONSE TO GOD'S WORD

- \* Benediction
- \* Postlude "Fantasie in C Minor" --J. S. Bach
- \* Congregation please stand.

Choral Response

### OPPORTUNITIES OF THE WEEK

Sunday	Church School Assembly & Birthday Party for Our Church	9:45 AM
	Centennial Service of Worship	11:00 AM
	Dinner (Following Service)	
Monday	Service of Singing & Remembering	2:00 PM
Tuesday	Girl Scouts	6:30 PM
Wednesday	Susannah Wesley Circle	10:00 AM
	Sharing Group	2:00 PM
	Junior Choir	4:00 PM
	Junior High Choir	5:00 PM
	Adult Choir	7:30 PM
	Music Committee	After Choir

We welcome Dr. Lloyd Bailey, Professor of Old Testament at Duke University, as our guest speaker for this Homecoming - Centennial/Bi-Centennial Service of Worship. We also appreciate the presence of Mr. Bill Gardner who will share with us the speech made by his grandfather, Mr. Gaston Ellis Gardner, at the laying of our church's cornerstone in 1916. To our other special guests and visitors we extend a warm welcome and invite you to be our guests for lunch.

We will celebrate the Sacrament of Baptism today for Matthew James Eugene, the infant son of Mr. & Mrs. Ken Sand.

We extend a special thank you to the following members of our Centennial/Bi-Centennial Committee for their work in planning and preparing for today's events: Dorothy Ray, Julia Ray, Beverly Bard, Nell Bennett, Eloise Briggs, Gladys Coletta, Madge Fouts, Winnie Lou Ray, Dottie Haley, John Martin, Patti McCall, Mildred Ray, Anita Fox, Byrd & Mary Gillespie, Suzette Renfro, Dorothy Westall, Jim & Lem Anglin, Roy Hensley, & Melanie Stallings.

We invite you to join us for the noon meal in the Fellowship Hall following our worship service. We hope you will remain for the special service of "Singing and Remembering" at 2:00 p.m.

This speech was delivered at the Laying of the Cornerstone of the Methodist Church in Burnsville, N.C. in 1916 by Gaston Ellis Gardner, a member of this church.

#### A BRIEF SKETCH OF WORK DONE BY THE METHODIST CHURCH IN THIS COMMUNITY.

About one hundred years ago, the Annual Conference established the Reams Creek Circuit, which included what is now the counties of Buncombe, Henderson, McDowell, Mitchell, Yancey, and Madison, to this charge there was assigned two preachers, a senior and a junior. And in making their rounds they were compelled to travel entirely around the Black Mountain, and in reaching many of their appointments they had no other roads than those made by cattle and other animals, and at the time of the organization of the above named circuit there were only a very few Houses of Worship that belonged to the Methodists, and these were in Buncombe and McDowell Counties, most of the preaching was done in the Homes of the few Church Members. And in order to meet the demands made upon these Ministers it took each of them two months to cover the circuit. Later the Circuit was divided, and this County, together with a part of Buncombe, Madison, and Mitchell were left in the old Ream Creek Circuit. Here I wish to quote from the quarterly Conference records, this being the first quarterly conference held for the year 1833. At a quarterly meeting Conference held at Big Ivy Meeting House for Reams Creek Circuit, Feb. 16th, 1833. Those present were: W. Patton, P.E.; Andrew Pickens, L.E.; James B. McMahan, L.D.; Ira Falls, T.P.; John Chambers, C.L.; Ira Crowder, Do.; John Guthree, Do.

Q. 1. Are there any complaints?

A. None

Q. 2. Are there any appeals?

A. None

Q. 3. Is there any other business to do?

A. Yes. On motion James B. McMahan, was appointed recording Steward, James M. Alexander? Goodson McDaniel and Jacob Weaver were appointed Stewards for the Circuit.

Q. 4. When and where shall the next Quarterly meeting be held?

A. At Tabernacle Meeting House on the 4th, 5th, and 6th days of May next, adjourned to that time.

Amount of quarterage of 1st. quarter, \$11.12½.

James B. McMahan, Sec.

I wish now to quote from the records of the last Quarterly Conference of the year 1833, in order to

show that the Methodists were then advocating Temperance, and for the further reason, that I believe it is the oldest recorded Resolution on the subject to be found in the Mountains of Western North Carolina, it being made and adopted at the Cane River Camp Ground within this county, and just a few months prior to the organization of the county of Yancey by the Legislature of 1833 and 1834.

Temperance Resolution, Presented by Mr. Patton.

We the Members of Ream Creek Circuit, viewing with regret the fearful ravages which are making in our Country by the Monster, Intemperance and especially by many from whom we might expect better things,

Resolved 1st. That we will not give our suffrage to any candidate for office who either directly or indirectly treat with intoxicating liquors.

Resolved 2nd. That we will use all Honorable endeavors to defeat the election of all who may attempt to buy up the votes of a free people by ardent spirits.

Resolved 3rd. That we will give our suffrage to the man who will come out independently and stand aloof from such demoralizing and ruinous practices and will recommend the above cause to the communion of our church.

Resolved 4th. That we will solicit all Temperance societies within the bounds of our circuit to co-operate with us in the above Gracious design.

The Methodists were not strong on paying the preachers, for during the year in question they paid the preacher in charge and Presiding Elder the sum of \$60.60.

Burnsville and Yancey County remained in the Reams Creek Circuit until the meeting of the Annual Conference in the year 1841, at which time Burnsville Circuit was established, which included all of Yancey, Mitchell, Madison, and part of Buncombe counties. I here quote record of the first quarterly conference of the Burnsville Circuit.

At a quarterly Meeting Conference held for Burnsville Circuit at Big Ivy Meeting House December 11th, 1841, the following members were present: Elbert F. Sevier, P.E.; John L. Weaver, T.E.; Richard Bird, L.E.; James B. McMahan, L.E.; Thos. Gibbs, L.D.; John Guthree, Exhorter; Lines Owensby, C.L.; John W. McElroy, L.C.; James A. Rubell, L.T.

James B. McMahan was appointed Secretary.

Q. 1. Are there any appeals or complaints.

A. None.

The case of Jacob L. Straley, Local Elder, was brought before the Conference, objections having been made as to the character of Brother Straley at



the last Conference. The preacher in charge brought Bro. Straley before a Committee of three local preachers, consisting of Rich Bird, Jacob Weaver, and John R. Patterson, who examined the reports against Bro. Straley and from the evidence brought them, they suspended Bro. Straley from the exercises of his ministerial functions, until this Conference. When the minutes of this proceeding together with all the evidence in said case which was adduced, were laid before the Conference, whereon the President appointed James B. McMahan Sec. and the Conference proceeded to examine said case, and after mature consideration of all the evidence, are of the opinion that the evidence does not warrant a conviction of immorality by Bro. Straley, and therefore the Conference restores him to his official standing in the Church, and pass his character, the Minutes containing the evidence in the above case are filed with this record.

The next quarterly meeting to be held in Burnsville on the 26th and 27th of March, next.

Conference adjourns,

E. F. Sevier, P.E.

Amt. received during 1st. quarter ending  
Dec. 11th, 1841, \$8.61

A number of years later Burnsville Circuit was divided, taking from it, Mitchell County and all of Madison, except upper Laurel. And it was more than 40 years after the creation of the Circuit, before the Circuit had a parsonage, and almost that long before the Town of Burnsville had a Church in which to worship. The Court House being used both for preaching and for Sunday School, the old Academy on the Hill, having become so delapidated that it could not be used for church purposes as it had formerly been used therefor, the court house was used for a place to worship and this condition continued until, Mr. Garrett D. Ray, at his own expense, had the old Academy put in good repair, after which the Methodist and Baptists used it as a place to worship.

At that time, Rev. C. S. Byrd, was the Methodist Pastor and Rev. John Ammons, was the first Baptist pastor; Rev. J.F. Wampler, followed Rev. Mr. Byrd, and under his preaching the greatest religious revival ever experienced in Burnsville, was held, at which time both, old and young professed faith in Christ, and among the older people who professed religion and joined the Methodist Church were Mr. and Mrs. Garrett D. Ray. Soon after this great revival, the Methodist decided to build a house of worship of their own, and Mr. S. W. Carter, representing the Baptist Church, desired the building of a union church, but this was not agreed to by the Methodist men,

and as a result two houses of worship were built in our little village, with a population of about one hundred persons, and this shows what can be done when people have a mind to do. Since the building of this first church in Burnsville, the Congregation has not done what it might or should have done, and one not conversant with the facts connected with the life of the Church might be inclined to criticize its membership a little too severely, while the people have not done their full duty, and we make not apologies for them, yet we who have been here all these years, feel and know, that in a great measure the work here has been woefully overlooked and disregarded by the powers that be in the Church Government. I, am one, who believes that no flock has gone to higher ground, than that upon which the Shepherd stands. Since Burnsville has been made a station, progress has been slow, but sure, and I believe I am justified in recording the fact, that the Methodist of Burnsville have made the greatest progress within the last eighteen months, ever made in the History of the Church at this place. That is to say that since Dr. Frank Siler, at the Annual Conference of 1915, secured the appointment of our beloved pastor, Rev. M. T. Smathers, who has proven himself to be, not only a splendid preacher, but a leader of men, such as was absolutely necessary for the success of the great undertaking of the little loyal band of Methodists in the erection of this splendid meeting House, where not only the Methodists, but all who will, can come and join them in the worship of God.

#### REMEMBRANCES BY MEMBERS OF THE HIGGINS MEMORIAL UNITED METHODIST CHURCH

My earliest memory of church, the fellowship of believers, is *our* church, Higgins Memorial United Methodist Church. As I was growing up, my parents, Mack and Dorothy Ray, brought me to every service—Sunday School, the 11:00 a.m. worship service, Sunday night services, Wednesday night prayer meeting, MYF, junior choir, church suppers, revivals, church camp at South Toe River, etc. Whenever the church door was open, figuratively, we were there. I owe much to their faithfulness in emphasizing the Christian way and godliness. Mrs. Ike Laughrun was one of my early Sunday School teachers. They meant much to me. The training in biblical principles, the Christian fellowship, and the examples of Christian character in teachers and pastors from those early years has been of great importance to me. As I was away from Higgins for many years in school and training, the prayers of the elder saints of our church

upheld and protected me. One of my fondest memories is Nanny Young ("Aunt Lizzy"), on her knees beside her bed, fervently praying for me and her granddaughter Dianne Roberts Shepherd and others. I remember many, whether church members, visitors, those new to the community, district superintendents, pastors, bishop—coming home for Sunday dinner. I remember Mrs. Helmle leading our choirs. Later I played "Ave Maria" on the violin with tears in my eyes and heart at her funeral. I remember a real life-changing commitment to Jesus Christ in an altar call response at a revival at Higgins when I was about 12 years old. I remember the inspiration of looking up to Lloyd Bailey as he was a student leader in the county MYF and being inspired by his talk in a county youth gathering at Bald Creek about 1958. I remember the joy of my wedding at Higgins and later the christening of three of our four daughters there. Our church to the present has been an instrument of Jesus Christ in my life, for which I am thankful.

Carolyn Ray Cort

I am a relative newcomer to Burnsville, since I moved here only nine years ago from Downers Grove, Illinois.

Although I was a Presbyterian, I had gone to Methodist Sunday School when I was a child and loved it. From the first time I attended worship services at Higgins Memorial United Methodist Church, I experienced friendliness, kindness, thoughtfulness and caring—and I never stopped coming back!

A few years ago, after studying Methodism and the story of John Wesley, I gathered up my courage and in spite of shaking knees, went down the aisle and became a member of this wonderful church.

My association with the United Methodist Women has been so rewarding. I am happy to have served as their Treasurer. (All those pennies!) Their help and concern was always there when I needed it.

While I do not have the memories of the "old timers", I feel it has been my privilege to serve God by helping this church in any way that I can. Sitting in our beautiful sanctuary each Sunday, hearing the lovely music and really great sermons, plus the real feeling of fellowship, is an unending source of happiness to me.

Doreen King

Higgins Memorial United Methodist Church was the first church in Yancey County to present Handel's *Messiah*. It was given in 1947 to a packed

house of around 550. It was directed by Louise Helmle who later came to Burnsville and was Director of our choir for several years until her untimely death. Our choir, together with community help, gave three presentations during a three year period; the Christmas portion, Easter and then the complete work.

D.B. Alderman was pastor at that time.

Louise Helme—Director of the Choir

Rhoda Reckard—Organ

Margaret Taylor—Piano.

#### Members from Higgins Church Choir:

Martha Westall

Julia Ray

Norris Roberts Deyton

Eloise Briggs

Madge Fouts

Mildred Ray

Mrs. D.B. Alderman

Dorothy Ray

Mae Young

Christine Biggerstaff

Ruby Hensley

Ruth Sholes

Bruce Westall

Tory Tyner

Paul Biggerstaff

Roy Ray

Mack Ray

There were 51 members of the chorus. It was also presented at the First Baptist Church and the Methodist Church in Spruce Pine. Mrs. Phillip Ray was organist for the Baptist Church, with Mrs. Reckard at the piano and at the Methodist Church, Ann Phelp was organist and Rhoda Reckard was at the piano.

Bruce Westall



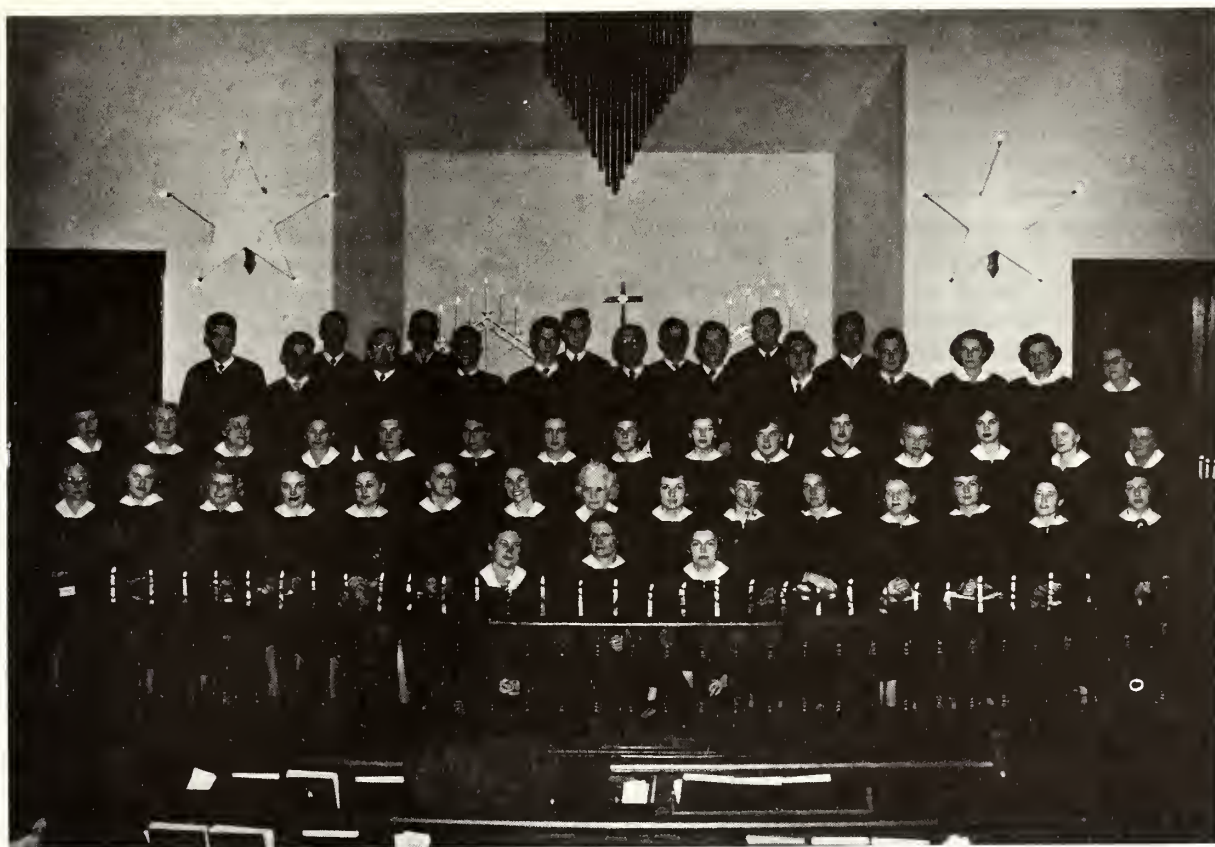
Mr. & Mrs. L. D. Gillespie

Mr. Gillespie was pastor of Burnsville Methodist Church when the church building was on Academy Street. The parsonage was then on what is now Azalea Lane.

The fifth generation of his descendants are now among the members of Higgins Memorial United Methodist Church.

-Byrd Gillespie





*Left to right, First Row*

Martha Westall, Ruth Zilensky, Jean Ray Smith, Frances McMahon, Julia Ray, Norris Roberts Deyton, Lois Ann Dormer, Mary Evelyn Hensley, Wanda Neil, ? , Mary Cecil Sievers, Peg Calbeck, Mae Young, Annie Peterson.

*Left to right, Second Row*

Eloise Briggs, Madge Fouts, Mildred Ray, ? , Delzie Bradshaw, Mrs. D. B. Alderman, Dorothy Ray, Ann Tipton, ? , ? , ? , Mrs. Zilenski, Ruth Glass, Christine Biggerstaff, Mrs. Oast.

*Left to right, Back Row*

B. Hinton, Jim Young, Bruce Westall, Tory Tyner, ? , Carter Rhineheart, Bob Rhineheart, Paul Biggerstaff, Tony Zilenski, ? , Bob Sievers, Roy Ray, Dick Dormer, Mack Ray, David Swartz, Ruby Hensley, Virginia Swartz, Ruth Sholes.

*Left to right, Front Row*

? , Bailey, Margaret Taylor, Louise Helmle

Higgins Memorial UMC  
Centennial/Bi-Centennial  
September 9, 1984

A Remembrance by Rev. Ralph Jacks

(Rev. Jacks served as pastor of Higgins Memorial from 1969-74. He is now enjoying his retirement, although still serving churches within the Asheville District.)

The churches served by a Methodist minister eventually become a beautiful rosary of memory and experience. Moreover there is something of a devotional experience as they are counted and reflectively recalled. Of course not everything was

halcyon bliss in every place across the years but the negatives were only shadows to highlight the richness of the positives.

Higgins Memorial was number twenty two upon our string of gems and next to the last before retirement. One serves so many churches during a lifetime because of the Methodist circuit system which may appoint a minister to several churches at the same time. Thus funds and manpower are used more efficiently.

Our ministry at Higgins Memorial began in 1969 following four good years at Abernethy Memorial, Rutherford College. The turbulent sixties had known about every upheaval possible in church, state and society. Distrust and apprehension were rampant and no one could escape it. The sober and seasoned people of Higgins Memorial were never-

theless sound and stable and provided the supportive role so welcome and necessary to a pastor and his family. We shall ever remember their love and concern following the deaths of three parents in 1969 and 1970. Also these were Christians with families who related with rapport to our problems of growing adolescent children.

It was a personal and a family joy to move into the elegant parsonage purchased by the church only two years before. It was without question one of the best in the Conference and spoke eloquently of the consideration of the people for the comfort and well being of their ministers. At first I felt that mowing the large lawn with its numerous steep banks would kill me but the sheer beauty of our new estate when finished kept me plugging on. At length I became a mountain goat and perhaps a real man who is still mowing banks fifteen years later in retirement.

Winnie Lou Ray was delegate to Annual Conference in 1969 at Lake Junaluska. In typical outgoing fashion she searched us out in the large crowd and made us warmly welcome as only she could do. Her credentials were established and we knew exactly where to turn for a continuing long term greeter whose charm was ever memorable at the sanctuary door. We were soon introduced to the Wednesday afternoon Prayer and Study Group comprised of a dozen or so wonderful women whose loyalty knew no bounds. Of course the strength and the power of the church combined in many groups but we always felt that the very soul of the church inhered in this body of dedicated ladies. They visited the sick, shared concerns in prayer and deed and met weekly year round. Their spirit and labors were invaluable.

We were soon welcomed by the various committees, groups and leaders and we early knew that we were in a vital church, knowledgeable and with a good program. A youth director, secretary, organist and sexton were on the payroll as well as a paid nursery worker on Sunday mornings. But there was near total confusion with the pastor, youth director and secretary sharing the same office-study and the same telephone with the parsonage! A daily crisis was faithful in arriving but in due time things got sorted out and a semblance of order prevailed. Over the entire five years the daily crises gave way to perhaps a monthly turbulence. No one could say life was easy for anyone at Higgins Memorial but neither was it boring. Each new day brought its quota of excitement and adventure. It was always a joy to know that the people with convictions, strong opinions and Christian concern were those who made a strong, live church.

Our new appointment was only two or three days old when my Baptist colleague across the street welcomed me warmly. At the same time he threw the bombshell that the churches were in the middle of a liquor store fight in the town. This made me heartsick for in the three previous appointments we had suffered immeasurably in various ways for our encounters with the users, purveyors and those profiteering from beverage alcohol. But there was no escape. We joined hands and hearts and the people of Higgins Memorial and Burnsville prevailed against legalization. We never had a chance for the usual honeymoon in our new appointment because some hearts were chilled. But ours were thrilled that at last we had found a church with staunch convictions about a very important issue. This was an early signal that we might have found the town we would like to be our permanent home.

Ecumenical endeavors such as this brought churches together again and again in beautiful fashion. As an old ecumenist by philosophy and profession this was immensely satisfying. United Methodists, AME Zion Methodists, Baptists, Presbyterians, Episcopalians, Catholics and Friends have shared together in so many ways on so many occasions that it has given life a new dimension. Their total efforts were far out of proportion to the size of the town and county in which they are. Buffeted by many discouragements after twenty five years of ministry I felt great encouragement at the new friendships both young and old which were being made. Truly I received a new lease on life.

One memorable joy was helping begin the Headstart program and the Headstart House. This special kind of child care and training needed a home. After exploration of several options Higgins Memorial was able to provide its newly acquired adjoining house for this beautiful ministry which has continued more than a decade since.

Another continuing service of beauty to the community was provision of the Memorial Chimes by the Youth Fellowship, thus perpetuating the remembrance of a young friend who left us early, Jonny Biggerstaff, and an old friend who left us late, Aunt Lizzie Hensley, and those like them who enriched our lives.

Then there were the weddings. Some were like gorgeous drama enshrining the life and love of young couples within the membership. So many others were from across the border seeking a quiet shrine away from home. Some were in real need. Others may have been upon a lark. Others wanted a church but did not really have one at home. Time was of the essence. We had not the heart to turn



them away because there had not been time for previous marriage counseling. But we did use the occasion at hand as best we could to introduce them to the sanctity of marriage, and to grant them beauty of surroundings and spirit as a perpetual memory. We trust our words of encouragement, the literature provided and the time invested will and is bearing fruit across the miles. There were dozens of them and as many as three on a given Saturday morning. We married them all except one couple who miscued on directions and found their way directly into the sanctuary rather than the first step into my office. It was late, the local policeman on his beat saw the open door, discovered the man highly intoxicated and locked them up for the night. Upon release the next day the would be groom expressed his highest joy for "he wouldn't have been married to that woman for anything"! Sometimes we had to provide the witnesses, the secretary, a neighbor, the pastor's wife or the sexton. There were no fixed fees but the groom usually left a five or ten in appreciation. One party left the church with the bride in the back seat, her mother in the front. She was very large, the car was very small!

Higgins Memorial was blessed with a faithful choir and musicians. Continual effort was made to upgrade the offerings. The church had provided

excellent instruments. With Music in the Mountains so close at hand guest musicians were available from time to time, especially in the summers. The total musical experience was memorable.

The saga is hardly complete without remembering these five years from 1969 to 1974 were a time of transition. A decade of renovation of the sanctuary, building of the education wing, purchase of the parsonage, purchase of two organs and purchase of the Justice House had drained the treasuries, created debts and gotten the church behind its reaching the formula for Conference Apportionments. There was some grumbling about finances. Some belt tightening seemed necessary. All salaries were frozen for three years, several adjustments made, the debts were paid, and during the fourth and fifth years some expansion begun again. Hopefully the lessons were learned of keeping all essentials in balance rather than at the expense of each other, of remaining solvent, and of growing in the wisdom of Christian stewardship.

We were honored to be accorded a fifth year despite the church's four year tradition of pastoral tenure. We consider Higgins Memorial among the most memorable and satisfying churches we have served. We are challenged to cast our lot with its excellent people during our retirement years. We are grateful to God that we came this way!

# HIGGINS MEMORIAL UNITED METHODIST CHURCH

Pastor: Rev. Don Shuman  
D.C.E.: Melanie Stallings  
Fourth Sunday in Advent

Choir Director: Anita Fox

December 23, 1984

## A SERVICE OF WORSHIP CELEBRATING THE CHRISTMAS CONFERENCE & BI-CENTENNIAL OF METHODISM IN AMERICA

(Elements will be incorporated from John Wesley's order for morning prayer prepared in 1784 and sent to the Methodist societies in America.)

### The Prelude

### The Lighting of the Altar Candles & the Advent Candles

#### CALL TO WORSHIP/SCRIPTURE SENTENCES

*At the Beginning of Morning Prayer, the Minister shall read with a loud voice some one or more of these Sentences of the Scriptures that follow: And then he shall say that which is written after the said Sentences.*

When the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. *Ezek. xviii. 27.*

The sacrifices of God are a broken spirit: a broken and a contrite heart O God, thou wilt not despise. *Psal. li. 17.*

To the Lord our God belong mercies and forgiveness, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us. *Deut. ix. 9, 10.*

I will arise, and go to my father, and will say unto him, Father, I have sinned against Heaven and before thee, and am no more worthy to be called thy son. *Luke xv. 18, 19.*

Enter not into judgment with thy servant, O Lord; for in thy sight shall no man living be justified. *Psal. cxlii. 2.*

HYMN: "O For A Thousand Tongues to Sing"—Charles Wesley No. 1

#### CALL TO CONFESSION:

Dear beloved brethren, the Scripture moveth us, in sundry places to acknowledge and confess our manifold sins and wickedness, and that we should not dissemble or cloak them before the face of Almighty God our heavenly Father; but confess them with an humble, lowly, penitent and obedient heart; to the end that we may obtain forgiveness of the same, by his infinite goodness and mercy. Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart and humble voice, unto the throne of the heavenly grace, saying after me.

*A general Confession, to be said by the whole Congregation, after the Minister, all kneeling.*

#### GENERAL CONFESSION:

Almighty and most merciful Father, We have erred and strayed from thy ways like lost sheep, we have followed too much the devices and desires of our own hearts, we have offended against thy holy laws, we have left undone those things which we ought to have done; And we have done those things which we ought not to have done. And there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou them, O God, which confess their faults. Restore thou them that are penitent: According to thy promises declared unto mankind in Christ Jesus our Lord. And grant, O most merciful Father, for his sake, That we may hereafter live a godly, righteous, and sober life; To the glory of thy holy Name. Amen.

### A Sharing of Friendship & Concerns of the Congregation

#### The Children's Time

- \* The Hymn No. 388 "Hark! The Herald Angels Sing" -Wesley
- \* The Offertory
- \* The Doxology
- \* The Prayer of Thanksgiving

Special Guest

# The Ministration of Baptism of Infants

The Baptismal Hymn No. 312 "See Israel's Gentle Shepherd Stand"

The Sacrament of Baptism for Jonathan Wilson Shuman  
(This service is the one used by John Wesley)

Anthem "He Shall Feed His Flock Like a Shepherd"

Alto Solo: Tom Donnelly

Soprano Solo: Margie Shuman

Old Testament Lesson: Isaiah 9:2-4; 6-7

New Testament Lesson: Luke 2:1-14

\* The Apostles' Creed

PASTOR: The Lord be with you;

PEOPLE: And with thy spirit.

PASTOR: Let us pray. Lord have mercy upon us.

PEOPLE: Christ have mercy upon us.

PASTOR: Lord, have mercy upon us.

(Then shall follow three collects; the first of the Day which shall be the same that is appointed at the Communion; the second for Peace; the third for Grace to live well; all devoutly kneeling.

The Sermon:

## WHAT THREE CHRISTMASSES HAVE IN COMMON

Invitation to Christian Discipleship

Hymn No. 28 "O God, Our Help In Ages Past"

Benediction: 2 Cor. xiii 14.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost be with you all evermore. Amen.

(Here endeth the order of Morning Prayer)

Organ Postlude Choral Response

\* Congregation please stand.

## OPPORTUNITIES OF THE WEEK

Sunday

Church School

Worship

Junior Group

UMYF

Christmas Eve Service

9:45 AM

11:00 AM

5:00 PM

6:00 PM

7:30 PM

Monday

This is a reproduction of the bulletin for the  
Bi-Centennial Service of Worship for Higgins  
Memorial United Methodist Church.



## HISTORY OF THE LINVILLE FALLS COMMUNITY CHURCH

Christopher McCoy Franklin, son of William E. and Naomi Johnson Franklin of Crossnore, attended college at Berea, Kentucky. After completing college he entered Louisville Presbyterian Seminary. During his school work there, he met Dr. Henry Lewis Smith who was at that time moderator of the general assembly of the Presbyterian Church. McCoy, after finishing the seminary, came back to Crossnore to do a two-fold job—preaching and helping Dr. Mary Martin Sloop develop the Crossnore School, Incorporated program.

McCoy developed the ability to imitate several animals and song birds. He received numerous invitations to speak and give his bird calls to civic organizations over the country which tied in with his interest to solicit help for Crossnore School.

McCoy worked through the week for the school and on Sunday in church work. Having relatives at Linville Falls and finding that we had only one preaching service a month *by Rev. Delp, a Methodist minister*, he became interested in holding one service in the afternoon in our school house which was the only place for public meetings. He talked to several heads of families about services. In the spring of 1918 he began preaching in the school house. Interest soon began to build for a community church building which proved to be the first of ten church buildings that McCoy helped construct during his fifty-eight years as pastor.

In the summer of 1918 a special meeting was held in the school house to discuss the need for a church. A committee was selected and several meetings were held building up interest and making plans. The building committee had first to get a site which would be centrally located and close to a road.

Dr. Henry Lewis Smith, then president of Davidson College, was owner of some centrally located land. Dr. and Mrs. Smith were good friends of McCoy, Dr. and Mrs. E. H. Sloop and Mr. Bicknell, which later proved to be advantageous. Dr. Smith was approached for a church site by McCoy and also by Dr. and Mrs. Sloop. The answer came with a request that a surveyor be hired to survey three lots. What remained over the three lots would be given for a church site which proved to be big enough ( $\frac{1}{2}$  acre).

Robert L. Wiseman, the Avery County Surveyor, was hired to do the surveying. After surveying, Mr. Wiseman prepared all necessary paperwork for the deed which was taken to William Shuffler, Jonas Ridge, by members of the corpora-

tion. The deed was prepared and mailed to Dr. Smith. He and Mrs. Smith signed and the deed was registered in Morganton, March 30, 1920.

Articles of Incorporation were immediately prepared by McCoy and F. W. Bicknell. On January 17, 1920 a special meeting was held in the school house where the previous meetings were held and where future meetings would be held. At this meeting the Articles of Incorporation were read, discussed, passed and registered in both Morganton and Raleigh. The Corporation shall be known as "The Linville Falls Community Church, Incorporated."

The by-laws for the Corporation were written. They were read and adopted at the Corporation meeting February 7, 1920. At this same meeting the first Board of Directors were elected: J. M. Franklin, Chairman and F. W. Bicknell, Secretary and Treasurer.

Ways to raise money to build were discussed. A drive was made to get all possible to sign a prepared pledge to give either cash or labor. A large number of pledges were signed.

David Presson of Altamont was asked to attend a committee meeting. At this meeting he presented some plans plus suggestions about materials.

Several committee meetings were held to discuss plans and to make decisions on what plan to pursue. A building committee was selected consisting of J. M. Franklin, Chairman, F. W. Bicknell, Secretary and Treasurer, H. G. Franklin, R. C. Franklin and T. B. Wilson and Pastor McCoy. The Board decided to employ David F. Presson to help start the building as soon as materials were secured.

The building was started in the spring of 1920. F. W. Bicknell owned and operated a water powered saw mill where most of the rough material came. McCoy worked hard through the spring, summer and fall on the church building. The church structure was approximately finished in 1924. The depression came and kept the Corporation from growing fast. Finally Rev. C. McCoy Franklin left Crossnore moving to Tennessee keeping his ministry active. This led the Linville Falls Community Church Corporation *to rely entirely upon the Methodist minister to preach*. The Methodist membership was moved from the school house to the church where the same members were members of the Linville Falls Community Church. Rules had been agreed upon that any member of the Community Church would retain their denominational membership and belong in good standing to the Linville Falls Community Church.

During the depression the Board was not kept active and no minutes were recorded for a short period of years. On August 25, 1936 a meeting was called (rules were suspended until reorganized) electing a new Board of Directors. Elected were M. W. Gordon, Jr., President; Mrs. Gurney Franklin, Secretary and Treasurer; Charles Davis, R. C. Franklin, R. D. Franklin, Gurney Franklin and Emma J. Dodge. Charles Davis and M. W. Gordon, Jr. to serve 1 year; R. C. Franklin, Emma J. Dodge and R. D. Franklin to serve for 2 years; Mr. and Mrs. Gurney Franklin to serve for 3 years. Rules were reinstated at close of meeting.

During the summer of 1936 a Methodist minister was successful in securing a Duke Ministerial student for 10 weeks duty, preaching each Sunday and helping in other church services. Phillip Shore came to Linville Falls in June 1936 and stayed ten weeks. Members of the church supported him during the stay and for our appreciation a love offering was taken that amounted to \$78.00 and given to Phil at his last service. We had Duke students each summer for more than thirty years.

The Linville Falls Community Church moved along smoothly and prospered with the understanding that the church would always be a community church. The Methodist minister was allowed to move his membership and services from the school house to the community church with the understanding that his work would be nondenominational tho permitted to have a Methodist membership roll. The same people had their memberships in the community church allowing them to belong to both.

In October, 1960, Mr. Fred L. Cannon, President of Red Rock Corporation, Atlanta, Ga., saw the need of the church. His property joined the church lot on the south side. Mr. Cannon gave 50x175 feet of land to the church, allowing the church grounds to be landscaped at the rear. .

On August 1, 1961, at 3 a.m., a near resident was awakened and looking saw the church on fire. The Crossnore Fire Department was called to the scene but it was too late. The church went up in flames. Nothing in the church was saved. Important papers and records were not stored in the church.

Crossnore School, Inc. offered to the Linville Falls Community the use of the school's chapel for temporary church services. The offer was accepted and Linville Falls people traveled to Crossnore each Sunday for worship.

Boyd Franklin, chairman, called a meeting of the Board of Directors and plans began to be made for a new church. Mr. E. B. Meade, past owner of the Parkview Motor Lodge, who was also an archi-

tect, agreed to draw up plans for a new church. Mr. Meade had previously designed a church at Cashiers, N. C. of which a group went to see. The plan was what the group wanted with some changes which were made.

Mr. Jess Wiseman was hired as Supervisor of building the new church. It was not designed to have stained glass windows on the sides, only in the rear of the choir was there to be a stained glass window. A building committee was elected and donations began to arrive which kept up for several months. A barbecue pit was made and a barbecue was prepared by a group. Other sources of raising money were used. The ground was prepared. The first material was rock to build the outside walls. Soon rock, sand, cement, mortar mix, cinderblocks and all needed material was on hand. The work progressed rapidly. December 17, 1961, only 139 days after the church burned, a new building, tho far from complete, was used for services. Rev. Phillip Nordstrom was our pastor all during this crisis. The financial statement of the church was good but before finishing the building it was determined that a loan would have to be made. The building Supervisor, Jess Wiseman, was asked to estimate the cost of finishing the building. After assessing the finances and the cost to finish, it was decided that we needed the sum of \$13,000. The McDowell Building and Loan Association in Marion was contacted. The church Board met and made the necessary preparations to make the loan of \$13,000. The Linville Falls Community Church, Inc. met the necessary requirements and secured a loan for the \$13,000 from the McDowell Building and Loan Association of Marion, N. C. on January 27, 1962. The monthly payments were set at \$127.00 payable at the first of each month. On July 8, 1971, the last payment was made and on August 15, 1971, a dedication service was held with Rev. McCoy Franklin preaching. At this service a photostatic copy of the deed of trust was burned.

On August 15, 1971, was the ending of a concerted effort by the whole community, which proves that difficult problems can be resolved with dedication and cooperation toward the problem. In this case a new church, larger and better than the former, was built and paid for during a ten-year period of time. In January, 1972, the church basement floors were carpeted costing \$600. This was a welcomed addition to the church.

In January, 1973, several members of the church and majority of the Board of Directors refused to pass the financial budget for 1973. This created a heated discussion. The final decision was to use lay speakers for worship services. This continued through the winter of 1974. In the spring,



the Board decided to search for a pastor. Our former pastor, Rev. R. T. Hipps, recommended Rev. Jack Caudill. He was invited to come for a worship service and talk with us which he did. He was so well liked that immediately negotiations for a contract were made. A budget was agreed upon. In June, 1974, Rev. Caudill began preaching. He was received so well that hopes were expressed that we would keep him until his retirement.

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MARTIN'S CHAPEL CHURCH  
1858—1969

Martin's Chapel takes its name from a circuit rider, the Reverend George W. Martin (see page 43), who helped to establish the first church and to build the first building around 1866. This building stood near the site of the Strawbridge Young Cemetery, on the western edge of the present Newdale Community.

The history of the church goes back beyond the date of the construction of this building. Information passed on to our elder residents by their forefathers indicates the church originated in the home of the Strawbridge Young family, about the year 1858, and was referred to as "The Mammy Young Meeting House".

Strawbridge Young, the progenitor of all the Youngs in Yancey County, was born March 4, 1772. It is said, he was one of seven brothers who emigrated from Europe some years earlier and scattered to different areas of the United States.

Many of his descendants are still living in this community, with many more in adjoining communities of Western North Carolina. There are two theories as to the origin of Strawbridge's unusual name. One is that the family placed straw on a bridge to escape notice in fleeing religious oppression in Ireland. A more likely explanation is that he was named for the Reverend Robert Strawbridge, first Methodist Minister in Colonial America; the Youngs and the Reverend Strawbridge having come from the same area in Maryland, and the Youngs being connected with the Methodist movement there.

About 1890 a second building was erected on a nearby site, on a lot on which the present church stands. Earliest records of the church dating back to the year 1895, lists these family names on the church register of members: Young, Wilson, Simmons, Higgins, Hilliard, Griffith, Gibbs, Laws, Robinson, Woody, Cox, McIntosh, Anglin, Weatherman, Green, Silver, Hall, Dellinger, and Murphy.

Until 1911, Martin's Chapel was part of the Burnsville Charge. Then it became part of the Micaville Charge and a parsonage was built in Newdale. This building still stands and was the residence of Mrs. William Presnell. About 1924 this property was sold and the old school property in Micaville was purchased. The school building was remodeled and converted into a parsonage which served until 1947, when the present parsonage was built on a lot donated by Mr. Homer Young. This seven room parsonage was dedicated July 30, 1950.

Members recall the struggle during the depression years, when small attendance and financial difficulties threatened the church. About 1935, under the leadership of Reverend H. E. Bolick, the church got on its feet again and started growing. In 1943 the pastor, Reverend W. E. Rufty, called Reverend Bolick back to assist in a revival. At the close of the successful revival, a call was made for members who would tithe from then (July) until Christmas. The church also adopted a unified budget plan. The result of the tithing and unified budget was seen in the fact that at the time they were started, the church was behind on World Service and Benevolences payments and was \$100 behind on the pastor's salary. By the end of the year all obligations had been met and there was \$200 in the building fund.

As the church grew, it soon became evident that a new building was an immediate necessity; so despite high building cost, work was started on the new building in 1948. There was actually less than \$4,000 in the building fund at the time. How-

ever, the people of the church and community gave liberally of their time and money, and many people of other communities and other denominations gave liberally.

The building committee, under the leadership of Charlie Wilson, Sr., as Chairman and Reverend Bee Early, pastor, worked hard and received splendid cooperation (\$3,000 was received from the Duke Endowment Fund). It would be impossible to list all who had a part in the building of the new church, but tribute must be paid to the women of the church. The women sponsored the first money-making project selling some hens to the local grocery store for money. Many more money-making activities were sponsored by the women of the church, who throughout the building of both the church and parsonage gave their loyal support at all times.

During the time the present church was being built, other phases of the church program were not neglected. The church program was expanded and, as noted, a new parsonage was completed after the church was started. The present church was dedicated along with the new parsonage on July 30, 1950. At this time, the new church building was valued at more than \$20,000. Our church now stands as a testimony of liberal giving and outstanding teamwork and cooperation, because of the sacrifice of not only its members, but also its friends and well wishers.

In July 1958 a Centennial Observation Service was held.

In 1962 the church purchased an old store building standing at the entrance to the church grounds. This building was renovated for use as a Fellowship Hall, and has served as a meeting place for various church and community activities.

In 1968 the driveway around the church was improved, when a new asphalt drive and a larger parking lot was completed. Other improvements during the past year have included the painting of the sanctuary and classrooms and halls, along with the repainting of the Fellowship Hall. Most of the work was done by volunteer labor. Earlier, the Women's Society of Christian Service had erected wrought iron railings on the church porch and steps. About 40 new hymnals have been purchased and dedicated to the memory of departed friends and members. It is anticipated that others will be purchased as donations are made. A new carpet fund was started in memory of Robert L. Wyatt, who was Sunday School Superintendent when God called him home in August, 1969.

Also, in 1968, a new road was graded and graveled to the Cemetery where Mr. Strawbridge Young and some of the descendants are buried. A

Decoration is held the 3rd Sunday of August each year. It is hoped that the Cemetery will be enlarged in the future.

Working with the other churches on the charge, Celo and Windom, the church has recently made a number of improvements on the parsonage, including enlarging the living room, adding a shower, and other improvements designed to make the house more comfortable.

Recently from memorial contributions, a ramp was constructed in memory of Harry S. Roberson, Clara Bishop, Alma Greene, and Jack Howell.

Our church will continue to need improvements through the years to come, but we thank God for His bountiful blessings to the Church, and the love our helpful friends have shared with a Christian Spirit.

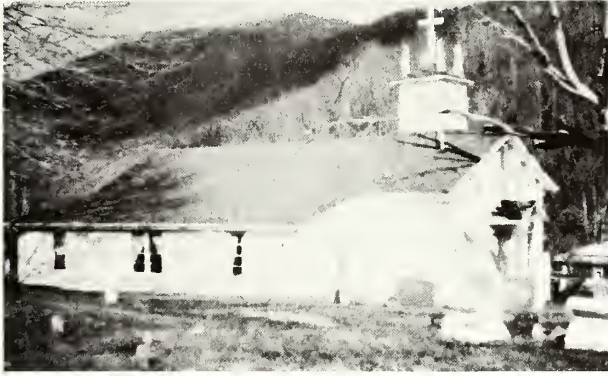
#### APPOINTMENTS TO THE MICAVILLE- NEWDALE CHARGE

(according to the Conference Journal)

1900	J.W. Moore
1901	J.S. Ragan
1902	(to be supplied)
1903	T.R. Wolfe
1904	K.W. York
1905-06	L.R. Huddleston
1907	D.C. Ballard
1908	C.E. Hypes
Burnsville Circuit	
1909	R.K. Brady
1910	P.H. Brittain
1911-12	H.H. Mitchell
1913-14	R.F. Mock
1915	E.B. McLane
1916	L.D. Gillespie
1917	E.O. Smithdeal
1918	W.J. Hackney
1919-20	T.W. Hager
1921-23	H.E. Stimson
1924-25	H.C. Freeman
1926-27	W.I. Hughes
1928	B.A. Sisk
1929	D.G. Smith
1930	J.A. Howell (Martin's Chapel)
1931	J.C. Gentry (on Bakersville Ct.)
1932-33	J.C. Gentry
1934-37	H.E. Bolick
1938	A.B. Bruton
1939	H.H. Cash
1940-41	M.A. Lewis
1942-45	W.E. Rufty
1946-48	D.B. Earley
1949	E.C. Grover
1950-52	James G. Allred



1953-55	Joe Petree
1956	Dr. C.W. Bates & L.C. Stevens
1957-61	J.R. Dawkins
1962-64	Thomas Rutledge
1965-68	Alvin Jones
1969-70	Fred Atwater
1971-72	Phil E. Nordstrom
1973-77	Don W. Turman
1978	(to be supplied)
1979-81	Jimmy W. Galloway
1982-	Leslie F. Ditchfield



#### MINNEAPOLIS UNITED METHODIST CHURCH

In 1892, when the United States Post Office established a station in Minneapolis, there was already a Northern Methodist, or "Union Church" established. Although it is not presently known when the Church was established, "Uncle" Harry Young of Minneapolis, recounted in an interview, that he remembers the first Church of Minneapolis, it being the old Union Church.

There were three different locations for the first three Methodist Churches in Minneapolis, (the first three being Union Churches). In addition to the earliest one (which "Uncle" Harry remembered as a boy, by way of having to use it as a refuge from older boys who were "snowballing" him), he remembered also the two that followed. The first one was positioned where the merged Big Horse and Little Horse Creeks flow into the Estaoe or "Toe" River, near the southern end of the village. At that time, rather than one juncture, the Big and Little Horse Creeks entered at different points resulting in an "island" upon which the first Union Church sat. The spot was later occupied by Jesse Grindstaff's livery stable and blacksmith shop.

The second Church was located on the northern end of Minneapolis, just about 100 yards north of the juncture of the Big and Little Horse Creeks (.25 miles north of where they emptied into the Toe).

Located there later was the residence of Oscar ("Oss") Burleson, and an adjacent saw mill operated by Elijah ("Lidge") Smith.

The last Northern Church was also located near the mouth of the Big and Little Horse Creeks at the southern end of town, in a field later owned by Pinkerton ("Pink") Young, and currently owned by a trailer park concern. Actually, this field is in-between the location of the first Northern Church and this, the third one; and the point of reference is that the last one was approximately where the park's swimming pool is now located.

What is interesting is that each Church was associated with an educational facility, a "one room school." "Uncle" Harry Young stated that this was a main difference in the Northern and Southern Churches. Even more interesting is the perplexing change that resulted in the tearing down of the Northern Church and the transportation of lumber to a nearby hill, where it was erected as a Southern Church, the present church site. Northern Churches were attended by Republicans, and the Young family which was the predominant family in those first churches were indeed Republican. Understanding politics in the Western North Carolina Mountains concerning the War Between the States is necessary in understanding Northern and Southern Methodism. The question that remains unanswered, is what caused the predominant family to either negotiate a change in affiliation or submit to such a change. The families remained true to all other traditional sentiments except the change to Southern Methodism. Whatever the cause, it is around 1923 that Northern Methodism vanished from Minneapolis, and that the Southern Methodists, with their characteristically poor preaching and lack of educational concern established itself in Minneapolis. Washington Young and "Uncle" Harry's father (Clayton) were fond of the last Northern Methodist Preacher (Wood Hall) whose namesakes still inhabit Minneapolis as Wood Hall Young (former politician and timberman) and his son, Wood Hall Young, Jr. It was the lament of the Young Brothers, stewards of the Northern Methodist Church, that Southern Methodist preachers did not carry the "fire" in their preaching that the northern preachers did.

The problem with dating the individual structure is immense. The only fixed date that is to be trusted is the date for the conversion and baptism of "Uncle" Harry in the last Northern Church in 1915. We know that the first Northern Church was standing by 1892 but not occupied or used; that the second one, on the northern end of the village was torn down and was moved to the present location, on the "hill" in the village center. It was restored

in 1984, and is part of a four-point charge: the Toe Valley Charge in the Marion District of the Western North Carolina Conference.

—David Hobson

### MITCHELL—YANCEY UNITED METHODIST PARISH

The Mitchell-Yancey Parish was formed in 1971 from the existing Bakersville-Bethlehem Charge and Deyton Bend-Red Hill-Tipton Hill Charge. The parish concept of ministry is a relatively new plan developed with the intention of preserving and keeping active churches of small membership who would find it difficult or impossible to survive otherwise because of limited finances and their small numbers. By cooperating together in a parish arrangement, they can pool their resources and abilities and can have more varied activities and a more complete ministry. This parish has one full time minister, a part-time secretary, and a well-equipped parish office and ministry center located in Bakersville.

Each church in the parish has a worship service every Sunday. As pastor, I preach at two of the churches each Sunday and we have lay persons who are trained in preaching and worship to conduct the services at the other three churches. The preaching schedule is rotated so that I get to each church as nearly as possible an equal number of times within a three month period. Each fifth Sunday morning, we have a parish-wide worship service at one of the five churches. This service rotates in alphabetical order from church to church.

The parsonage is located in Red Hill which is the geographical center of the parish. The Rev. Elton Strickland was the pastor appointed here during the formation and first two years of the operation of the parish. My family and I have been here since June, 1973.

We feel that there are many advantages to our parish system. Most of our people have accepted this new arrangement and are giving their time and energy working together to strengthen each local congregation. It is our hope that our parish directory will serve to further unify our churches and reinforce the feeling of oneness. The motto of our parish is "We being many are one... . (I Corinthians 10:17a).

—Hubert C. Clinard, Pastor (1973-79)



BAKERSVILLE UNITED METHODIST CHURCH

The first group of Methodists in Bakersville was organized in 1871 and they called themselves "The Bakersville Missionary Society". This group met in an old log dwelling place located on Main Street in Bakersville on property where the home of Dr. A. E. Gouge is now located. The record of this organization has B. R. Wilburn named as the presiding elder. The group met at that location and under the name "The Bakersville Missionary Society" until sometime around the year 1879. At this time a church building was constructed on the old Rorison property. In the May Flood of 1901, it was washed away and another church was built on the same property which served the congregation until 1929. The pump organ in the first church survived the flood and was used for many more years. Though no longer in use, it is kept in the present church building.

The first record book which is still in existence is a Sunday School Record Book for the entire year 1881. This was after the congregation had occupied its new building and the name had become "The Bakersville Station Methodist Episcopal Church, South" and was receiving services of a regularly appointed minister. Some of the names of members that appear in this very earliest record are as follows: Bailey, Baker, Bowman, Bradshaw, Clapp, Greene, Gudger, Heap, Hickey, Hyams, Penland, Rorison, Slagle, Wise, and Young. The names of presiding elders and pastors that appear in the earliest records are B. R. Wilburn, A. E. Woodward, A. J. Frazier, W. F. Weaver, L. T. Mann, T. E. Weaver and J. F. Shelton. In an 1894 Sunday School Record Book, there is a page listed as The Annual Assessment of Members. The total assessment for thirty-six members was \$3.00 for the year 1894.

The need for another new church building arose in 1929 and so they built the building on Mitchell Avenue, which is now used by the congregation. It





SHADES OF YESTERYEAR—In the early twenties, the horse and wagon had to ford Cane Creek in Bakersville. Pedestrians took to the swinging bridge. The Methodist

church stood where Bob Young's Department Store now stands. (Photo Courtesy of Mr. and Mrs. Bob Barron)



Bakersville Methodist Church



Bakersville, N.C. in the early 1900's, showing the "Northern" Methodist Church in the background, left of center.  
(Courtesy of Mrs. Robert Barron)



is a brick construction with Sunday School rooms, a fellowship hall and a well-equipped kitchen on the basement level. The membership of the church now has come from several former Methodist Churches in the area. After the unification in 1939, the Methodist Episcopal Church North was closed and their members transferred into the Bakersville Methodist Church. Also, since that time, the Oak Grove Methodist Church at Snow Creek, the Glen Ayre Methodist Church in Glen Ayre, and the Kona Methodist Church in Kona, for various reasons, were closed and some of the members from each of these churches were transferred into the Bakersville Church. And, of course, as in any community there are persons within the membership who grew up in the other Protestant denominations in the community.

Written from information supplied  
by Mrs. Mary Lee Barron



**BETHLEHEM UNITED METHODIST CHURCH**

In the year of 1873, several of the people decided to build a Brush Arbor as there was no church in Fork Mountain settlement to have preaching and the committee which was held around Thanksgiving. The Arbor was a large open shed, 60 feet long and 30 feet wide. The people from several miles around, especially from Red Hill, Bakersville, Big Rock Creek and Glen Ayre, came for the camp meeting and would bring their eats by the wagon loads. They would have preaching most of the time. Many evenings and nights they would cook and eat around the camp fires. These brush arbor meetings would continue for as long as three weeks to a month. The Arbor was built on Mack Garland's farm where Edd Ollis now lives.

They used the Arbor for almost ten years. Then the people of Fork Mountain decided to build a church. They could not have meetings in the Arbor

in winter because it was too cold. They requested help from the Methodist Church and the church was organized in the year of 1884 with the assistance of Rev. P. E. Perry. The pastor was Rev. Robertson. When they started, the times were very hard and money was scarce so in order to get nails, the men would carry corn and meat to Bakersville and trade for nails. The men got together, started cutting logs and taking them to the saw mill. They soon had lumber to start the church. The families that helped were the Garlands, Gouges, Greenes, Beames, the Yeltons, Phillips and the Garlands from Red Hill. When the church was almost completed, the ladies in the community decided to buy a bell for the church. So they dried apples and picked up chestnuts which they could sell on the market at Johnson City. And they sold enough to pay for the bell which was bought in Johnson City.

Two years after the congregation was organized, the church was completed and at the first quarterly meeting in November, 1886, they dedicated the building also giving the church a name which was "Bethlehem Methodist Church".

This building was used for seventy-one years and in 1955, we began a new church building—the one we use now—and it was finished in 1957. It is a brick structure located in the same vicinity as the original church. The bell from the old church was transferred to the new building.

Pastors who served the Bethlehem Church from 1884 until 1975 are as follows:

Wiley Perry	J.J. Wood
W.A. Ballew	J.L. Taylor
E.J. Winkler	W.C. Warren
S.D. Tipton	D.H. Dennes
W.C. Matney	E.P. Greene
Edwin Anderson	Vance Lewis
F.A.L. Clark	H.H. Cash
John Rominger	R.C. Nimon
L.R. Huddleston	G.L. Lovette
J.B. Tucker	H.E. Murphy
W.C. Halton	G.W. Dalton
L.J. Penley	G.A. Hovis
A. Graybeal	G.A. Upton
J.D. Osborne	L.C. Cornwell
J.M. Wilborn	Phil Nordstrom
James Montley	Robert Forward
D. Rowe	E.O. Queen
T.H. Staney	Moir Edwards
C.M. Warren	Dewey Morrison
C.A. Jones	Elton Strickland
J.M. Bumgarner	Hubert C. Clinard

Written from information supplied by Mr. Warfield Gouge



## DEYTON BEND UNITED METHODIST CHURCH

Nestled in a pretty little dale of Big Brush Creek near the place where it runs into Toe River, stands a little brick church called Deyton Bend United Methodist Church. It is calm and serene and peaceful; but it was not always so.

In the late 1700's there were some hardy pioneering souls living in the eastern part of North Carolina who decided to move to the mountains. Among them were the Deytons who settled in the bend of Toe River, hence the name Deyton's Bend. They cleared fields, planted crops and built log cabins in which to live and rear their families, which were usually large—ten or twelve children in a single family were not unusual.

Since people had left Europe and come to America in order to worship God as they pleased, they realized the need of a "meeting house". About the year 1800 they all banded together as one man and built a one room building out of logs dovetailed together with puncheon floor and pews made from the same material. This "meeting house" was erected on a site known as the "Low Sinks", a gap in a ridge near what is now the Ridge Road and now a part of the A. A. Woody estate.

As farming was the only industry at that time, these large families married and cleared new farms in the adjoining area and reared their families.

By 1840 the "meeting house" was not centrally located and the people decided to move the church to a site on Little Brush Creek, about a mile from where it runs into Big Brush Creek.

There were no regular preaching services because there were no regular preachers. There were roaming persons who felt the call of God to "preach the gospel to every creature" and minstrels with musical instruments who came by and preached and sang and brought news from the outside world. Great was the joy in every heart! All work was postponed and everybody attended the

meeting till the traveler "moved on", which was but a day or two.

On one occasion a new preacher came and preached three or four sermons. He said he was a Methodist. He told them about John Wesley and Bishop Asbury, and how Methodism was flourishing in the new world and especially in the South. Thus was born the "Deyton Bend Methodist Episcopal Church South". As the population increased and the geographical area spread, it became necessary to move the location of the church again. This time a site was chosen in a little valley on Big Brush Creek on what is now a part of the R. C. Deyton estate. This time, about 1880, a frame structure was erected and painted white, hence, the name "The White House". It was the only painted church in Yancey County at that time. Membership increased at a rapid rate and the building had to be enlarged. The church joined the Holston Conference and was assigned regular pastors. A few years later the church joined (or was assigned to) the Western North Carolina Conference, Burnsville District; and later the Asheville District and now the Marion District.

In 1940-1943 it was decided we build a modern brick church in the valley near the mouth of Big Brush Creek. We now worship in this church. Although our community is not agricultural any more and our youth have gone away to seek their various fortunes, we still carry on. We can liken Deyton Bend Church to a great Oak tree which had its beginning as an acorn in 1800; grew into a sapling—then into a flourishing tree in the 1900-1920 era; then the ravages of time began to take their toll; dead branches fell away and no new branches have taken their places. One day they all will have fallen, leaving the trunk standing stark and silent and bare. Then the trunk itself, bereft of its branches, inevitably will fall. In time, it will crumble into dust; time too will have effaced the various sites till the eye cannot detect where they have been; yet, the services it has rendered to a great people, and the lost souls that it garnered in ages past, and the great sermons preached over the years to the glory of God will brighten all eternity.

### Preachers who served Deyton Bend from 1884-1975:

W.D. Lyda	W.I. Hughes
W.N. Boring	B.A. Sisk
L.D. Gillespie	J.C. Gentry
J.A. Sronce	H.E. Bolick
T.E. Weaver	W.E. Rufty
E.J. Poe	C.M. Smith
J.G. Scales	H.N. Snow
C.H. Curtis	D.B. Earley
R.H. Penland	W.K. Keye



J.D. Gibson	C.J. Ballard
J.W. Bradley	G.L. Lovett
J.W. Campbell	W.M. Curtiss
L.R. Huddleston	James McKinney
L.H. Griffith	R.E. Hinshaw
W.L. Edwards	Edwin Hackney
C.E. Dupont	Collins Benfield
R.F. Mock	E.S. Cook
W.J. Hackney	Baxter Proffitt
Theodore Hager	Floyd Wood
H.E. Stimpson	Elton Strickland
H.C. Freeman	Hubert C. Clinard

A Brief History written by Claude C. Hughes, "With but a smattering knowledge of the dim past."



### RED HILL UNITED METHODIST CHURCH

Red Hill United Methodist Church had its beginning in the year 1860, and was originally called Shiloh Methodist Episcopal Church. It was located a short distance up the Tipton Hill Road beyond the home of Mr. H. R. Yelton.

This church consisted of one big room, with a dirt floor. The seats, which were furnished by the Tom Garland family, were made from split logs with peg legs.

Some of the early members of this church, and those responsible for its founding were the John Yelton family, the George Byrd family, the Cass Phillips family, and the Tom Garland family.

Then in 1890 a new church building was erected near the present site of the church. This was when it became Red Hill Church. This building was a little "box" church, built out of chestnut lumber. It also had split logs for seats.

A third building was built out of timber some years later. The lumber for this church was furnished by John Yelton, Charles Yelton, Joe Garland, Fletcher Garland and a Mr. Whitson.

Then in 1942 the present structure of red brick was built. This church features classrooms for the Church School, a beautiful sanctuary with exposed beams, and a balcony.

Many faithful servants of God have taught Church School and served as officers of this church over the years, and have influenced many lives for Jesus Christ. Some of these church leaders who have served as superintendent and teachers and are now remembered by some of the present members are Mrs. Millie Whitson, Joe Garland, Mrs. Minnie Woody and the present superintendent, Mr. Frank Jones.

### Pastors who served Red Hill from 1937 until 1975:

H.H. Cash	Jim McKinney
Vance Lewis	W.H. Key
W.E. Rufty	Collins Benfield
R.E. Hinshaw	Ervin S. Cook
D.B. Earley	Baxter Proffitt
G.L. Lovett	Floyd Wood
Jack Ballard	Elton Strickland
D.M. Curtis	Hubert C. Clinard
E.A. Hackney	

Written from information supplied by Mrs. Russell Woody.



### TIPTON HILL UNITED METHODIST CHURCH

The congregation of Tipton Hill Methodist Church began in much the same fashion as many congregations began in the late 1800's. They first got together a group of people who were interested in starting a church. A congregation was called a society in those days, and in the case of Tipton Hill, the earliest meetings took place in the log home of Mr. John Tipton. This log house was located on the property where Hettie Whitson now lives. In fact, it was almost where she plants her garden. The people requested that a Methodist minister of the area help them get established as a church. His

name was Rowe and he did help the congregation to get organized as a society. When he could get to their community, they would call all their people together and he would have preaching.

As interest and attendance grew, they needed a church building and so, just a short way down the road toward what is now the Tipton Hill Elementary School and on the opposite side of the road, they built the first Methodist church building in the Tipton Hill community, sometime before the year of 1900. It was a community effort. The boards for the church were donated while they were still standing in the woods as trees and they were sawed on an old sawmill that was powered by steam and fired with wood. The saw was not a circular saw; it was an upright saw. A man from the community by the name of Alec Brummitt who had the reputation of being a good carpenter helped the people with the church building. When this building was completed, it was heated with an old Burnside wood heater and lighted by kerosene lamps which sat in wall brackets. The bell for this church, which is the same bell used in the present church building, was bought and donated to the church by Mr. John Tipton. This frame structure served the congregation until sometime in the early 1930's.

It was decided then that they would make an attempt to build a new church and this time they built the brick structure which is now the church building located on the same side of the road as the Tipton Hill School. This building was built in an interesting way. As the money came in, they worked, and if they didn't have money, they didn't do any building. They miscalculated on the cost of laying the bricks and went ahead and contracted for the job. When the brick laying was finally finished, the church people were \$39.00 short of having the money to pay for the work. So the women's organization, which was at that time called the Ladies' Aid Society, loaned the money from their treasury to the trustees of the church so that as the brick layers left the job, they would be paid in full for their labors. The new church was finished in the year 1936 and has served the Methodist people of Tipton Hill since then.

Although the Tipton Hill United Methodist Church is located in a remote end of Mitchell County, it has a very distinctive characteristic in that this congregation of faithful people has produced many, many persons in various professions who are now serving in different parts of Tennessee, Virginia, and North Carolina. This congregation has a rich tradition of working together to accomplish the Lord's work in the community in which it is located.

Written from information supplied by Mr. Chris Tipton



MT. ZION METHODIST CHURCH

The present structure stands beside Highway 19E, about 3-4 miles north of Spruce Pine in the vicinity of Mayland Technical College and of the Avery County line.

The first structure, called Hunters' Chapel, stood across the road from the present one. The name derives from the fact that it had previously been a favorite spot for hunters to camp. The land was deeded to Trustees of the Chapel (W. J. Chapman, W. G. McLemore, and J. R. Loven) by Joseph R. Loven, in 1890. It was called Hunters Chapel Methodist Episcopal Church and thus seemingly was "Northern". A copy of the deed follows.

The initial builders were Robert Hall, A. A. "Ade" Wiseman, Joe Loven, and Wes McLemore.

The structure was destroyed by a forest fire in 1911, and the present structure replaced it in 1915.

The above information was provided by Mr. Glenn Baird



This Indenture made this 9<sup>th</sup> day of August in the year of our Lord one thousand Eight hundred and ninety by and between Joseph R. Laven of Mitchell County and State of N.C. of the first part, and W. J. Chapman and W. B. McLenore and J. R. Laven trustees of the Hunting Chapel Methodist Episcopal Church of the County of Mitchell State of N.C. of the second part.

Witnesseth that the said party of the first part for and in consideration of the sum of one dollar lawful money of the United States of America to the said party of the first part well and truly paid by W. J. Chapman W. B. McLenore and J. R. Laven Trustees of a free coin party of the second part at and before the public of these presents, the receipt of which is hereby acknowledged has granted bargained sold and conveyed and by these presents does grant bargain sell and convey unto the said party of the second part their successors and assigns all that tract and parcel of land situate in the County of Mitchell County State of N.C.

described as follows. Lying and being in the County of Mitchell and State of N.C. one mile from Fox River on the road leading from A. A. Wiseman's to Spruce pine at the old camp ground known as Hunters chappel.

Beginning on a small white oak on the East side of the ridge near the top 30 yards N.E. of the church running West 80° South 18 poles to a stake Thence South 80° East 18 poles to a stake near the Public Road, Thence North 80° East to 18 poles to a stake Thence North 80° West 18 poles to the beginning.

Together with the right common Privileges and the reasons and reasons unto issues and profits thereof.

To have and to hold the same unto the said party of the second part.

successors and assigns

In trust for the use and benefit of the  
Ministry and membership of the Methodist  
Episcopal Church in the United States of  
America, subject to the discipline usage  
and ministerial appointments of said church  
as from time to time authorized and directed  
and it shall be provided that the proceeds  
of said fund be according with the provisions  
of said discipline of the said Methodist  
Episcopal Church.

And the said Joseph R. Lavin for his  
heirs executors administrators successors  
and assigns does covenant with the said  
party of the second part their successors of it  
and assigns that at the making and delivery  
thereof the said Joseph R. Lavin his the amount  
in the sum of the said premises hereby  
granted as intended to be that the same  
are and shall remain free from all charges and in-  
cumbrances whatsoever and that he will  
warrant and defend said premises with the  
appertinances thereunto belonging to the said  
party of the second part their successors and  
assigns against the lawful claims of the  
said J. R. for any person claiming under  
him.

In witness whereof the said party of the  
first part has hereunto set his hand and  
seal the day and year first above written  
executed in the presence of { J. R. Lavin }  
R. B. Harrison

Party Carolina

Mitchell county }

on this the 9th day of August 1880 before  
me R. B. Harrison a J. of Mitchell  
County personally appeared Joseph R. Lavin  
and acknowledged the due execution of the  
 foregoing deed of conveyance for the purpose  
 therein expressed.

Witness my hand and seal this  
9th day of August 1880  
R. B. Harrison





Cemetery, with memorial marker where Oak Grove Methodist Church once stood

## OAK GROVE METHODIST CHURCH

This congregation was located on Slagle Road, shortly after one exits from the Bakersville-Spruce Pine Road onto it. It stood just across the road from the Snow Hill Baptist Church, and notices of quarterly conferences held there (in the *N.C. Christian Advocate*) refer to it as Snow Creek. The following sketch was supplied to me by Robert B. Phillips, for many years a public school principal and then Superintendent of Schools in Mitchell County, N.C. (He is the author of *One of God's Children, in Toe River Valley*, 1982.) His primary consultant was his brother Everett (aged 86), "the last remaining Trustee of the Oak Grove Methodist Church."

The two acres of land on which the church was constructed, and the adjacent cemetery, were owned by my grandfather, William Lafayette Phillips. It was subsequently deeded to his daughter Laura and son-in-law Sam Lord. They, in turn, gave it to the Methodist Conference.

Grandfather and family, "Uncle" Jake and "Uncle" George Buchanan, joined them (the Lords) in constructing the building. It was largely grandfather's descendants who supported the church for many years.

The building was erected in 1890 and was torn down in 1953. Most of the people in the community

were Baptist, and the small group of Methodists either died or moved away. Most of those left, when the church was removed, either joined or attended the Baptist Church which is located just across the road. I presume that the Methodist Conference still owns the land. The Baptist Church has assumed the responsibility for caring for the cemetery.

At the time when the church was abandoned, it was a part of the Micaville Circuit, including (perhaps) Deyton Bend, Red Hill, and Bethlehem (Little Rock Creek).

The old building was given to the Bethlehem congregation, which used as much of the old materials as they could in order to replace a building which had burned. The old bell was given (or sold) to Ledger Baptist Church (Bear Creek area) and is now in use there.

The church records may have been left with the Bakersville Church. A deed may be recorded in the Mitchell County Court House.



## PENSACOLA UNITED METHODIST CHURCH

The history of the Pensacola United Methodist Church is rather obscure. The first building that housed the church was built well before the turn of the century. According to the Conference Journal of 1892 there is mention of a building program in Yancey County. This would be the Pensacola Church since it was the only Methodist Protestant Church built in Yancey County. One 84 year old member recalls the old church when she was a child, as being white with blue trim. Somewhere around 1913 the old building was dismantled and the present building was completed by 1915; also a parsonage was built. A young minister by the name of Homer Casto came to serve as pastor of the new church and resided in a tent erected on the premises until the parsonage was completed.

In 1939 Pensacola Methodist Protestant Church joined with other churches of the Methodist Protestant faith; the Methodist Episcopal Church, South; and the Methodist Episcopal Church in reunification to become a part of The Methodist Church. According to the 1939 Journal, Pensacola is a part of a five church charge called Bald Creek. Pensacola is still a part of that charge today, with only the Bald Creek and Pensacola churches surviving from the five churches listed on the charge in 1945.

In 1967 a two story addition was added consisting of a fellowship hall, kitchen and two bathrooms down stairs with three classrooms, library and study upstairs. The sanctuary was modernized. Red plush carpet was installed along with new pulpit furniture. The original pews were refinished. Two large stained glass windows depicting Biblical scenes adorn the wall on each side of the pulpit. These were purchased when the old Baptist Church on Main Street in Burnsville was torn down. A new electric organ was purchased and replaces the old pump organ, which was left in the church and now serves as a conversation piece and a reminder of the old days.



Pensacola Methodist Protestant Church  
Circa 1912

(From left to right: ? , Mattie Sorrells,  
Homer Casto (pastor), Essie Ray, ? )

### The following pastors have served Pensacola:

1891	W. P. Martin
1892	W. C. Lewis
1893-94	W. C. Lassiter
1895	O. R. Routh
1896	(to be supplied)
1897-99	P. D. Moore
1900	G. H. Austin
1901	C. J. Edwards
1902-03	D. A. Braswell
1904	E. G. Lowdermilk
1905	(to be supplied)
1906	W. J. Hackney
1907-09	W. A. Lamar
1910	D. R. Williams
1911	S. B. Stevens
1912-13	Homer Casto
1914	W. B. Surratt
1915	Homer Casto
1916-17	J. S. Riddle
1918	S. M. Wilson
1919-21	J. S. Riddle
1922-24	L. S. Helms
1925	M. C. Henderson
1926	(to be supplied)
1927-28	W. H. Bell
1929	(to be supplied)
1930	J. Adrian Thompson (S)



1931-32 Earl Cook  
 1933 D. T. Huss  
 1934 (to be supplied)  
 1935 J. O. Fry  
 1936-38 W. C. Clark  
 1939 J. S. Folger  
 1940-44 (Uncertain)  
 1945-46 J. R. Bowman  
 1947-48 L. W. Hall  
 1949 (to be supplied)  
 1950 Manuel Holland  
 1951-54 J. N. Shankle  
 1955-57 James T. Hall  
 1958-59 D. L. Parris  
 1960 L. H. Gowan  
 1961-63 H. Don Noblitt  
 1964-67 Thomas W. Weeks  
 1968-72 Furman J. Rogers  
 1973-76 Edith Morgan  
 1977-78 (to be supplied)  
 1979 Michael Shuford  
 1980 Gervase H. Hitch  
 1981-84 Michael Shuford  
 1985 R. Malon Baucom

—Frances Higgins



PINE GROVE UNITED METHODIST CHURCH

This church is located near Ingalls, N.C., just off highway 19E. The sanctuary was erected in 1878, but there was, prior to it, a log structure at the same location which served both as church and school. Perhaps it was erected as early as 1850. Prior to that, services were held in homes. Records show that the circuit rider stopped at Wiseman's as early as 1814 (probably in the William Wiseman home).

Lumber for the present sanctuary came from pine trees which were growing on the property. The logs were put on sleds, taken to Toe River, and floated down to James ("River Jim") Wiseman's sawmill. After they were cut into lumber, they were transported back to the church-site by sled.

According to local historian Myron Houston, the church was then built by McAmy and Bale Wiseman, with the help of many others in the community. The present sanctuary walls are those original hand-planed boards, many of which are more than a foot wide and have been stained a natural shade.

The cemetery which adjoins the church is one of the best kept in the area, thanks to the efforts of the Biggerstaff family. Carolyn Dysart was the first person to be buried in the cemetery, in 1866. Her grave, along with many others, is marked only with a plain field-stone. Many of the present congregation have as many as six generations of relatives buried there.

In 1949, classrooms and a fellowship hall were added to the back of the sanctuary. Construction was done by men of the church, and the completed structure was dedicated to Mrs. Helen Erickson. Some years later, a new copper steeple, a gift from a church member, replaced the former wooden one. New stained glass windows have replaced the originals. In recent years, white vinyl siding was added to the exterior, along with storm windows, and this has greatly increased the energy efficiency of the building. Every effort has been made to preserve the original design of the church.

Most of the furniture and fixtures were donated in memory of loved ones. The pews and many other objects bear small metal plaques which have been engraved with the name of the person in whose memory they were given.

It could be said that Major John C. Keener was the father of the church. Born in 1818, he joined the Methodist Church at the age of twelve years, served it as Trustee for many years, and is buried in the cemetery along with his wife (Lou Wiseman, granddaughter of William Wiseman, one of the earliest settlers in the area). Keener was a veteran of the War with Mexico (1848) and of the Civil War. (Writer's note: Keener was Marie Holland's grandfather.)

No history of this congregation would be complete without mention of dedicated Christians such as: Uncle Robert Wiseman, an early church leader; Mrs. Margaret Blanchard and Mrs. Myra Heaton, both of whom taught Sunday School for many, many years; Mr. Edward Freerks, a long-time Sunday School Superintendent; Mr. Charles Davenport, who taught the adult Bible Class for more than 35 years; and Mr. John Wiseman, who served as Treasurer for a number of years. It is people such as these, and many others, who have over the years contributed so much to the Church and to the community.

—Marie Holland



### SPRUCE PINE UNITED METHODIST CHURCH

Methodism in Spruce Pine had its beginning in the Beaver Creek area. In the 1870's, the residents, realizing the necessity of educational training as well as spiritual nurture, built a one-room unpainted frame building. It was heated by two large stone fireplaces—one at each end of the building. The rough benches had no backs. During the week it was called the Mount Vernon Schoolhouse where the neighborhood children came to learn the three "R's". On Sunday it became the Mount Vernon Church, with both Methodists and Baptists using it at different hours as a place of worship. Many of the early residents of that area received their religious and educational training in this building.

The land for this first church was given by Tilman Blalock, according to a statement made by his son, the late D. Filmore Blalock, and was in the vicinity of the Lindsey Pendley home in the Beaver Creek community. Not only did he give the land on which to erect the house, but he did the greater part of the construction. It is stated that often he would be found hammering away on the church, all alone, and merrily singing or whistling some fa-

miliar Sunday School song. And, too, he named the church. It was requested on one particular Sunday that everyone come prepared to suggest a name the following Sunday, and this was done. Uncle Tilman Blalock gave his selection and stated that it was chosen to honor the father of our country whose home was called Mount Vernon. So the church was called Mount Vernon.

Prior to the year 1890 Mt. Vernon was in the Holston Conference. Among the charter members were David Davenport, David Rowe, Delilah Rowe, A. W. Sullins, Elmira Sullins, S. C. Vance, J. M. Pendley, Jane Pendley, Tilman Blalock, Sarah Blalock, Filmore Rose, Emma Rose, George Fisher and others whose descendants are members of the Spruce Pine Methodist Church today. There are no written records available, and the name of the only pastor remembered during the first fifteen years of the church's history is that of W. B. Reese.

After some years, the Baptists decided to build a church and Mount Vernon became a Methodist church. In those days there were no hard surface roads and no automobiles. People who attended Mount Vernon walked, rode horseback, or rode in buggies or surries.



In 1898 the members of Mount Vernon decided to build a new church. Land was acquired one and one-half miles west of Mount Vernon in the straggling village of Spruce Pine and a parsonage was built. It was of frame construction and had three rooms and a front porch. A well was dug nearby for water. The land was acquired through the Rorisons and Mr. and Mrs. L. A. Berry. Sometime between 1900 and 1903 a new church was built on the north end of the large lot which sprawled up the hill to what is now Walnut Street. This new house of worship was a one-room, frame building and faced south. The name was changed from Mount Vernon to Spruce Pine Methodist Church. Ten years earlier the church had become a part of the Elk Park-Toe River circuit, and was now in the Morganton District.

In 1923 the congregation decided that more adequate facilities were needed and ground was broken for a new brick structure with stained glass windows. The bell from the old church was moved to a tower in the new one. The new sanctuary with two class rooms on either side and two at the back was sufficiently finished in 1924 to allow for use, and the congregation moved in. A central heating plant was installed a few years later.

The only pastor to die while serving the Spruce Pine Methodist Church was the Rev. G. H. Christenberry, greatly beloved and in his second year here. The meaning of Easter was brought forcefully to the saddened congregation when funeral services were held for their pastor on Easter Sunday morning.

The parsonage built near the turn of the century was now old and inadequate and was replaced by a new and modern bungalow of frame construction and with central heating plant. It was first occupied by the Rev. J. S. Folger and family. Six rooms and bath were finished at this time, and later two rooms with bath were added to the second floor. It stands a few feet to the south of the first parsonage.

In August, 1929 the new brick church, which cost \$16,000, was paid for in full, and was dedicated. Bishop Edwin D. Mouzon came up from Charlotte and led in the dedicatory rites. The Spruce Pine Methodist Church boasted the largest seating capacity of any church in town at this time.

In 1948 under the leadership of the Rev. J. W. Fowler, Jr., pastor, the church was remodeled and an educational building erected. The balconies and classrooms were removed and the sanctuary enlarged. A new choir loft was built back of the pulpit and a study located on the left. The educational building was of brick construction and was joined to the church at the back. It provided twelve

classrooms, dining room and kitchen and four rest rooms. Carl Loven was chairman of the Building Committee.

On the 7th of September, 1952, the Educational Building was dedicated, with the Rev. John Hoyle, Jr., Marion District Superintendent, conducting the dedication services. An all-day meeting was held, and a bountiful dinner spread on long tables in the dining room, to which the entire congregation was invited. It was a day of rejoicing for Spruce Pine Methodists. Again, after a period of thirty years, it was found necessary to have a larger and more comfortable parsonage. A committee headed by George Bartlett made thorough investigation of all known leads and found the Fred Biddix home to be the best suited to the needs of the parsonage family. An option was taken and \$500 paid to hold the property for further investigation. The District Parsonage Committee came from Marion and approved same. Subsequently, a congregational vote was taken on Sunday, September 22. The vote was unanimous to purchase the Biddix property at a cost of \$20,000.

The church was damaged by fire in January, 1965 and in March of that year the congregation voted to relocate the church on the Marion Highway atop Burleson Hill. In September 1965, a contract was let for a complex of buildings—eleven classrooms, library, pastor's study, church parlor, choir room, fellowship hall, and sanctuary. These buildings were all to be centered around a rose garden. The new church was built under the leadership of Rev. Joe Ervin.

On April 17, 1966, the formal opening service was held for this new church with Bishop Earl G. Hunt, Jr., Bishop of the Western North Carolina Methodist Conference. He described the church as a "gem among churches of the Western North Carolina Conference".

Nineteen years have passed since the formal opening service was held in our new sanctuary. Many changes have come our way. But strong leadership from dedicated pastors has helped our church grow and prosper. Wherever we look we see evidences of our church folk caring. Our congregation includes a number of "retired" families who are still finding time to lend their talents to the on-going of the church. We are especially proud of our church music. Our choir is a leader, not only in providing for our own church, but extending its talents to our community chorus. A set of chimes and a set of handbells are our most recent additions to the ministry of music.

Our combined efforts with other denominations for Vacation Church School, Youth Fellowship, and other community efforts have resulted in

closer and more meaningful Christian endeavors.

In 1982, the congregation purchased a new parsonage for their pastor. This home is located on Carter's Ridge Road.

There is still room to grow, in numbers as well as in things spiritual. We truly have been greatly blessed as a church. May we continue to do those things which will bring glory to God who is the giver of all we possess.

The following pastors have served Spruce Pine United Methodist Church:

1873	W. H. Weaver	1916	M. W. Mann
1874	George W. Martin	1917-18	J. P. Morris
1875	J. A. Wiggins	1919-20	J. C. Postelle
1876	J. T. Stover	1921	A. A. Angel
1877-79	W. B. Reese	1922-23	J. A. Frye
1880	(to be supplied)	1924-26	G.H.Christenberry
1881-83	R. W. Pickens	1926	John W. Chalker
1884	(to be supplied)	1927	J.E.B. Houser
1885	T. F. Gibson	1928-29	J. S. Folger
1886-88	L. D. Gillespie	1930-31	W. Reid Harris
1889	J. J. Brooks	1932-33	J. L. Rayle
1890	T. E. Weaver	1934-37	T. G. Smith
1891	L. D. Gillespie	1938-39	C. C. Benton
1892	(to be supplied)	1939	J. B. Tabor
1893	W.H.L. McLaurin	1940-44	M. Teague Hipps
1894-95	L. L. Smith	1945-48	J. W. Fowler, Jr.
1896	W. S. Cherry	1949-52	R. W. McCulley
1897	J. H. Moore	1953	Karl Koestline
1898	L. E. Peeler	1954-57	Robert Early
1899-00	R. H. Penland	1958-62	O. L. Robinson
1901	J. J. Brooks	1962-67	Joe L. Ervin
1902	S. L. McIntosh	1967-69	L. Donald Ellis
1903-04	D. R. Proffitt	1969-73	R. N. Burson, Jr.
1905-07	D. S. Richardson	1973-79	Edward M. Heath
1908	W. B. Davis	1979-82	Phillip R. Vaughn
1909-11	J. B. Hyder	1982-84	A. B. Weaver
1912-15	J. P. Morris	1984-	Edward D. Lee

### BISHOPS AND PRESIDING ELDERS (Mount Vernon Church Register)

<i>Date of Appointment</i>	<i>Bishop</i>	<i>Presiding Elder or District Superintendent</i>
1899	O. P. Fitzgerald	C. G. Little
1900	H. C. Morrison	C. G. Little
1901	R. H. Hargrove	C. G. Little
1903	A. C. Smith	T. E. Wagg
1903-04	A. C. Smith	J. H. West
1905-07	A. W. Wilson	J. H. West
1908	H. C. Morrison	R. M. Hoyle
1909	James Atkins	R. M. Hoyle
1910-11	E. R. Hendrix	R. M. Hoyle
1912	Collins Denny	J. E. Gay
1913	J. H. McCoy	J. E. Gay
1914	R. G. Waterhouse	J. E. Gay
1915	W. R. Lambuth	J. E. Gay

### (Spruce Pine and Bakersville Register)

1916	J. C. Kilgo	Parker Holmes
1917-20	U. V. W. Darlington	Parker Holmes
1921	U. V. W. Darlington	Z. Paris
1922-25	Collins Denny	Z. Paris
1926	Collins Denny	E. O. Cole
1926 (June)	E. D. Mouzon	E. O. Cole
1927-29	E. D. Mouzon	E. O. Cole
1930-33	E. D. Mouzon	E. W. Fox

1933-34	E. D. Mouzon	P. W. Tucker
1935-38	E. D. Mouzon	Tucker, West, Smathers
1938-40	Clare Purcell	M. T. Smathers
1940	Clare Purcell	J. C. Cornett
1940-45	Clare Purcell	C. S. Kirkpatrick
1945-49	Purcell, Harrell	C. S. Kirkpatrick
1949-52	Costen J. Harrell	John Hoyle, Jr.
1953-57	Costen J. Harrell	J. G. Winkler
1958-59	Nolan B. Harmon	J. E. Yountz
1960-63	Nolan B. Harmon	Fletcher Nelson
1964-69	Earl G. Hunt, Jr.	Fletcher Nelson
1970-73	Earl G. Hunt, Jr.	W. Douglas Corriher
1974-76	Earl G. Hunt, Jr.	W. T. Medlin, Jr.
1976-78	L. Scott Allen	W. T. Medlin, Jr.
1979-83	L. Scott Allen	Larry D. Wilkinson
1984-	L. Bevel Jones, III	Gene H. Little

Methodism has been truly blessed with a vast company of devoted preachers and laymen...many doing their work in quiet and sometimes out-of-the-way places. No one doubts but that ministers and laymen of this type founded the little mountain church in the Beaver Creek section of Mitchell County, known first as "Mount Vernon". It is a source of regret that it has been impossible to find the exact date of the church's founding. The late D. F. Blalock in an interview in 1929 thought the date must have been around 1875. However, descendants of some of the charter members of Mount Vernon church say it could not have been before 1885, due to the age of their parents. This may be nearer correct inasmuch as no church records of any type can be found earlier than 1891 when the Rev. L. D. Gillespie was pastor. (According to the *Holston Methodist*, Mt. Vernon Church was listed on the Bakersville Circuit during the years 1873-76.—Editor's Note.)

The fact has been established that the crude, boxed building known as Mount Vernon first served as a union church with both Methodists and Baptists worshipping there. It also served as a school house, as shown by a group picture in this book. Mr. Charles Slagle, father of Mrs. David Lawrence Phillips, was teacher at the time, assisted by Miss Esther Harrison, now Mrs. William McKinney, of Spruce Pine.

In a story written by a member of our Committee on Records and History in 1929 when the previous house of worship was dedicated, it was stated that Mount Vernon was sold and a new church built in Spruce Pine in 1898. However, again, this statement was evidently in error as the first pastor to serve the new church was the Rev. D. R. Proffitt in 1903-04.

A parsonage had previously been built on the lot which included the site of the 1929 church and parsonage and extended to Walnut street at the back. This old parsonage had been occupied intermittently as needed by the pastors of the church, but when not needed was rented to outsiders, a doctor



and his wife by the name of Holcombe being remembered as tenants at one time.

The earliest church roll on record is one prepared by the Rev. R. H. Penland who was pastor from 1899 to 1901. Either this minister prepared the roll, or added to one already in hand. It bears the names of 100 members, some of whom are members of our church today; others have transferred to other churches; while still others have been lost as to whereabouts. The great majority, however, have answered that last roll call which all must do sooner or later. The name of one colored member appears on this roll, that of Jane Sharp. A copy of this roll follows.

### REGISTER OF MEMBERS Earliest Available

Believed to have been made by the Rev. R. H. Penland, pastor from 1899-1901.

David Davenport	Wiley D. Carpenter	Clyde Smith
Mollie Davenport	Matilda Rowe	Fred Sullins
Alfred A. Davenport	Blanche Sullins	Laurence Fisher
Martha J. Rose	J. Pinkney Carpenter	Rubin Sparks
Bard Rose	Elizabeth Carpenter	Docia Duncan
Martha V. Rose	Martha Duncan	Mabel Grumley
Louisa J. Pendley	Anson Wiseman	Burtie Ledford
J. Milton Pendley	Aaron(or Arney) Wiseman	Minnie Sparks
Louvenia Rose	J. Milton Pendley	Dola Carpenter
J. C. Rowe	Jane Pendley	Silvester Henline
D. Robt. Rowe	Nora Pendley	Julius Henline
Wesley B. Rowe	L. Q. Davenport	Alvin Gunter
Richard Sorrels	Etter Hall	Herbert Penland
Malinda Sorrels	Jane Pendley	Maude Wiseman
Henry F. Carpenter	Bessie L. Wiseman	Lizzie Brooks
Andrew W. Sullens	Margaret Penley	J. M. Swann
Elvira M. Sullens	John Carpenter	Mary M. Swann
J. L. Wiseman	Maggie Carpenter	Lizzie Hickey
Sarah B. Wiseman	Ellie Sullins	G. B. Penley
Perry Sullens	David F. Blalock	W. H. Buchanan
Matilda Wiseman	Mary S. Blalock	Mrs. R. A. Henline
Wm. D. Wiseman	Bascom W. Blalock	Minnie A. Rowe
Fla J. Wiseman	Sallie E. Blalock	Mabel Wiseman
Emma J. Rose	Augusta Buchanan	Minnie Johnson
Robt. F. Rose	Hanna L. Biggerstaff	Martha Johnson
Elmira Wiseman	Mamie Biggerstaff	Burtha Penley
Minnie Vance	Larkin Freeman	Lottie Fisher
George T. Fisher	Fannie M. Freeman	Grace Blalock
Milton Mclelan	Kate W. Blalock	Delila Fisher
James W. Henline	George W. Davenport	G. M. Sorrels
Washington A. Duncan	Dollie E. Davenport	Isac D. Rowe
Eura C. Johnson	David B. Davenport	Emma R. Sorrels
Jane Sharp (Colored)	Mary S. Pendley	
Jessie E. Carpenter	Thomas M. Vance	

Total Number on roll 100

The Committee on Records and History has been unable to locate any picture of the first Methodist Church in this community, other than the one shown above. As described by some, and as shown here, the building was of rough boards with two doors on the side for entrance. The platform on which the group is standing was evidently an improvised one for that particular occasion, as it is said there was no porch or platform.

Log fires in huge fireplaces at each end of the large room furnished heat in cold weather. Some of the benches had backs, but the majority did not. The roof was of hand-hewn boards, and the floor of broad planks which did not fit together any too well, allowing for natural air conditioning.

This picture of the Mount Vernon School Group was made from one owned by Mrs. Lindsey Pendley, whose husband, the late David Lindsey Pendley, may be seen as a small boy in peter-pan collar on the back row.

The teacher of the school may be identified by his mustache. He was the father of Mrs. David L. Phillips, member of our congregation today. An assistant teacher in the person of Mrs. William McKinney of Spruce Pine, helped Mr. Slagle (Charles) one or more years.

The young girl in the back row holding a baby in her arms is Irma Fisher, now Mrs. Reid Berry. Irma said her parents had to be away from home that day, and she was left to care for Baby Bill, but decided to take him with her to school rather than miss the picture-taking.

Lizzie Cox, the little girl with curls shown in the center of the second row, now Mrs. Edd Cox, of Spruce Pine and a member of this church, furnished the names of the pupils in the picture, insofar as she was able to recall them.

Look close—you may be able to find yourself, your parents or your grandparents in this treasured picture.

(FACING PAGE)

### MOUNT VERNON SCHOOL GROUP

Mount Vernon Church—on Sundays  
Mount Vernon Schoolhouse—on weekdays  
Located near the present home of Mrs. Lindsey Pendley  
on Beaver Creek  
Time: the early 1900's  
Group: Neighborhood School Children and their Teacher  
Teacher: Mr. Charles Slagle



- |                     |                        |                       |                               |                                 |
|---------------------|------------------------|-----------------------|-------------------------------|---------------------------------|
| 1. Annie Washburn   | 16. ?                  | 31. ?                 | 46. Flora Harrison            | 61. Abi Biggerstaff             |
| 2. ? Proffitt       | 17. ? Hall             | 32. ?                 | 47. Eva Washburn              | 62. Corrie Harrison             |
| 3. Zula Fisher      | 18. Jennie Biggerstaff | 33. Julia Rose        | 48. Ben Biggerstaff           | 63. Sadie Wiseman               |
| 4. ?                | 19. Myrtle Davenport   | 34. Walter Buchanan   | 49. Bertie Pendley            | 64. Mr. Charles Slagle —teacher |
| 5. Ilene Proffitt   | 20. Edna Washburn      | 35. ? Hall            | 50. Arthur Rose               | 65. Mr. Washburn                |
| 6. Margie Davenport | 21. Helen Fisher       | 36. Sadie Duncan      | 51. Grace Blalock             | 66. Dudley Berry                |
| 7. ?                | 22. Stella Fisher      | 37. Avery Rose        | 52. Clara Rose                | 67. Dallas Duncan               |
| 8. Edith Grumley    | 23. Nell Swann         | 38. ? Hall            | 53. Laney Rowe                | 68. Isaac Duncan                |
| 9. Bela Berry       | 24. Eddie Biggerstaff  | 39. Ed Buchanan       | 54. Kate Blalock              | 69. Willis Gunter               |
| 10. Richard Wiseman | 25. Lizzie Pendley     | 40. Bill Wiseman      | 55. Minnie Buchanan           | 70. Lindsey Pendley             |
| 11. Josie Patrick   | 26. Viola Rowe         | 41. ?                 | 56. Edith Rowe                | 71. Robert Wiseman              |
| 12. Claude Woody    | 27. Verda Patrick      | 42. ?                 | 57. Maude Wiseman             | 72. Bessie Berry                |
| 13. Lawrence Autry  | 28. Eva Patrick        | 43. Lonnie Gunter     | 58. Eva Patrick               | 73. ? Washburn                  |
| 14. Rom Duncan      | 29. Lizzie Harrison    | 44. Lindsey Davenport | 59. Irma Fisher(holding Bill) | 74. Essie Buchanan              |
| 15. Spencer Autry   | 30. Dow Woody          | 45. Ora Duncan        | 60. Mabel Wiseman             | 75. Paul Rose                   |



REMEMBRANCES AND REPORTS  
OF PASTORS SERVING  
SPRUCE PINE UNITED METHODIST CHURCH

The following articles and reports are taken from the scrapbook of Spruce Pine United Methodist Church:

*Rev. W. B. Davis*

Among the earlier, well-remembered ministers on the Spruce Pine work was a handsome youth just beginning his ministry. Spruce Pine is believed to have been the first work assigned to Baxter Davis by the annual conference. The year was 1908. Being unmarried he made headquarters in the home of Filmore Blalock, but did much visiting among his congregation, being popular with old and young alike. Many pleasantries are recalled today concerning the young preacher whom "everyone liked," but about whom few written records are available.

*Rev. J. P. Morris*

In the fall of 1912 the Annual Conference sent the Rev. J. P. Morris to Spruce Pine where he remained for four years. He was returned here in 1917 after an absence of one year, and remained on this work for two more years, setting a record no other pastor ever attained. He was greatly beloved by his people and till today memories of him are often recalled by his parishioners. He was educated for a lawyer, studying at Wake Forest Law School, but went to Rutherford College for ministerial training after feeling the call to preach.

He did much for the churches he served, being a familiar figure as he drove a very old black horse and wagon (or buggy) roaming around among his people whom he loved to visit. He was interested in building a church at Penland, and would go down occasionally and preach on Mr. A. C. Tainter's store platform under the awning, but it was left to his successor to carry out and complete his aims as to the church building. Mrs. Morris was also greatly loved and was a true helpmeet to her husband. They had no children. At present Mrs. Morris lives at Rutherfordton and sometimes returns to Spruce Pine to visit the church and her old friends.

*Pastor's Report to Fourth Quarterly Conference, held Oct. 2, 1918*

We have one Epworth League in the Charge, this is at Concord church...there are five Sunday Schools in the bounds of Spruce Pine charge, one for every church. Two or three of these are doing splendid work. Some not so well. Two usually go into winter quarters.

Churches Served: Spruce Pine, Beaver Creek, Penland, Concord and North Catawba.

Julius Henline, Charge Lay Leader.

A. C. Tainter, Penland, District Steward.

*Rev. M. W. Mann*

The Rev. Marvin W. Mann came to us in the autumn of 1916 and remained one year. He was a young man, full of energy and pep, and was able to carry out Mr. Morris' plans at Penland. One Monday afternoon he went to Penland after his regular service at Bakersville on the day before, taking with him a Spruce Pine Bank note, filled out for \$1,000.00, and said to Harry Bailey, Sr., A. W. Bitner and A. C. Tainter, "I want you three to endorse this note. I have contracted with a Mr. Buchanan of Bakersville to build our church here and have arranged with the bank for this loan." Needless to say, the church was built on a lot donated by Mr. and Mrs. B. L. Bailey, but was not complete when conference came and Mr. Mann was moved to another charge. There were no seats in the new church when Mr. Mann left, but Mr. Tainter had been saving up empty nail kegs, and with lumber laid across them, improvised excellent seating accommodations, and when the new pastor, the Rev. J. P. Morris came for his second period of service, was greatly pleased at being able to preach the first sermon in the new house of worship at Penland.

*Pastor's Report to Quarterly Conference, held May 12, 1917.*

...We have during the quarter organized a Women's Missionary Society which promises much to the church in many ways...Advocate subscriptions allotted to the charge was 12. We have secured this number with two more added to our credit...no one has been expelled; none have been dismissed by letter...

*Rev. J. C. Postelle*

The Rev. J. C. Postelle came to this church in the autumn of 1918 and stayed two years. He is remembered as a fearless and plain-spoken man who believed in the scripture which says, "Train up a child in the way he should go and when he is old he will not depart from it." He said children may stray away for awhile, but that they will surely come back. The minister and his wife had several sons and daughters.

Mr. Postelle served the Beaver Creek church as well as the Spruce Pine Church, and performed in October, 1920 the first and only marriage ceremony ever held in that little house of worship—that of Rom Duncan and Constance Jolley.

The Presiding Elder told our representatives at Conference in the fall of 1921 that if they improved on Mr. Postelle in sending us a pastor they would have to send an angel, and that is what they did. The Rev. A. A. Angel was our next preacher.

#### *Rev. A. A. Angel*

Coming to Spruce Pine late in 1921 the Rev. Archie A. Angel moved his wife and several children into the old parsonage which was far from comfortable or convenient, but they made no complaint. However, the congregation got busy and remodeled the old parsonage, added a new bedroom, porch and pantry, and painted the house the following spring.

Mr. Angel was young and popular with his people and did much visiting. One of his favorite pastimes was to invite some man in his congregation to "go camping overnight" and they would ride horseback, taking provisions and bedding and spend the night on top of Roan Mountain or at some other beauty spot in our vicinity. Mr. Angel served one year here.

#### *Pastor's Report to 2nd Quarterly Conference, March 25, 1922*

We have sold our interest in the Beaver Creek Church to our Baptist brethren, and have placed our means and membership with the Spruce Pine church....

We have at Spruce Pine one splendid Woman's Missionary Society. Its recording secretary reports it is doing the best work it has ever done and with the greatest interest in its history...we also have a Young Peoples Society at Spruce Pine. It is very capably directed and is also doing fine work.

Spruce Pine has subscription notes and cash amounting approximately to \$2,000 for the proposed new church which we hope to build this year, and practically no effort has been made to secure subscriptions as we were waiting for bright sun to warm our country and then we hope to warm our hearts altogether. We have the cooperation of our Baptist and Presbyterian brethren here who assure us their interest in a most substantial way.

We have spent about \$100. on repairing of our parsonage above the cost of moving it for \$200. We have built one new bedroom, porch and pantry to it. Have painted it and built a fence around it, and we think have improved its appearance. I wish to say that Penland did much toward the repair work, amount \$43.18.

#### *Rev. J. A. Frye*

The Rev. J. A. Frye was sent to this work in 1922 and remained for two years. Mr. Frye was well liked and enjoyed visiting his members, making it

a habit to arrive near mealtime, unannounced. He was happiest when the housewife would simply add another plate and invite him to sit down to sweet milk and corn bread, or whatever had been previously planned for the family.

The parsonage was a popular place during Mr. Frye's pastorate, due to the presence of three teen-agers, two attractive girls and a boy. Also, the minister's mother lived with them and was active in the Women's Missionary Society of the church, as was also his wife.

Our present [previous] house of worship was started building during Mr. Frye's second year here.

#### *Report of Pastor at a special session of Quarterly Conference of Spruce Pine Charge, March 1, 1923.*

A special session of quarterly conference...convened March 1, 1923, to authorize the trustees of Spruce Pine church to make application for loan and donations for the building of new church at Spruce Pine.

The following trustees are authorized to make application for loan and donations, S. B. Cannon, C. T. Hickey, Paul A. Rose and Charles S. Gunter.

#### *Excerpts from Pastor's Report to 3rd Quarterly Conference, July 1, 1923.*

...we are making fine progress on our new church and if nothing happens we will have it enclosed by October 15 and hope to worship in it before leaving for conference.

#### *Rev. G. H. Christenberry*

None who knew him can ever forget the Rev. Gilbert H. Christenberry who was sent to Spruce Pine in the fall of 1924. Short of stature, and with a shock of snow-white hair and eyes that twinkled from the sheer joy of living and serving, the minister was popular from the first day of his arrival. During his stay here reference was often made to Mr. Christenberry as "the pastor of Spruce Pine." He loved everybody and served where he was needed regardless of denominational lines.

With the new church in the process of building, there was no place to worship except as hospitality was extended by the other churches in town to use their sanctuaries which was done for several months. The parsonage was opened to Mrs. Charles Hickey and her class of little folks for their Sunday School class meetings during the winter months.

But in 1926 the saddest day in the history of the church came on Easter Sunday morning when the congregation gathered in the new church, not yet finished, for the funeral service of their beloved pastor. His call to higher service came swift and



unexpected in the form of a stroke from which he never regained consciousness.

The women's Sunday School Class was organized shortly after Mr. Christenberry's passing and chose for its name, "The Christenberry Memorial Class." It has been one of the strong classes through the years and is still operating with a good membership after a period of 59 years.

*Rev. J. F. Chalker*

A young, unmarried man in the person of the Rev. John F. Chalker was sent to fill out the unexpired portion of Mr. Christenberry's appointment. He remained only until the end of that conference year, 1926, but was a hard worker and carried on the work of the church in a praiseworthy manner. Ten new names were added to the church membership roll during Mr. Chalker's stay.

*Rev. J. E. B. Houser*

The 1926 Annual Conference sent the Rev. J. E. B. Houser to the Spruce Pine-Penland charge. Mr. Houser had recently lost his wife through death, and brought with him to the parsonage only his two young sons, both old enough to be in school. One important decision made under Mr. Houser's leadership was that of giving the Fourth Sunday offering in the Sunday School to missions, a custom that holds until today.

Mr. Houser served here for two years, being married a second time and bringing his bride to the parsonage for a few months before he was moved.

*Rev. J. S. Folger*

The Rev. J. S. Folger came to us late in 1928 and moved his family composed of attractive young wife and four children into the old parsonage. But by the middle of the following May a new and modern parsonage had been sufficiently completed to allow the family to occupy it.

The minister served here for two years, and sometime later was sent as pastor to our neighboring church of Burnsville.

*Excerpts from Quarterly Conference Minutes*

Nov. 23, 1928...We are planning...to build a good parsonage, one that will be in keeping with the good homes of the town.

*Rev. W. Reid Harris*

Assigned to the Spruce Pine-Penland field of service at the 1930 Annual Conference was the Rev. W. Reid Harris, a man of slight build and in his middle thirties. He was a man dedicated to the building of the Kingdom and worked hard to strengthen the churches he served. Membership in the Spruce Pine church was then under 200.

Mr. Harris loved his congregation and in turn was loved by them and was a frequent visitor in the homes of his flock. His favorite pastime was hunting, and when he could spare a day he slipped away with some man who also enjoyed the sport and spent a day in the open "restoring his soul" for the arduous duties facing him. He and his family also loved to play lawn croquet.

His family consisted of his wife, four young sons and a daughter. One of the sons was killed in action during World War II.

*Rev. J. Leonard Rayle*

The Rev. J. Leonard Rayle became our pastor in November, 1932 and served the Spruce Pine-Bakersville-Penland charge for two years. He was young and popular and a mighty good preacher, and made a lasting place for himself in the hearts of his people. As some preachers became known as the "Marrying Parson" Mr. Rayle might be termed the "Christening Parson." In one quarter during 1934 he baptized eleven babies.

A pretty wife who was also a good church worker, and one young daughter made up Mr. Rayle's family. During the years since Mr. Rayle served here, he has made it a practice to come back each summer, accompanied by Mrs. Rayle for a "breath of the hills" and to renew friendships.

*Rev. T. G. Smith*

Coming to us in the fall of 1934 was a deeply consecrated man who put as his first duty the preaching of an evangelistical gospel. He was the Rev. Thomas G. Smith, tall and straight with kindly blue eyes that looked deep into the soul of mankind, condemning any sin found there, but never the sinner.

His flock, sick or well, was never neglected. He visited faithfully in the homes with Mrs. Smith as his constant companion, she being equally loved with the pastor himself. Their two sons were graduated from Harris High School while they lived in Spruce Pine; they later served in the armed forces, and after the war both entered the medical profession, becoming dentists.

Mr. Smith stayed here four years. Before he left he told his congregation to "forget me, now that I'm going, and give your full love and loyalty to your new pastor, just as you have given it so unstintingly to me."

*Excerpts from Pastor's Report to 1st Quarterly Conference—Nov. 25, 1934*

The spiritual state of the church is not as we desire, and we will put forth a great effort to deepen the spiritual life... The Society at Spruce Pine has pledged its full support to the pastor and the

programs of the church... We have organized a mid-week prayer meeting...will organize a Young Peoples Division at Spruce Pine Tuesday evening.

*November 20, 1935...*the Financial Clock at Penland keeps good time.

*September 12, 1937...*the Sunday Schools are doing good work...the attendance better than last year...We are indebted to Brothers Scott and Tainter the Superintendents for their fine work during the year...we feel that the church has gradually grown in the spiritual life...evidence of greater interest and better work...Our Epworth League is small but doing fine work.

#### *Rev. C. C. Benton*

Autumn 1938 brought as pastor to the Spruce Pine charge the Rev. C. C. Benton who stayed one year and started on his second when illness of his wife forced him to seek another climate. Mr. Benton was an excellent preacher, bringing deep spiritual messages to his hearers. One member of his congregation likened Mr. Benton's sermons to a well-balanced Sunday dinner which has not only the sustaining meats and succulent and health-giving vegetables, but the salads, desserts, and dressings to make it appetizing and beautiful. The minister loved poetry and often brought his message to a close with fitting verse.

*Excerpts from Minutes of Quarterly Conference—November 12, 1938*

...amounts apportioned to the churches on this charge:

Pastor's Salary.....	Spruce Pine.....	\$1,600.00
	Penland.....	200.00

What plans...for financing work of the church this conference year:

Answer: Every Member Canvass

Elected to annual conference...C. C. Robbins, E. A. Scott.

#### *Rev. J. B. Tabor*

The Rev. J. B. Tabor was brought here from Statesville to finish out the year up to conference 1940 following the resignation of former pastor, Rev. C. C. Benton. Mr. Tabor was a fine man and did a splendid job spiritually. Mrs. Tabor was a live church worker, and their little daughter delighted in the many playmates she found in the Spruce Pine congregation.

The church's budget for that year was \$3,344.00.

Spruce Pine had now become a station.

#### *Rev. M. T. Hipps*

The Rev. Merriman Teague Hipps, a young man already making a place for himself in the annals of conference history, was assigned to the Spruce

Pine pastorate in November, 1940, and broke all former records here by remaining for five continuous years. His family was made up of Mrs. Hipps, Carolyn 12, Herbert 10, and Merriman three.

Mr. Hipps was a good preacher, a popular visitor in the homes, and accomplished much good in the way of strengthening the spiritual life of the church and improving church property. Plans were made for the addition of a commodious and much needed educational building during his tenure here. The first electric organ to be owned by the church was a gift from Mrs. C. C. Robbins, Sr., during this time. Later she gave the pulpit furniture, and other gifts.

#### *Rev. J. W. Fowler, Jr.*

The years 1945-48 were to bring to Spruce Pine Methodist church one of its most popular and hard-working pastors. The Rev. J. W. Fowler, Jr., his talented and beautiful wife, a young son and a younger daughter, and his mother-in-law, Mrs. Smythie Hayworth, made up the parsonage family. They found the little white bungalow snug but comfortable and were happy in it, and from the first seemed to fit in with the people and the environment here.

Mr. Fowler was an exceptionally good preacher and an even better "mixer." He had a trained voice and could pinch-hit as a soloist when occasion demanded. Soon he knew not only his own church membership but a large percentage of the townspeople well enough to call them by their first names.

Plans for the new educational building were ready, and immediately work was started on its construction. Numerous citizens with fine trees on their property donated them for lumber, and with a volunteer crew of workmen, the minister donned workman's clothes, and armed with proper tools they went to felling trees and having them sawed into lumber.

The parson said that in the felling of the trees and cutting them in special lengths, he found in Ed Fortner an excellent "buddy" on the other end of a cross cut saw. Ed was not only proficient with the cross cut saw, but was ever ready with his time and means to further any worthwhile project for his Church, often taking the lead in such matters.

The church men, with a leader such as Mr. Fowler, "had a mind to work" and before his four-year-pastorate was up, the membership had a handsome educational building and a completely renovated sanctuary. Carl Loven was Chm. of the Building Committee, and a good one.

The congregation did not want to give up their pastor when conference came, but Mr. Fowler had



a conviction that four years is long enough for any pastor to stay at one place, and he asked to be moved.

Not only did the church go forward in its physical building but a large number of new members were received, and spiritual growth in every phase of the church's organization was felt.

Mrs. Fowler and Mrs. Hayworth were both efficient and dedicated leaders in the church's ongoing life, and a real loss was sustained in their moving. A third child was born to the minister and his wife during their stay in Spruce Pine—a daughter, named Nina Beth.

*Excerpts from various reports:*

*September 22, 1946...* We believe we have made some progress and are able to report the reception of 39 new members...work has progressed on the new building in spite of difficulties...it seems to the pastor that the harder the situation gets the harder these folks dig in...

*August 15, 1948...* The members of the church are praise-worthy for having successfully completed a great achievement in the construction of a handsome educational building and the complete renovation of the Sanctuary.

*Rev. R. W. McCulley*

Annual Conference in 1948 assigned to the Spruce Pine work the Rev. R. William McCulley who stayed four years. His family consisted of Mrs. McCulley, a young daughter and a younger son.

Mr. McCulley was a deeply spiritual man and a preacher whose sermons seemed to "strike home" with his congregation. He was one of the few ministers ever to draw as many as fifty persons to the mid-week prayer services.

Mary Frances, as his wife was known to most people, was a true helpmeet to her husband. She was quiet and soft-spoken, and an excellent leader in the women's work of the church.

*Excerpts from Pastor's Report to Quarterly Conferences*

*December 11, 1949...* The people have received us graciously...our church attendance has averaged 85 for the morning services and 30 for the evening services.

Following is a letter written by Mrs. Charles T. Hickey in 1951 to the Sunday School Class taught by Mrs. Frank Fortner. The occasion was Vacation Bible School when the various groups were studying "My Church".

Dear Boys and Girls,

I came to Spruce Pine to live in 1900. The Methodists were still going to church at old Mount

Vernon. I joined the church but was unable to attend, except for a few Sundays, as it was so far from my home which was near the old English Inn. (There were no cars in those days.)

After Mount Vernon was sold, a new church was built near the one you're in now. Mrs. Fortner will show you where this church was. (Billy Hudson can tell you something interesting that happened when this church was torn down. Billy's daddy got a hero's medal for something he did.) I attended church there and taught the primary class for many years. I love the church and the people in it.

I hope you all have a very happy time going to Bible School.

Sincerely,  
Mrs. Hickey

*Rev. Karl H. Koestline*

Taking up the work here at the beginning of the 1953-54 period was the Rev. Karl H. Koestline. Familiarly termed the "Little Preacher" Mr. Koestline was little only as to his stature, for he was a live wire and did much good for our church. Particularly was he strong in his work with the young people. He will be remembered by many because of the Sallman's Head of Christ which he threw on the wall by means of a projector each Sunday morning back of the pulpit and in full view of the congregation. That picture is almost universally loved by our people, and was a favorite with Mr. Koestline.

The parsonage family consisted of the minister, Mrs. Koestline and Skippy, a seven-year-old son. Mrs. Koestline was instrumental in organizing a junior choir which rendered special musical numbers on Sunday evenings, or just occupied the choir seats and joined with the congregational singing.

*Excerpts from Pastor's Report to Quarterly Conference*

*August 8, 1954...* If members are indication of the spiritual state of our church, then we believe we have had a good spiritual year. The Sunday morning has averaged 110 for the morning service—the evening services 50—our prayer meeting 20.

*Rev. Robert E. Early*

In 1954 Conference sent us the Rev. Robert E. Early, a young man with lots of experience for one of his age. He was a good preacher and a fine pastor. Mrs. Early was before marriage Miss Elizabeth Oliver, Western North Carolina Conference worker for a number of years, and had helped with teacher training schools in Spruce Pine, so was fairly well acquainted upon arrival as the "parsonage queen." There was a daughter Eleanor and a son Dickey, both in school.

Mr. Early brought carefully prepared sermons to his congregations and was quick to spot newcomers, both in the church and in town, and invite them to church. He will probably be remembered more, however, for his deep concern for the sick of the community and his kindly ministrations to them. He insisted on owning and driving a Nash car because it was easily converted into a bed where sick people could ride to and from hospitals in Asheville, Marion, Morganton, Winston-Salem, Durham, or to our own Memorial Hospital in Spruce Pine. No trip was too long or at a too-inconvenient hour for Mr. and Mrs. Early, and none too short or of seeming too little consequence.

The Earlys remained here four years, leaving in June, 1958.

*Excerpts from Minutes of the Official Board*

April 2, 1956...He (Rev. Robert Early) asked for permission from the Chair to call a Quarterly Conference. Permission was granted. He asked that this Board vote on recommending Marion Swann for "License to Preach." Written vote was then taken. 25 YES votes. Rev. Early then commended him for his activities in the church and assured him of the good wishes of the church.

*Rev. O. L. Robinson*

The Rev. O. L. Robinson came as our pastor in June, 1958, and at the time of this history-preparation is completing his second year at the Spruce Pine church. He is untiring in his efforts for the church, and has greatly increased its membership during his stay. Mr. Robinson has a wonderful sense of humor as he mixes and mingles with his congregation in their homes or on the street, but in the pulpit is serious and dedicated to the work of spreading the gospel message.

The minister was instrumental in planning with the Committee for the purchase of a new parsonage, and on the 17th of Sept. 1959, moved his family into the beautiful home formerly owned and occupied by Fred Biddix, Sr. The house had been completely re-decorated and new furnishings installed, and now ranks as one of the best parsonages in the Conference.

Mr. Robinson's family is made up of his wife, who is active in church work, the choir, and Women's Circles, and a teen-age son, Marcus. A daughter is a student at the Juilliard School of Music in New York City.

*Rev. Grover Cleveland Graham*

Reverend Grover Cleveland Graham was assigned as Associate Pastor of Spruce Pine Methodist Church by Bishop Harmon in June of 1959.

Mr. Graham had taken the "retired relation" in 1958 but continued as pastor of Kona Church to complete a four-year term, 1955-59. He joined the conference in 1926 and served in the "traveling connection" for thirty-two years.

Mr. Graham is a native of Grayson County, Virginia, born September 23, 1887. After completing high school he taught one year, then served some years as a business clerk with Chatham Blanket Mills, Elkin, N. C. In World War I, he volunteered for duty as a YMCA Secretary for overseas duty in France. There, in Paris, he met Miss Olive Burroughs, of London, who was also serving with the American YMCA. Miss Burroughs became his bride in their marriage at Westminster Chapel, London, on February 8, 1919, and they sailed for America in April, arriving at Mr. Graham's home in Elkin the 15th.

Five children were born to the Grahams, their names and addresses now as follows: Mrs. H. E. (Beryl) Moser, Lewisville, N.C.; Mrs. H. F. (Marian) Van Noate, Cambridge, Ohio; David E. Graham, M.D., Charlotte, N.C.; Gordon N. Graham, O.D., Easley, S.C.; Francis C. Graham, Birmingham, Alabama.

After returning from war duty, Mr. Graham served four more years with the YMCA, in Durham, N.C., and two years as Church Secretary for Centenary Methodist Church, Winston-Salem. From there, he and Mrs. Graham and their three children moved to the campus of Trinity College in the fall of 1924 (the college became Duke University on December 11, 1924) and took his required theological training for becoming a Methodist Minister. He joined the Conference at Gastonia in 1926.

Mr. and Mrs. Graham have served eleven charges and forty-six churches. The charges: Helton, Hanes, Watauga, East Marion, Lewisville, Jonesville, Harmony, Statesville Circuit, Coleridge, Farmington, Kona. At present, 1960-61, Mr. Graham is supplying the Penland Church as pastor, in addition to being an associate of our pastor, Rev. O. L. Robinson. The Grahams have lived in eleven parsonages, but now have their own home at 1020 Greenwood Road in Spruce Pine.

*Joe L. Ervin*

In 1962, Rev. Joe Ervin, his wife, Carolyn, and two daughters, Susan and Alice Lane came to be our parsonage family. We were fortunate to have received a minister with experience and enjoyment of construction, since in 1964 the old church on Oak Avenue was damaged by fire. A decision was made to sell the old church property and relocate atop Burleson Hill on the Marion Highway.



Ground was broken for the new church in 1965 and on Palm Sunday of 1966 the first service was held in the new sanctuary.

In a letter concerning the dedication written in 1977, Joe wrote, "I have many fond memories of the fine spirit that the church exemplified during the transition of moving from the old sanctuary and the interim years of service in the elementary school. I realize that this has been a struggle for a church as small as the Spruce Pine church but I found out a long time ago that the things we work the hardest for are the things we most appreciate."

#### *L. Donald Ellis*

Following the building of the new church, L. Donald Ellis, his wife, Clara and their three children came to be our parsonage family for a period of two years, from 1967 to 1969.

#### *Russell Burson*

In 1969 Russell Burson along with his wife, Margaret and their three children, moved to Spruce Pine. During his pastorate, Ann Felts, who had served as organist and choir director for 17 years, retired. An honorary service on August 30, 1970 expressed the appreciation of the congregation for her dedicated service. Dr. Lee Beale followed her as organist and choir director.

#### *Ed Heath*

In 1973, Ed Heath began one of the longer pastorates in the Spruce Pine Church where he served until 1979. He was joined in this ministry by his wife Ruth and their sons, Tony and Mike. During this time the mortgage was paid off on the new church and a Service of Dedication was held on March 27, 1977 with Bishop L. Scott Allen presiding. A happy day!

#### *Philip Vaughn*

Philip Vaughn along with his wife Nancy and their son and daughter moved into the parsonage in 1979. During his ministry the church decided to purchase a new parsonage.

#### *A.B. Weaver*

The first family to live in the new parsonage were the Weavers, A.B. and Joanne and their two children. A.B. Weaver served Spruce Pine from 1982 to 1984.

#### *Ed Lee*

In 1984, Ed Lee along with his wife Vera and their children, Michael, Teresa, and Susan moved

into the parsonage. During Ed's ministry the youth program has been reorganized and the Sunday School attendance has increased.

—The preceding information on the Spruce Pine United Methodist Church was compiled and updated by Patti H. McCall from documents and written records found in the church scrapbook. This scrapbook was put together in 1960 by the Committee on Records and History made up of the following members: Mr. A. C. Tainter, Chairman; Mr. L. M. Graham; Mrs. Henry Becton; and Mrs. Rom Duncan.



VANCE MEMORIAL  
UNITED METHODIST CHURCH

Thomas D. Vance and family lived at Altamont on the Linville River and belonged to the Northern Methodist Church. They moved to the North Toe River in 1874 where there was nothing but a Baptist Church. This family had 12 children and since there were two other large families nearby named Thompson and Goforth they got together and started a Sunday School in the J. P. Thompson home. Soon thereafter they built a large frame church building and called it Thompson's Chapel near Spear.

In 1907 all of the Vance family had moved away from Spear but some moved two miles further up the river and settled in Plumtree. This made it inconvenient for the Vances to attend church, so a new church was built in 1912. It was located half-way between these points and called Fairview because it sat on a hillside with a view of the entire valley. I have no idea who all the early preachers were, but I do recall hearing them speak of a Kennedy, a Carol, Weaver, and Brooks. About the earliest presiding elder was the Rev. Hoyle. This building was used until 1951 when D. T. Vance

built a modern brick church in memory of his mother, Sarah Elmira, who was considered the first Methodist on this part of the North Toe River. This church was dedicated the Vance Memorial Methodist church on September 7, 1952. At that time the pastor was Rev. Morris J. Byers, the visiting minister, Rev. Joe T. Melton, and the District Superintendent, Rev. John Hoyle, Jr.

—Ivor C. Vance



#### A BRIEF HISTORY OF THE WINDOM UNITED METHODIST CHURCH

One of the oldest places of worship in this community, that we have any knowledge of, was the old log building that stood across the creek, where Shoal Creek empties into Crabtree Creek. This building was used as a school during the week, and as a church on Sunday. Jim Hyatt taught school here; another teacher was his brother Charles Hyatt. Len (Linwood H.) Griffith preached in the old building, along with a lot of the earlier pastors. Some old people that I have talked with told me their grandparents went to school and church here, so that would date the building back to the early 1800 period. The picture we have of the old building was taken in 1910, probably shortly before the building was torn down.

The next place of worship of the Methodist Church was on one acre of land purchased from Dulie Young for \$50.00, on which a building was erected in the year 1899. The Trustees then were S. A. Rathbone, L. H. Griffith, and George Wilson. This building was used until 1962 when the State of North Carolina bought the property for the right of way for a new road.

I can remember big home-comings at the old church, with all-day singing, and dinner on the ground. I can remember big revival meetings, with the house packed, and people outside who couldn't get seats inside. I can also remember when the

church went through trying times; when the attendance was just a few people, when there wasn't enough money to buy coal to heat the building, or buy literature for Sunday School. I can remember when two or three people went to that church daily to pray while the church was so low, and I am convinced that without their prayers and faithfulness, we wouldn't have a Methodist Church here at Windom today.

The State Highway Division bought the property in 1962 for \$6,500.00. We were fortunate to obtain the beautiful site we now have, and indebted to Harlan Holcombe who was kind enough to sell us the lot for the same amount that he paid for it, plus what he had spent for improvement, and interest on his investment at 6 percent. He could have sold the property at that time for much more. The Holcombe brothers later gave a large donation on the building. The Trustees of the church then were Homer Price, Ed Gouge, Gus Proffitt, Ray Bodford, and Edward Harris.

(The preceding sketch, although written in the 1st person, is unsigned. I copied it courtesy of Ed Gouge, a member of the church.) —Lloyd Bailey



Windom Methodist Church (the old log church, photo taken about 1910, shortly before this building was torn down)  
— Courtesy of Ed Gouge



Windom Methodist Church, erected about 1899 (photo of a memorial plate)  
— Courtesy of Ed Gouge



## VI. CHURCH PHOTOS



Banks Creek Methodist Church



Concord Methodist Church



Conley's Chapel A.M.E., Zion Church



Cranberry Methodist Church



Glen Ayre Methodist Church (now the Apostolic Assembly of Our Lord and Savior Jesus Christ) (Courtesy of David Hobson)



Early picture of Horton Hill Methodist Church on Jack's Creek, circa 1930  
(Photo courtesy of Virginia Bailey Peterson)



Kona Church





Paint Gap Elem. School, Paint Gap, N.C.—Hortons Creek,  
1918-1920. Horton Hill Methodist Church (Courtesy of Paul  
Kardulis)



Penland (1960's; courtesy of Clarence H. Greene)



Peterson's Chapel Union Church



# Section FIVE

## Miscellaneous

- I. Notes on Circuit Boundaries
- II. Compensation for Early Methodist Ministers
- III. Autobiographical Sketch by Rev. William G. Brownlow
- IV. Memoir of the Late Rev. Bishop George
- V. Autobiography of Dr. Conaro Drayton Smith
- VI. Report of Committee on Methodist Usages 1837
- VII. Personal Papers of John Wesley Garland
  - A. Subscription Receipt
  - B. Letter from Jehu R. Patterson
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- XV. A Sermon Written by Rev. William M. Boring
- XVI. A Brief History of My Ancestors (Hager-Haga-Hagy-Hage)
- XVII. Litigation Concerning the Will of John Wesley Higgins
- XVIII. Memoirs of Dr. & Mrs. L. D. Gillespie
- XIX. Church and Community Rural Workers in the Toe River Valley
- XX. Memoir of Rev. McKinley Gladstone Ervin
- XXI. Memoir of Rev. Grover Cleveland Graham
- XXII. Memoir of Rev. Vero Masters
- XXIII. Memoir of Rev. J.S. Gibbs, Sr.
- XXIV. An Incident in the Life of Rev. John H. Moton
- XXV. A Final Word





## I. Notes on Circuit Boundaries

1. R. N. Price, *Holston Methodism*, Vol. I, p. 282, says: "Josiah Askew was admitted in 1788... In 1795 he was appointed elder of Swannanoa District (not so named at that time), in North Carolina. His district embraced portions of the State west of the Blue Ridge, and extended to Guilford County." [Note: he speaks of a district, not the smaller circuit.]

2. Reportedly, the *Journal* of the Holston Conference for 1869 states that the "Burnsville Circuit is to include Yancey County and that part of Madison now embraced in that circuit." (The *Collection of Local Church Histories* prepared for the Asheville District Bicentennial Celebration, Feb. 3, 1985, includes the history of Bright Hope Laurel Church.)

3. Quarterly Conference meeting-places for 1899 (as found in the *N. C. Christian Advocate*) include Bright Hope as part of the Bald Creek Charge. Bright Hope is in Madison County.

## II. Compensation for Early Methodist Ministers

1800: An annual salary of \$80 plus traveling expenses; an \$80 annual allowance for a wife; \$16 annually for each child to the age of seven, and \$24 to the age of fourteen; an annual allowance of \$80 for widows, and \$16 annually for orphans.

In 1789 it had been decreed that all gifts to the preacher, in money or provisions, must be reported to and recorded by the Steward of the circuit, so as to insure fairness in income.

1824: The allowance, raised to \$100 in 1816, cannot be claimed for a wife until the expiration of four years (i.e., no financially motivated marriages).

1828: In case of dire need by orphan children, the annual conference shall, by committee, fix a yearly sum for their support.

1832: A weekly collection at all societies is authorized, to support ministry and missionary schools.

1836: The four-year exclusion of 1824 is removed.

Note: This material is taken from General Conference Minutes according to Shipp, *Methodism in S. C.*, Chp. XVIII.

## III. Autobiographical Sketch by Rev. William G. Brownlow

This part of an autobiographical sketch by the Rev. William G. Brownlow ("Parson Brownlow"), relates to his assignment to the Toe River Valley in 1826-27. It is from "A Narrative of the Life, etc.," in his *Helps to the Study of Presbyterianism* (Knoxville: T.F.S. Heiskell Printer, 1834), pp. 243-49.

\* I was born (and chiefly raised) in Wythe county, in Virginia. After the death of my parents, I lived with my mother's relations, till within three years of the time I joined the Methodist itinerancy, and was appointed to labor as a circuit preacher. I can say,—and I think it my duty not to pass over the fact in this brief narrative,—that I feel towards those relations for their paternal care over me, a degree of gratitude and affection, which can only spring from the laws of nature, and the social relations of life.

As to the days of my childhood, they passed away as those of other children, carrying with them the pleasures and pains, common to that season. I could, however, relate many interesting incidents, connected with the history of my boyhood; but lest I justly incur the charge of egotism, I will pass them by in silence.

At a very early period of my life I had impressions of a religious nature, which were never erased from my mind; and though I made no profession of religion until I arrived within two years of mature age, and was even rude, yet, I had the utmost respect for professors of religion, and particularly ministers of the gospel.

During the month of September, in the year 1825, at which time I resided in Abingdon, I attended a camp-meeting, at the Sulphur springs, twenty miles east of that, when it pleased God to give me the witness of the Spirit. There is a concentration of feeling,—a glow of fancy,—I may say of religious affection, connected with the recollection of that circumstance, which I am delighted to enjoy. It was here I felt the Lord gracious, and was enabled to shout aloud the wonders of redeeming love. All my anxieties were then at an end—all my hopes were realized—my happiness was complete. From this time I began to feel an increasing desire for the salvation of sinners; and in order, more effectually, to engage in this work, I returned to Wythe, and spent the ensuing year in going to school to *William Horne*, an amiable young man, and a fine scholar, who, poor fellow! has long since gone to his long home.

My education was plain, though regular in those branches taught in common schools. And even now, though I have endeavored to study one science after another, and have been pouring over books, pamphlets, and periodicals of every description, by night and by day, for the last nine years, my pretensions are of the most humble kind.

At the second regular session of the Holston Annual Conference, held in Abingdon, Va., under the superintendence of bishop Soule, in the fall of 1826, I was received into the travelling connexion on trial, and appointed to the Black mountain circuit, in North Carolina, under Goodson McDaniel. I had now to exchange the company of affectionate friends, for the society of persons with whom I had no acquaintance. This was a most affecting time, and will not soon be forgotten by the writer. I entered on the labors of this year with many painful apprehensions. There were not a few on this circuit, as I was previously informed, whose minds were very much prejudiced against the Methodists. And to my astonishment, upon arriving there, I found our most inveterate foes to be professors of christianity! They were the followers of an old man, who used to go about "preaching in the wilderness of Judea, and saying, repent ye: for the kingdom of heaven is at hand;"—and who had "his raiment of camel's hair, and a leathern girdle about his loins;" his "meat" being "locusts and wild honey;"—while the people flocked to him from "all the region round about Jordan, and were baptized of him in Jordan, confessing their sins!"

I allude to a denomination of people called *Baptists*. This was my first acquaintance with these people. I had no alterations with any of them, this year; nor did I attend their meetings, only when our appointment clashed at those union, or *go-between* meeting houses. One of those meetings, set apart for *feet-washing*, I never can forget. For, never did I, before or since, see as many big dirty feet, washed in one large pewter basin full of water! The Baptists are a people whose theory is so narrow, and whose creed is so small, that, like their shoes, they seem to have been made for their exclusive use. They consider themselves deputed from heaven for the general reformation of men and manners, and would try all men at their bar. They are amazed to find that any one should doubt the accuracy of their system, because *they* are satisfied with it. Their judgement is biassed, and resembles a pair of scales of which the beam is forever awry. General society, and particular religious associations, formed by other denominations, are so imperfect, they cannot endure them; and in the investigation of their laws and rules, their aim is, not to enjoy that which is right, but to exult over that which is wrong. They survey creation through the medium of a contracted vision, and consequently forget that they are not the only persons, who have a claim upon the bounty of the skies. They pity all who differ from their persuasion, and wonder how it is that they can dream of being right. They revolve in a circle of which the center is *themselves*. Those who are squeezed in with them are the lucky few: all without are dogs, if not something worse. Unused to much thinking, and too impatient to pursue it, petty purposes, and a kind of pin's head policy are all they compass! Still, they are struck with the degeneracy of all around them! In these sweeping censures they never suspect the prejudices of their own minds; though they produce a jaundiced yellowness on all they inspect. Of the truth of these things every body is sensible but themselves. Well, a little *maggot* in a nut shell might come to the same conclusions, and for a similar reason, because the little thing has a maggot's mind!

The only misfortune which befel me this year, was that of having almost froze to death, on the 26th of December. Having led my nag over Cain river, on the ice, I proceeded to cross a spur of the Black Mountain, when, I suppose, I came as near freezing to death, as ever any poor fellow did, to escape. Indeed, upon arriving at a small cabin, on the opposite side of the mountain, I was so benumbed with the cold, that I was not only perfectly stupid, but extremely sleepy. Here I began to discover, that in exchanging the cold and salubrious atmosphere of my native uplands in Virginia, I had not gained any thing. However, there is no finer country in the summer season, than Western Carolina, or even the State of Buncombe, as it is sometimes called. There are few places in the world which can vie with the counties of Buncombe and Burke, in beauty and novelty of scenery—the extended hill-side fields, rich ridges, beautiful springs, mountain coves, high conical peaks, and astonishing verdure covering the soil, set off to the best advantage, the lofty Black mountain! In the mean time, the Table Rock is in the vicinity; and every season, the summer visitors add new and increasing interest, in their pursuit of deer, and other game.

Although we did not enjoy the pleasure of seeing hundreds converted this year, yet, we had every reason to believe that some good had been effected, through our feeble instrumentality. In the latter part of the year, the professors seemed much revived, and appeared to be alive to God. Upon the whole, in taking my leave of the circuit, I felt safe, well, and happy in my soul. May the Lord bless the good people of that county!

1827.—In the fall of this year, our conference met in Knoxville, and the venerable Bishop Roberts presided, with his usual degree of cheerfulness and acceptability. Here, the recurrence of another anniversary occasion, in the history of our conference, called for the warmest expression of our gratitude to the great Head of the church, for having privileged us once more to mingle our praises and thanksgivings together. I will name one circumstance which occurred during the sitting of the conference in Knoxville. It was this: A young store keeper, a member of the Presbyterian church, drew up a subscription paper, and was, by way of burlesque, going about trying to raise money to have my likeness taken! I was called on to know if I would subscribe! I replied that I would subscribe liberally, if, when they had taken my likeness, they would deposit it in the East Tennessee College, or the Seminary at Maryville, for the inspection of Doctors Coffin and Anderson, and as a pattern for *minister-making*! This reply, in view of the fact that I looked bad, was indifferently dressed, and had on a very old fashioned hat, rather confused the young Presbyterian.

At this conference I was appointed to French Broad circuit, lying mostly above Asheville, in North Carolina, under an excellent and agreeable little man, M.E. Kerr. We labored in this new appointment with increasing success till the ensuing spring, when I was taken by my presiding elder, W.S. Manson, to travel the Maryville circuit, in lieu of James Cumming, then absent to general conference.

Here I could not avoid coming into contact with Anderson's young divinity-shoots; for the impetuous little bigots, would assail me in the streets, or pursue me into private houses, and commence an argument on natural ability, or moral inability, or the impossibility of falling from grace. I fought manfully, and did the very best I could, though they always reported that they had used me up. I remained on this circuit but three months. Among the many circumstances which occurred during my short stay on this circuit, I will only name the two following:

My appointment in Maryville happened on the Sabbath of the Hopkinsian sacrament, held at their camp-ground near the village; and as I had previously arranged my appointment to be in the after part of the day, I attended theirs, and heard them preach two or more sermons. Well, an inflated little priest by the name of *Minis*, who talked pretty much through his nose, and whose head seemed buried between his shoulders, apparently to make way for the protuberances of his back, addressed the congregation from "I would that ye were either hot or cold," &c. In the elucidation of his subject, he went on to show that the *Methodists* were the lukewarm whom the Lord would vomit up, &c.&c. He also went on to speak of our fasting, secret prayers, secret meetings, and of our down looks, and manner of dress; and finally, he represented us as being more hideous monsters, than the Sphinx of Egypt! In describing the cut of a Methodist preacher's coat, and trying to round it off with his finger, he seemed so exceedingly awkward, that I arose from my seat, and held up one skirt of my coat saying, Sir, I presume this is the style you are aiming at! This confused the little man so, that it was some time before he got started again. Soon after this, myself and a Mr. *Brown* of the Hopkinsian order, happened to meet on Sabbath, in the vicinity of a little village called Louisville. Although Mr. Brown was as bad a looking man as I am, and not much more talented, yet, he affected to treat me with great contempt! When the congregation had assembled, he commenced reading his hymn, and as I thought a very appropriate one, to wit:

"How *sad* our state by nature is,  
Our *sin* how deep it stains, &c."



Having prayed a long dry prayer, he proceeded to address the people from these words, "For God so loved the world, that he gave his only begotten son," &c. Well, having divided his subject into three parts, on he went, preaching to a mixed multitude, in the most lifeless manner imaginable. After the preacher closed, we had an intermission of about forty minutes, when I endeavored to address the people from the *same subject*. And as he had tried to poke his fun at me, I took the liberty to pay him back; and really, when I was closing my remarks, he looked to me, more like hard times abridged, than a preacher of righteousness! From that day to this, I could never get Brown to know me.

About the first of July, I took my leave of Blount county, and returned to my former circuit. Here we had wars and rumors of wars, but it was among the Hopkinsians. During one single year, no fewer than five clergymen of this order, came to Buncombe county, *in quest of a call*. Three of them struggled and fought for more than twelve months. They carried their disputes so far as to indulge in the most low and vulgar personal abuse, disputing and quarrelling even about the *money* which was collected in *hats* at their sacramental meetings! One of them, *Bradshaw*, actually claimed, and kept most of the money. Such strivings for the mastery, was never seen in that country before! The result was, a division took place among the congregations, some voting for one preacher, and some for another. And the final result was, that many of the people determined to have nothing more to do with any of them. And *Hall*, the most furious of them all, fled to the lower part of the State, and I am told, has never been in Buncombe since. *Mooney*, another one of the swarm, visited South Carolina, in quest of a *call*, and has chosen to remain there. How shocked must people have been to hear preachers incessantly crying out that their reign was not of this world, when their infirmities were such, that they could not forbear quarrelling about a little money! But, while these unfortunate men were thus disputing, we Methodists travelled up and down the country, and endeavored to persuade the people that religion was the one thing needful. Some experienced religion, and a goodly number were added to our church this year.

There is no finer country, in the summer season, than that about the head waters of French Broad. There the clear streams glide with smooth serenity, along the vallies; and when amidst a calm summer's sunshine, they glitter to the distant view, like sheets of polished crystal, and soothe the attentive ear, with the softness of those aquatic murmurs so exhilarating to the fancy. But O the huge enormous mountains! the steep and dizzy precipices; the pendant horrors of the craggy promontories—how wild and awful they look of a rainy evening!

"The hoary winter here conceals from sight  
All pleasing objects that to verse invite,  
The hills and dales, and the delightful woods,  
The flow'ry plains, and silver-streaming floods,  
By snow disguis'd in bright confusion lie,  
And with one dazzling waste fatigue the eye."

Who can ever sufficiently admire the immense benignity of the Supreme Disposer of events? How manifold are the mercies of God, and how surprising the scenes of Providence! Adieu to those scenes, till the last loud trump of God shall sound; and until eruptions, earthquakes, comets, and lightnings, disgorge their blazing magazines!

## IV. Memoir of the Late Rev. Bishop George

According to accounts already published, Bishop George was born in the year 1767, or '68, in the county of Lancaster, Virginia. He kept no regular journal, but has left a manuscript document, containing a brief memoir of his life and experience. This account, which appears to have been written at a late period of his life, cannot fail to be interesting to his numerous friends, from whom, by an inscrutable providence, he has been so suddenly and unexpectedly removed. We regret that the bishop's narrative contains no dates, which are so important in all biographies, or other histories. And we take this occasion respectfully to suggest to others, who may hereafter leave memoirs for the edification of their friends, to be careful, as far as possible, to avoid a similar omission. It is due to Bishop George, however, to say, that he seems to have been led to this course from the peculiar circumstance of the destruction of the "family records," which he mentions and laments. This placed it beyond his power to give the date of his birth; and not being able to furnish this, he gave no other. So far as the bishop proceeded in his manuscript, the following memoir will appear nearly in his own words. The Rev. Samuel Luckey, of the New York Conference, has been engaged to aid in completing it. It is introduced thus:—

### A CONCISE ACCOUNT OF MY LIFE AND EXPERIENCE.

*Designed for my children and friends, who may wish to know something of my enjoyments, labours, and sufferings, when I am seen and heard no more.*

The state of Virginia was the place of my birth and early residence. The precise time and place of my birth I cannot determine; as my father, while I was yet young, was seized with the epidemic spirit of emigration to Kentucky, or the west, which prevailed at that time, and kept him in an unsettled state during his life. Often he determined to make a permanent residence west of the Alleghany, and yet he was unwilling to expose himself and his family to the cruelty of the Indians; waiting in uncertainty for peace, until he became too old and helpless to undertake an enterprise of such magnitude.

I make these remarks with a view to discourage my children and friends from indulging such a restless and discontented disposition; which destroys mental, social, and domestic comfort. "As a bird that wandereth from her nest, so is a man that wandereth from his place." . . .

Immediately after my conversion, with the consent of my father and mother, I erected a family altar, and "called upon the name of the Lord" in our house. Though I wept and trembled under it, I endured the cross, being satisfied with the constant conviction that it was my duty. I then learned, and still find, that "it is good that a man bear the yoke in his youth." "But why did not your father, who was a Methodist, pray in his family?" He complained of his want of gifts, and so shunned the cross. After this, for some time, I prayed in families that desired it, and assisted my teacher in prayer meetings at the school; for at that time the influence of religion was general among the scholars, and our play time (so called) was spent chiefly in singing and praying. These were days in which the Lord God omnipotent reigned among "young men and maidens, old men and children," white and coloured. Soon my burden was increased, for my assistance was demanded in the public prayer meetings, and I thought it better for me to stay away, than injure so good a cause by my feeble performances.

But there was one thing which grieved my soul, even while the "brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, were striving together with me in their prayers to God." In order more conveniently to attend my school, I boarded with a gentleman of talent and fortune, to whom I looked up for instruction and example, as a child to a parent; for he, his wife, and several of his children, were professors of religion, and members of the Methodist church. But, alas! he was secretly living in habits of daily intemperance, "making clean the outside" before his religious friends, "while inwardly he was full of wickedness." O my children and friends, "touch not, taste not, handle not," the unclean thing; this abominable thing which the Lord hateth: for "drunkards shall not inherit the kingdom of God." This unfortunate man was expelled from the society, and nearly accomplished the religious ruin of his whole family. In this family I prayed daily, again and again ready to faint under my load; but God gave me sufficient grace for this time of need, and I held fast whereunto I had attained. What added to my distress was the apostasy of my teacher, who, immersed in pleasure, left the school to my care; but my trust was put in the Lord, and I never for a moment supposed religion less efficacious and valuable, because my friends had renounced it. "Before my Father in heaven, which seeth in secret," my hungering and thirsting soul was "filled with righteousness."

About this time some of my friends were impressed with the belief of my call to more active and general duty in the vineyard of the Lord. They spoke to me about exhorting; but so weighed down was I with the load, that I considered it intolerable. They urged the will of God,—the call of the church, and my duty. I "asked counsel of the Lord," for I desired to do his will in all things. "O Lord my God, I am but a little child: I know not how to go out, or come in. And thy servant is in the midst of thy people, which thou hast chosen. Give therefore thy servant an understanding heart." "O my Lord, send I pray thee by the hand of him whom thou wilt send." It was a cross to unite in social prayer with my friends and neighbours, and must I stand in the great congregation? My friends were not satisfied, and put it to the test of experiment. The circuit preacher having appointed a watch night, they induced him to call on me for a "word of exhortation." Of this I was aware before the meeting began, and by going late, and hiding myself, I supposed to escape. In this fancied concealment I sat and listened to an insipid sermon, which was no sooner concluded than the preacher called for me by name. This so affrighted me that I sat down upon the floor; but he continued calling, until an acquaintance answered that I was there, and a friend led me to the table, where, with trembling and weeping, I exhorted. This was the beginning of my ministry.

At this time there were several openings to enter into worldly business; but one of my companions, and several years older than myself, deterred me. He had become a travelling preacher, and wishing to attend to some other concerns, asked me to *stand in his lot*. I did so; and when he located some time after, he gave me his pocket Bible, and desired me to take his place in the field of labour. I began to travel with Philip Cox, an Englishman, to be instructed in the work of the ministry. Both these brethren encouraged me, and the latter treated me with as much affection as a "father his own son that serveth him." From him I never received a sour look, or a tart reply; but was taught the plan of salvation with clearness and wisdom. In our course we met Bishop Asbury; and brother Cox said to him, "I have brought you a *boy*, and if you have any thing for him to do you may

set him to work." The bishop looked at me for some time. At length, calling me to him, he laid my head upon his knee, and stroking my face with his hand, he said, "Why, he is a beardless boy, and can do nothing." I then thought my travelling was at an end. However the next day we went to hear the bishop preach. As soon as he could procure an interview with me, he informed me that he would accept my services, and directed me to bear a letter to Daniel Asbury, who was forming a circuit on the head waters of the Catawba and Broad rivers, in North Carolina, about 300 miles from where I then was. When he had finished his concise directions, he turned away to pursue other duties. I was astonished and *staggered* at the prospect of this work; but resorted to my tried friend, brother Cox, who animated me with his advice and directions; and I set off with his benedictions and *the blessing of the Lord*.

At this time, and under these circumstances, I began my itinerancy; in the morning setting out, and knowing not where I should lodge at night; often staying with irreligious persons, who inquired my name, residence, destination, and the object of my journey. The last question was the hardest of all. To inform these careless people that I was a preacher, a *Methodist* preacher! a heretic and deceiver in their eyes, this was to call forth frowns and persecution. In this way I began, continued, and ended my journey; comforted and sustained by *Him* who was the greatest stranger in the world. And I might have been called *Gershom*, for, like Moses, "I have been a stranger in a strange land." When I "remember all the way the Lord my God led" me in that dreary journey, (the first of any length I ever took,) I adore the hand which led me, and the right hand which preserved me.

On reaching the desired place, and announcing my business to the persons to whom I had been directed, I found an asylum in the bosom and houses of friends, and a momentary respite from toil of body and anxiety of mind. After a few days' rest, I commenced my regular round on the newly formed circuit, which embraced a vast tract of country, and some of the most stupendous mountains in North America. The toil of climbing these mountains, the wisdom necessary to address people who were confirmed in their Calvinistic tenets, and a sense of my insufficiency for the work, weighed me down, and I determined to relinquish the enterprise, and return to my friends in Virginia. Under these impressions I was induced to engage as the teacher of a school which was to commence as soon as possible. In this way I hoped to earn money enough to carry me home; for in those days, and among this people, it was an honour to preach for nothing and find yourself; that is, the hearers supposed they honoured the men who were, in their estimation, *noisy deceivers and madmen*, by hearkening unto them. But to my inexpressible astonishment and mortification, when I had gone round the circuit, and reached the neighborhood in which the school was to have been opened, I learned from the friend to whom I had entrusted the management of the business, that my colleague who was an experienced Christian, and had preached the gospel for some years, had pronounced a general anathema upon the whole concern, and charged him, at the peril of his salvation, not to encourage me in any way to leave my circuit, urging that the whole was a device of Satan upon me to stop my course. This frustrated all my designs. Besides, he left word that he should announce my appointments. In addition, my clothes were almost worn out, and my money was expended; so that I could not go home with any credit. These things urged me on. I saw the snare into which I had well nigh fallen, and ab-



horred the idea of relinquishing my post dishonourably. When a man is charged with a duty involving high and holy responsibilities, he should "stand fast," though he even suffer and die in the discharge of it. My physical necessities, combined with mental convictions, were made instrumental in compelling me to take up and sustain my cross.

In this state of things I continued my course, wondering how the people could bear with my weakness, and adoring the Lord, who "comforted *me* with the exceeding comfort of the Holy Ghost," and poured out his Spirit upon those to whom I ministered, causing his work to prosper in my hands. Methodism in the circuit had to press through crowds of opposers, but God made his word

"Like mighty winds or torrents fierce," bringing many out of "*darkness that may be felt*," into marvellous light; out of miserable bondage into "glorious liberty,"—and out of bitter distress into unspeakable happiness!

Here let me mention a circumstance which made an indelible impression on my mind. Finding that my gifts and acquirements, as I thought, were not adapted to the class of people among whom I laboured, I wrote to Bishop Asbury, desiring him to remove me. To this he replied, in a pleasant and affectionate manner, saying, "it was *good* for me, and all others, *to bear the yoke in youth*; that itinerant labours must be hard if properly performed; and that it was better to become inured to poverty and pain, hunger and cold, in the days of my youth,—that when I was old and gray headed the task would be easy." This reasoning satisfied me, and since then I have submitted to my appointments cheerfully.

The time of my departure from this circuit arrived, and I started for conference, to learn the pleasure of my brethren respecting me. When I reached the place, information had arrived that Bishop Asbury could not attend for some days. The young men were sent to different circuits to labour until they should hear from the conference, because no business would be done until the bishop came. The elders sent me toward home, and this reconciled me to my lot. We hastened to our places. No time was to be lost in those days, when we had the vigilant Wesley, Coke, and Asbury, for examples. Did the world ever, since the days of our Lord and his apostles, produce three men, whose souls were more deeply imbued with missionary zeal, and who accomplished more missionary labour? Their charity was restrained only by "the farthest verge of the green earth;"—and as it is impossible to bound the boundless love of Jesus, and limit his illimitable compassion, so the love of their pious souls,

"Took every creature in, of every kind."

A thousand victories inflamed them to strong cries, and still stronger exertions. Others were contented with a few hard-earned conquests. They fully acted on the spirit of that fine sentiment of a heathen general, who is said to have thought *nothing done, while there remained any thing to be done*.

[It is not exactly clear to what circuit the bishop alludes in the preceding paragraphs. It appears from the general minutes that he was received on trial, into the itinerant connexion, in the year 1790. For that year he was appointed to Pamlico circuit, in North Carolina, as the colleague of Henry Ledbetter,—Thomas Anderson being "*elder*" of the district. It seems, consequently, to have been in 1789, the year preceding, that he commenced travelling with Philip Cox, who, for that year, was a travelling "book steward." John Dickins was then the general "book steward," and stationed in Philadelphia; for at that period, the business being small, the general book steward was stationed as other preachers. In 1789, Daniel Asbury was appointed to the cir-

cuit then called "Yadkin," with instructions, as appears, to form a new circuit on the head waters of the Catawba and Broad rivers, along or toward which, it is presumed, the Yadkin circuit extended, from the head waters of the Yadkin river. For in those days *circuits* embraced regions more extensive than some modern districts. And if we consider also the rugged mountains and strange people, the opposing doctrines and strong prejudices, among which this "beardless boy" was sent by Bishop Asbury, to aid Daniel Asbury in forming a *new* circuit, in such a new country, it will not be surprising that the youth, three hundred miles from home, was "staggered" at difficulties and toils which might have appalled even a veteran. Such were the schools in which "our fathers" were trained. The firm but affectionate course of his colleague rallied and confirmed him in the path of laborious duty, from which he never after indulged the thought of swerving, while health and strength endured. The first regular circuit to which Bishop George, in his own memoir, mentions his having been appointed, was Caswell, which appears from the minutes to have been in 1791.]

*The Methodist Magazine*, 1830, Vol. 1

## V. Autobiography of Dr. Conaro Drayton Smith VI. Report of Committee on on Methodist Usages 1837

Conaro Drayton Smith, eighth son of Samuel and Mary Smith, was born in Buncombe County, N.C. April 1st, 1813. My grandfather, Joseph Smith, was born on the eastern shore of Maryland, April 1st, 1730. He was of English descent. My grandmother Smith, whose maiden name was Rebecca Dath, was born in the same neighborhood, April 1st, 1730. She was of Welsh blood. They grew up and were married in the section of their nativity. In 1765 they moved to North Carolina. During the journey my father was born in a public Inn, in Albemarle County, Va., August 20th, 1765. When my grandmother was able to travel, they resumed the journey and settled in Hawfields in Guilford County, where they lived when the battle of Guilford court house was fought. My maternal grandfather Daniel Jarrett, was born in Lancaster County, Penn., Dec. 18th, 1747. He was of English blood. My grandmother Jarrett, whose maiden name was Catherine Moyers, was also born in the same county and state, Feb. 9th, 1753. She was a German woman. They were married October 25, 1772. They, also, shortly after their marriage, moved to N.C. and settled in Cabarrus County. There my mother, Mary Jarrett, was born June 23rd, 1775. Soon after the close of hostilities between the whites and the Cherokees, the two families drifted across the mountains and settled in Buncombe County. As early as some time in 1796 my father and mother were married in Asheville, and settled three miles west of the town.

The Tennessee valley, now Macon County, was acquired under the treaty of 1817-1819. My father determined to move into the newly acquired territory, and in the winter of 1819-20, he went to the valley and purchased an Indian improvement. Leaving my eldest brother in possession he returned to Buncombe. In Feb. 1820 he, with a neighbor, took more cattle and hogs out to the improvement and took me along to ride the horse. Leaving me with my brother, he returned to make the final move, which took place in April. During the summer (1820) a survey of the lands was made,

and in Sept. following they were sold at public outcry to the highest bidder, at Waynesville. At that sale Samuel Smith purchased what was known as the Tennessee towns, now Smith Bridge. There I was raised to near manhood on the farm. Like most other purchasers it required all that could be made on the farm and by stock raising to pay the state for the lands purchased. In circumstances like these, educational advantages were quite poor. The immediate community, however, was made up of a substantial and rather intelligent class of farmers, who kept up good subscription schools during the fall and winter, to which the boys and girls were sent. In these schools I received all the education I ever had under regular teachers. My father, however, had a small library of useful books. These books were eagerly read, besides usual studies in school. I remained on the farm until March, 1832, when thru my father's influence, I went to Carey River, then in Buncombe County, to clerk for Smith and McElroy, who were engaged in the business of general merchandise, making the collection and manufacture of green ginseng root, a specialty. The five succeeding years in the employment were busy years indeed. The operations of ginseng were thru what is now Madison, Yancey, a portion of Buncombe, Mitchell, Watauga, Ashe and Alleghany Counties, N.C., and along the northern spurs of the Iron Mountains, the Roane and the Yancey bald in Tenn. The last year I was with Smith & McElroy (1817) the amount of green ginseng root collected and handled at the factories was something over 86,000 pounds. This yielded about 25,000 lbs. of choice clarified root, which was barrelled and shipped to Lucius & Heylin, of Philadelphia, and was designed for Chinese market. Meantime Yancey was created and John W. McElroy was elected first clerk of the Superior Court for said county. He made me his deputy and I did a good deal of office work. In 1836 at a camp meeting held at the Caney River camp ground, by Charles K. Lewis the preacher in charge of the Black Mountain circuit, I professed conversion and joined the Methodist church. In the following June, at a Quarterly Conference held at Alexander's Chapel in Buncombe County, I was licensed to preach by the order of the conference. Thos. W. Catlett being P.E. Having been recommended, I attended the Annual Conference which met at Madisonville, Tenn. in Oct. 1837, where I was admitted on trial into the Holston conference, bishop Morris presiding. Thru the urgent solicitation of David B. Cumming P.E. of the Lafayette dist. I was assigned to that conference as junior preacher under Daniel Tayne, to the Lafayette circuit. (no. Georgia then belonged to Holston.) With the commencement of the work of a circuit preacher I applied myself to books with a view to improve my education and acquire a fund of knowledge suited to the work of a preacher having to deal with the masses. Whatever, therefore, of education and information I possess is the result of personal effort unaided by collegiate instruction and training. This has been a life work. Indeed there has scarcely been a day during my life when I have not put forth some effort to add to my general store of knowledge and mental culture. I regret to say, however, that the results of this habit of thought and research, have not accomplished as much as it ought to have done.

I might have made myself a much better scholar than I am; and might have had a larger score of general and scientific information than I possess. I, indeed, have ever felt the disadvantage of not having an early classical and scientific training and yet I doubt if my personal work would have been more successful with it. I learned at an early day that the art, or power, or whatever you please to call it, of win-

ning souls to Christ did not consist in depth of scholarship, in cultural gesticulation or rhetorical flourish, and yet I have ever been an intense admirer of good clean-cut English. I do not, however, mean to disparage good rhetoric and eloquence. But I do mean to say that there is no true eloquence without truth told in words that burn. The eloquence that wins souls to Christ is the eloquence of the heart. It is what the school men call "Nacetur non fit"—NATURE NOT ART. When all the nobler impulses of the heart are touched and mellowed by the love and presence of God, they invest good English with the highest characteristics of eloquence in the utterance—the power to win. I also learned from experience and observation that earnestness, with education and without, is essential to eloquent and successful preaching. When the whole heart of the preacher is intensely earnest in his pleadings with sinners any one familiar with good English will have no trouble in finding proper words for expression. It is while playing tricks with studied rhetoric that the preacher finds trouble in getting at the right word.

I never was famous for getting up what would be called fine sermons. For want of capacity and tact in that direction I had to rely on other means for success. Having undertaken to interpret the Scriptures, I endeavored, from the outset, to cultivate directness and earnestness, and whatever of success I have had in my ministry is due to that method. I believe the reader will pardon me for relating the following incident because it happened to me as a source of encouragement at a time when I was under a cloud in my own mind as to my ministerial usefulness.

While traveling as a college agent in southwest Virginia, I preached a sermon at a certain church. There was something about the service which caused me to remember the place, the text and the surroundings. Thirty-three years after this occurrence I met a gentleman in the state of Georgia. During conversation, he asked me if I remembered preaching at the church referred to many years ago and if I remembered the text I had used to which I gave affirmative answers. He said that he was present during the delivery of that sermon, that he had never forgotten the text and that he believed with a little study and practice he could repeat half the sermon. I attributed this to directness and earnestness in the discussion of the subject I had in hand.

In 1838-9 I traveled the Lebanon circuit. I averaged a sermon for every day I was on the circuit, and went to conference spitting up blood—some told me I would not live a year longer. In 1839-40 I served as agent for Holston college, located at New Market, Tenn. In 1840-41 I travelled to Wytherville circuit with James Atkins a junior. The circuit extended at the time from Mt. Airy to the mouth of Back Creek, on New River below Newbern 11 miles. In 1841-2 I was in charge of the Jonesboro circuit. That was the most eventful year of my life. Mr. Hicks had a severe spell of fever in the fall of 1841, and was reported unable for work. In May following he reported himself effective and was sent to aid me on the Jonesboro circuit. Our work was blessed at every point and during the year we added to the church nearly 800 members. The fourth quarterly conference was held at the camp meeting of Brushy creek camp ground, the present site of Johnson City. At that meeting two persons were instantly killed by electricity during divine service. It was the hour of Sunday night service. Rev. Wm. Milburn had closed a sermon full of pointed appeal to sinners, and quite a number had come into the altar. The atmosphere was heavy and murky: it was densely cloudy with frequent low rumbling of thundering, lightning was very frequent and seemed to be at the very surface of the earth. Three young persons were



standing in the door of a tent, (framed building) not exceeding 20 feet in rear of the pulpit. They were Miss Mary Taylor, sister to the late Rev. Dr. Nathaniel G. Taylor of Carter County, Tenn., a young Mr. Miller, a son I think of a Dr. Miller of Rutherford or Cleveland County, N.C. The young gentlemen were students of Washington college at that time. Miss Taylor was leaning the right side of her head against the door post of the tent, near which stood a scrubby Spanish oak 30 or 40 feet high, with a diameter of 12 to 15 inches. The two young gentlemen had their arms thrown about each other, with Gallispie in the middle, whose right arm touched Miss Taylor. They were all three watching intently the exercises in the altar. A bolt of lightning struck the door post against which Miss Taylor was leaning, not exceeding 2½ feet above her head, splitting the post down to her head. It passed thru Gallispie on to Miller and thence carried off by the surface. Miss Taylor, who fell at the feet of her brother, N.G. and young Miller were instantly killed, while young Gallispie, tho terribly shocked, amongst whom were Dr. F.L. Reid on the Raleigh Advocate, who was at that time a student of Emory & Henry College. The whole surface of the encampment was impregnated with electricity. Persons at remote points in the tents were slightly shocked. The congregation proper was a large one for night service. The seats under the large shed were pretty well filled. The ground was a little ascending from the pulpit. After 3 or 4 seats back from the altar the people who had been seated a good while were standing and still further back they were standing upon the seats, the whole presenting the appearance of amphitheater. When the explosion occurred that vast assembly sank down to the seats with one universal scream, for they were all more or less shocked. I was standing about the middle of the altar conducting the service with the penitents. I was shocked in the feet and nearly thrown to the earth. In a few minutes the news was all over the encampment. Every face seemed awe stricken and expressions of suspense in regard to the work of the subtle messenger. The news flew over the county with wonderful rapidity, and by the hour of divine service next day persons had arrived from Blountsville, Kingsport, Jonesboro, Elizabethtown, etc. Dr. Samuel D. Patton, who was the P.E. at the time, preached what was no doubt the sermon of his life. He used as the text the last three verses of the 33rd chapter of Exodus. For profound mortal philosophy as it stands related to God: for clear and forcible argument, showing the solidity of the foundation on which the believer stands and the source of his refuge and safety in the hour of danger, and for broad and lucid discussion of the hidden wisdom and uses God makes of providence in the economy of his divine administration. I have never heard that sermon excelled. It came in great flashes of light that startled and rounded up into periods that thrilled every nerve and emotion. It was one of those grand productions of the old pioneer calvary brigade of Methodism which is lost to the church forever.

In 1842-44 I was agent for Emory & Henry College. Those two years I traveled over a considerable area. My chief work, however, was the collection of old subscriptions to the college and bills due for board and tuition of students. Twice during my agency I visited the female school at Salem with a view to inform myself of the Moravian methods of education. During one of my trips into N.C. I visited Rev. Jones Reed who had two sons at Emory & Henry, and on his suggestion we rode to Greensboro, and put up with Geo. W. Nendenhall from whom I learned the status and prospects of Greensboro Female College to which young institution the

N.C. Methodists were looking with a good deal of interest. My object was to get information about plans and methods of establishing educational enterprises.

In this connection I wish to state a few facts in the history of Holston conference ventures in the field of educational work. In the early days of the conference the Methodists were carefully excluded from control or even participation in the management of the academies within her borders. The East Tennessee University was in the hands of the Presbyterians. Then there were the following Presbyterian colleges: Maryville, Greenville, Washington College and Tusculum academy. The Methodists had no school at all within the conference. The Methodist young men who were striving to get an education complained that their college studies were very much interfered with by the bigots and proselytes who were always prominent in those colleges. It was therefore in self-defence that the Holston Methodists, though poor and ignored in all the stations of public house and trust, undertook to build a school of collegiate grade, where their sons could pursue a collegiate course without that perpetual annoyance to which they otherwise were subjected. The first effort was practically a failure in Holston college at New Market and by removal at Strawberry Plains. Emory & Henry succeeded better, but under many difficulties. It educated teachers and the lever began to work. Now Holston conference has a greater number of colleges, male and female, than any other conference in the church, besides quite a number of dis't. high schools, situated so as to cover her territory, and diffuse the spirit of education thru the whole mass of the population. But what of the colleges which fought the Methodists with so much spirit. The site of Greensboro college has been covered with clover fields for forty years or more. Tusculum became a college, but never attained distinction, and if it has any active life at all I am not aware of it. Washington has never had more than a nominal existence in an educational power, and Maryville, with it's theological department, and all, has passed away and the university at Knoxville is a state school. So upon the Holston Methodists devolve the chief responsibility of educating the masses within her territory. And it must be said in justice to her schools that they are not sectarian, yet they will protect the Methodist youth as far as practicable from the hord of proselytizers who infest the land. God help the right.

In 1844-45 I traveled the Wytherville circuit the second time. The only incident of that year worthy of special mention occurred at the Thornsprings camp meeting, which I held shortly before the close of my year's labor. Five young men were converted at the meeting, who became preachers. One became a member of the Baltimore conference; one likewise of the North Carolina conference and two of the Holston conference. The fifth one remained in the local ranks. I was assisted part of that year by the beloved Wiley B. Winton who was on the supernumerary roll that year. It was a delightful year with peace and prosperity in the church.

In 1845-46 I had charge of the Athens station. The year was full of pleasant work. I made there some warm and valued friends, whose friendship I never lost.

In 1846-47 I was sent to the Rogersville circuit. During that year I saw some run down appointments revived and prosperous in church work. That fall on the 21st of Sept., 1847, I was married at the Middle Brook paper mills, near Knoxville to Margaret R., daughter of Capt. Marcus D. Bearden and granddaughter of John Cocke of Grainger county, Tenn. At the conference that fall, I was appointed P.E. to the Rogersville dis't. After one year the district was divided and the

Greenville district was formed, which I served as P.E. the two succeeding years 1848 & 1850. I was a member of the general conference which met in St. Louis in May, 1850. Cholera made its appearance in the city and several members of the conference were attacked by it. There was, however, but one fatal case among them, that of the Rev. Isaac Bornig of the Georgia conference. I was very unwell myself, but on my return home I recovered sufficiently to attend to my district work. The fourth round was one of camp meetings and very heavy work. The last of the second was at Stone Dam in Green county. The following is a sample of the work of that fall. At the usual sabbath forenoon service I administered the sacrament of the Lord's supper. By request the hour of 8 o'clock p.m. was appointed for the baptism of some children. I opened the baptismal service at the hour appointed and, as was customary with us, invited all wishing baptism as adults or for children to the altar, and before leaving the altar administered the ordinance to 45. This added to the sermon and sacramental service was a great strain upon my physical and nervous system. Father Elkin was the preacher in charge. I induced him to preach at 11 a.m. on Monday—I told to give them a good warm farewell sermon, which he did in all the fervor of his rich Irish brogue. I quote the following unique passage about the closing of the sermon the last sentence of which was pronounced with great vehemence and earnestness. He said:

"My friends and brethren I have been with you this year in word and doctrine and served ye to the best of my skill and ability, and so on, and now I am going to leave you, for we all going up conference in a few days, and so on, and I want to give ye a good piece of advice before I leave, and that is that ye attend to your business and let other people's alone and so on.

"I will tell you what I mean by your own business, that is that you attend your own meetings, which some of you don't do, and so on.

"I know some of you young people in the Rheatown circuit, and instead of attending your own preaching and your class meetings, when Sunday morning comes ye bounce upon your horses, and away ye go, traipsing all over the country on the Lord's day, and so on, and that it is, that when ye are traipsing around ye hear a great many false doctrines preached, and so on.

"Yes ye hear it time and again that when ye are once in grace ye are always in grace, and so on.

"Yes, yes, ye hear it from one end of this great valley to the other, and from mountain to mountain that when ye are once made sheep ye can never be unsheeped, and so on."

The result of ill health in the spring and the excessive heavy work of the camp meeting season was that I went to the conference at Abington that fall completely broken down. After consultation with an old friend—a physician of character and experience—I surrendered the district and took a supplementary location. That relation which contains no pecuniary provision whatsoever for that class of preachers, I had to go to work at something for a living. My father-in-law was kind enough to put me on one of his farms and I followed the plow for three years. In fact, I accepted the agency for the American Colonization society for the state of Tennessee, and sent to Liberia two families of emancipated negroes, the Gecrin negroes of east Tennessee and the Douglas negroes of Franklin, middle Tennessee.

Having had from an early day a taste for mineralogy and geology and believing that the geologic history properly interpreted harmonized with the Mosaic account of creation, I gave those subjects some attention thru my whole active min-

isterial life and acquired some knowledge of them. During the year 1854 I made some expert mineral explorations in north western Georgia, south east Alabama, and the Corral and Grayson counties in south west Va. During the examinations which were made chiefly for copper I discovered Molybdenic Ocher in Herd county, Ga. During these years my health was gradually failing, and finding the limestone water of east Tennessee unfavorable to my health, I returned to the mountains of western North Carolina in a state of physical prostration. I purchased a small farm and settled down upon it. And while I have made farming the chief means of supporting my family, I have devoted a good deal of my hours to the study of geology and mineralogy. On my return to the mountains I struck out with pick and hammer and books in good earnest amongst these grand and beautiful mountains, resolved to know their geological structure and mineral resources. Thus associated with nature in all its unmutated beauty as seen in its noble forests and charming scenery, and using the pure cold water which comes gushing from the old crystalline gneiss, and drinking in the delicious and intoxicating mountain air together with the pleasant mental labors I recovered a reasonable degree of health. These branches of science are eminently kindergarden in their character. They are indeed objective and cannot be practically understood without specimens before the eye, and even then the study of specimens in the cabinet or lecture room cannot attain the readiness of accuracy in recognition which the field affords for comparison.

During my residence in the North Carolina mountains I have done a great deal of expert work in the territory embraced in portions of Alabama, Georgia, South Carolina, North Carolina, Virginia and Tennessee. After an exploration of the gold bearing zone from South Carolina into Alabama, I in connection with Mr. J.R. Dean and Prof. John B. Mitchell, located the first hydraulic works for gold washing ever located in Georgia in the Nacoochee Valley, White county. I discovered corundum near Dudleyville in Tallapoosa county the first ever known in Alabama. I also discovered corundum in Georgia on the lands of Dr. Bersley in Troup County at Gainesville, and on the lands of Dr. Wills County, and in several places in Towns and Union counties. I discovered corundum at Buck creek, on Shooting creek at various places, and several places on Lick Log Creek in Clay County, N.C. I made the discovery of corundum at a number of places in Macon and Jackson, at Halls in Haywood county, in Madison, Yancey and Mitchell counties, N.C. I was the discoverer of massive Monazite in Madison County. I shipped the first corundum from Macon county to J. Morton Poole & Co., Wilmington, Del. that was ever used in the arts from North Carolina. In these discoveries of corundum, and calling attention to it, I introduced an article to the American people of great value in the mechanical arts and of much scientific interest to the mineralogists. So in this matter I have rendered a beneficial service to my race and generation.

When I commenced my geological explorations of the North Carolina mountains, the fifth edition of Dan's mineralogy contained in the catalog of American localities of minerals given by states and counties, only the following in the counties of N.C. west of the Blue Ridge. Ashe county malachite, chalcopryite 2. Buncombe county corundum (from boulder) margarite, corundophotite, garnet chromite, barite, flourite, from ores, oxyd of manganese, zircon 10. Henderson County zircon, sphere 2. Jackson County alumen, serpentine, chronite, Genehite, chysolite, talc 6. Macon County chromite 1. Cherokee County iron ores, gold, corundum, galinite, rullite 5. Yancey county iron ores, amicanthus, chromite 3.



There were only six counties represented and the whole number of minerals credited to trans-mountain North Carolina amounts to 27. Allowing for repetition of stone of the species, and it appears that this great mountain domain was only credited before the world as having 20 mineral species. I went to work and prepared a catalog of minerals and mineral locations which I sent to Prof. Dana with a request that it be added according to counties in the next edition of his work, which he answered me he would most cheerfully do, but there was never another edition with that featured issue, while I hoped incidentally to be somewhat remunerated for my work, but my chief object was to contribute something to the cause of science, to add to the industries of my native state, to benefit the mechanic arts, and to induce the building of railroads thru every available pass, to carry out the valuable materials stored away in these mountains, for the use and amelioration of my fellow men. I hope that thru these years of labor and toil while I have not realized much pecuniary benefit, I have contributed something to the betterment of the world.

The more I see and know of geology and minerology the higher and more exalted have become my conception of the skill and wisdom of God who created and beautified the earth as the place of man's probationary residence. The geologist who reads and interprets it in any other light is wantonly perverse and finds infidelity in the geologic minerals, because he instinctively craves a refuge from the responsibilities of his own conscious evil nature. Indeed is the innate infidelity of the heart, the instinctive desire to shun accountability for personal deeds that prompts and promotes the infidelity of the head; hence the false interpretation of the geological records in the interests of the heart already in rebellion. I have no hesitancy in affirming that the six geological ages harmonize with the six periods (for that is what the word day indicates) of creation recorded by Moses. I have felt in all my geological pursuits that there was nothing at variance with my convictions and vows I had as gospel minister in geological science. For, according to my analysis, Moses laid down only two great propositions: first that God created all things, and second that he did it by periods. Here comes the rock book, in which there can be no interpolations of alterations by human hand to support and vindicate the Mosaic records. It is on this account that the infidelity of the present time has undertaken to ignore the Mosaic authorship of the book of Genesis and to deny its inspiration. This is certainly a very summary manner in disposing on the authorship and work of creation. Those however engaged upon this attack upon Moses as the friend and inspired servant of God, claim great scholarship and powers of penetration such as the world never saw before. But scholarship that reads evidence backwards is not to be covered.

During the fifty-six years of my ministerial life, I met with quite a number of persons who had, in their own estimation just discovered that the Bible is a fiction and Christianity a failure, and yet as the years passed by, Bibles increased and Christianity scored its annual triumphs in millions of converts. In every instance where the church held fast to prove the gospel doctrines and wielded the sword of the spirit, the battle flag of the cross waved in glorious triumph over every contested field.

The best and only trustworthy antidote ever employed against infidelity consists of the truths and doctrines of Moses and the prophets. Christ and his apostles, the doctrines of the fall and human depravity, of redemption thru the blood of Christ, justification by faith and regeneration by

the power and agency of the holy spirit. I heard the Bishop Morris relate the following incident illustrative of the power of the gospel and thinking it admirably suited to the case at hand, I reproduce it here.

During the great and extraordinary religious demonstration which swept down the valley of the Ohio about the year 1800 in which persons were stricken down by an extraordinary power and had strange exercises, such as the jerks, while others were helpless with overwhelming convictions for sin. This strange power was no respecter of persons, but struck all classes. At a campmeeting held at some point in Kentucky, there was a certain doctor, who, on account of his self important philosophy was surrounded by a group of admirers. They usually kept themselves about the outskirts of the encampment, discussing the strange things occurring in the congregation. The doctor said it was downright priest craft and a stupendous imposition upon human credulity. And now, boy, said the doctor, when they begin to fall just let me know and I will show you how to raise them. About the close of the sermon persons tumbled on the right hand and on the left. One of the doctor's detectives came running to the group in a flash, of which the doctor was the central figure, and said, come doctor, come, they are falling now. The doctor lead on and the alarming troop followed. Entering the central aisle the doctor moved down towards the altar with bold and firm step. Just before reaching the altar, he thrust his thumb and finger to a vial of ammonia. Just at that juncture the same power met him and then down came the doctor. The little band who had followed at the doctor's heels to witness the exposure fled and scattered in consternation, leaving their chief to his fate. The sequel was, that when the doctor got away from that altar he was a converted man and shouting the praises of God.

Another and similar incident which occurred about the same time, I heard related by Rev. Thos. Stringfield on a certain occasion. A wealthy widow lady and a neighbor, a gentleman and of wealth were on their way to a camp meeting. Both were superbly mounted, each riding an elegant and favorite horse. They were discussing as they rode along the strange power which produced such extraordinary effects upon many persons. Finally the question was suggested back and forth in a jocular and bantering spirit supposing either of them should fall under the singular influence. Finally the lady said if I get down you may have my horse, and not to be outdone in gallantry the gentleman made a similar pledge. On arriving at the encampment, when to the congregation they separated, for men and women sat apart in those days. The services went on, excitement prevailed, people fell here and there, some mute and helpless, others crying out for mercy. In the din of battle, for such as it was as the enemies of the aliens fell before the Lord's hosts, out among the gentlemen a manly voice was heard, "take the horse, take the horse, take the horse". Over on the other side amongst the women, was heard a woman's voice, "take the horse, take the horse, take the horse."

These exclamations were for the time being a profound mystery but after confessions and explanations solved the mystery.

I have reproduced these incidents to show that God will not submit to be mocked. The world is full of this sort of vindication of the divine veracity. Where the issue is squarely made God never abandons his fortifications of truth to the enemy. Nor is it incredible that he who "hath on history and on his thigh a name writte, King of Kings and Lord of Lords" should in vindication of his supremacy, strike down human audacity and the scoffers at his name. I am no relig-

ious pessimist, how dare I be with the King, invisible, immortal staring me in the face, "lo I am with you always even unto the end of the world."

I have no fears as to the final triumph of Christianity. God will take care if Christians will take care of themselves. The Devil is very noisy about every apparent abscess. Whatever, however, it is ascertained that the woods are full of gospel artillery, his ministers beat a hasty retreat and are usually found entrenched behind some dilapidated fortification displaying, ostensibly, the banner of the cross but unfortunately for them they have not discovered that the banner has been turned heels upward. That sort of tactics has heretofore utterly failed and certainly cannot succeed to any great extent in this age of Christian progress.

Will this modern pseudo infidelity tell me why Martin Luther was not forcibly detained and executed at Worms when thousands of enraged Papists clamored for his blood in the streets. It was because the unseen arm of the Lord was thrown about him to shield him. And pray tell me why John Wesley and his friend, John Dela Fletcher, who fought the great battle, single handed and alone of free grace, spiritual regeneration and the witness of the spirit was not crushed out by the combined powers of antinomianism and regal prelacy, backed and supported by the monarchy and lead by the howling mob of laymen. Echo answers, why? For answer let me say, that the history, the growth, the efficiency in true gospel work and the leavening power of Methodism prove why John Wesley and his co-laborers were not overwhelmed and vanquished by the great odds against them. The salvation of the world and the church depended at that conjuncture of infidelity and ecclesiasticism, upon the restoration of spirituality to the church—a means to the doctrine of the new birth, in faith and practice, as it was taught by the Lord and his apostles. God was the author of the movement. He planned and led the movement and led that battle for truth and in the dispensation of his grace gave force and perpetuity to that great gospel revival which has won the highest honors on every field, planted the banners in every land, and which is to find its culmination in the universal dominion of the kingdom of Christ.

I have thought it proper, as outlined in the preceding suggestive remarks, to leave the testimonial of my faith in God and my confidence in the future and complete triumph of his cause as championed by the church. I do not undertake to say that the church will not have many a hard battle to fight in behalf of her glorious inheritance. The rank and file of her armies may possibly through false ideas of security, become poorly equipped for the hand to hand struggle. The magazines may be neglected, and the ammunition is allowed to deteriorate; camp discipline may fall into destitute and the bivouac be converted into scenes of rivalry and excess, and indeed the fortifications and intrenchments so essential to the safety of the army, may fall into disuse; yet I have the utmost confidence in the final outcome. God always has a reserved force which he throws into the breach to turn the tide of battle. The true followers of the cross can, with confidence, say to the enemy as did Abijah to Jeroboam, when they were about to engage in battle. "Behold God himself is with us for our captain." (2 Chron. 18:12) That pledge was enough, it foreshadowed the fortunes of battle.

FINIS

Burton Lyle, print, Franklin, N.C.

VI.

*Report of Com.  
on  
Methodist usages  
1834  
Marked V*



The Committee appointed on "Methodist usages" beg leave to report that they have taken this subject into consideration, and have elicited information from others; and the result of their investigation is, a conviction, that there are some departures from the usages of Methodism amongst us, of sufficient importance to arrest the attention of this conference; some of which we now present. And the first which we would notice is, sitting in our annual conferences with open doors; which according to the testimony of our Fathers in the ministry is a departure from ancient usages.

2. We find a manifest departure in our dress, both as to quality and following the fashions of the day; both among the preachers & members. Mr. Wesley, with all his income (which was considerable) would not allow himself to wear a "fin coat;" but among our preachers we ~~now~~ find both a fine and a fashionable coat. Some of our wives and daughters are also complained of for dressing too fashionable.

3. Preachers are not as particular now, as formerly, in enforcing the rule respecting the admission of strangers into class-meetings and love feasts. 4.<sup>th</sup> Many members of our church and even some preachers, are found going to shows & circuses, which is considered a departure. 5.<sup>th</sup> There is found to be a great lack of that plain, practical and experimental preaching which once characterized the Methodist ministry.

6.<sup>th</sup> Wearing the hat in the house of God, either in coming in, or going out, is regarded a departure and irreverent.

7.<sup>th</sup> Early rising so far as we can learn, once universally prevailed among the travelling preachers; but we are sorry to find that it is not so now. 8.<sup>th</sup> The cutting and combing the hair, after the fashion of the day, we regard as much a departure, as the cutting of the coat, and equally as exceptionable. And lastly, but not the least, we find that some of our young preachers are getting into the habit of gauding the ladies; than which, we regard none of the preceding a greater departure from "Methodist usages" or better calculated to wound our already bleeding Zion. We have no objection to a preacher marrying under proper circumstances and at a proper time: but this is quite another thing.

Although these are departures from "Methodist usages" of a serious character, and calculated vitally to affect our selves and people, as well as the community at large, yet taking into account our age as a conference, the peace and unanimity which has prevailed throughout this present session: and above all, a conviction that we all wish to be Methodists of the old stamp, we believe that these departures may be cured. We thus suggest for the consideration of conference the following.

Resolved, that we will individually watch our ourselves and one another in love, and try to conform in all the foregoing particulars, to "Methodist usages."

J. H. Battell  
J. Wilkeson } com.  
J. Bowman



## VII. Personal Papers of John Wesley Garland

The personal papers of John Wesley Garland (son of David), a wealthy and politically influential resident of Burnsville, have recently been made available to me through the courtesy of Paul Kardulis. They contain at least three documents which bear on the history of Methodism in Yancey, and are reproduced hereafter.

1. A receipt for \$5.00, "one half of his subscription to the M.E. Church," and dated May 4, 1840. It is signed by John W. McElroy (a merchant in Burnsville, and a Methodist) and Jos. (Joseph) Shepherd (an inn-keeper in Burnsville), "Supert." (Superintendents?). The reverse has the notation: "the commissioning (?) receipt for the meeting house." Presumably, this means that there is a financial campaign in progress to erect a church building.

2. A letter from Jehu R. Patterson (Methodist Local Preacher from Jacks Creek) to Lorenzo D. Poteet, dated Nov. 7, 1842. (Poteet is Garland's step-son; Jane Horton, daughter of Zephaniah, married (1st) James Poteet, and (2nd) J.W. Garland). It is of particular interest because of its mention of a revival which has just taken place on the Burnsville Circuit. Unfortunately, the edge of the letter has been lost. An attempt to restructure the letter is included.

3. A letter from the pastor, Turner Smathers, to John Wesley Higgins, Chairman of the Building Committee, dated Dec. 26, 1916. It concerns materials for the construction of the present building of Higgins Memorial United Methodist Church. Higgins is apparently the son of J.W. Garland.

*The Commissioning  
Receipt for  
The meeting house.*

*Burnsville May 4<sup>th</sup> 1840  
Recd of J.W. Garland five dollars the one  
half of his Subscription to the M.E. Church  
J.W. McElroy  
Jos. Shepherd depts*

A. Subscription Receipt

Bro. George S. Pott  
Baldwin Nov 7<sup>th</sup> 1842

Dear Brother I this day  
the opportunity of drafting a few  
communications through which  
will inform you when  
that they left me and my  
health and thankful to God  
and even which has been exercised  
and we do most sincerely  
hopes may find you enjoying  
They will also inform you of  
letter on yesterday the 6<sup>th</sup> of  
7<sup>th</sup> 1842 - which gave me great  
from you and to hear that you  
as well as you could. Continue to  
can be no doubt but you will  
that will qualify you for future  
and help you to grow in grace  
and to increase in the knowledge  
I now proceed to inform you  
your appointments gladly and  
in publishing them and also  
with you as far as may be  
I am now teaching a school on  
in Camp River Settlement I do  
time whether it can be with you  
but if no preventing providence I  
at Remedy Town and Camp River  
I am and probably in Burywood



Wen 1.1  
You requested me to meet you on the mountain as  
on come over which I would be happy to do  
it was in my power but as I shall be engaged  
school it will be out of my power at that  
I suppose but if I don't come you will pleas-  
ure have on Sunday night before meeting  
and I will go with you to your apto  
I suppose Disapprove it will be  
I shall be sure

153  
a inform you that we had a gliding  
winter campground which resulted  
of fifty seven members <sup>some</sup> of the  
citizens of the County and among them  
Wilson and his wife and which gives  
satisfaction. Mr. W. Patterson my Brother  
over to be a strong Methodist and  
ends being a student at the Ex. H.  
will you are aware that we have  
Heller this year on the Burnsville.

I soon to Preside over the district.

to take care of your Book which  
can get it and look for you  
at of the 27 of January 1843-

me to publish your appointment  
and as I promise to do so  
for you at my house so that  
there and as I would be glad to  
be in your company -  
conclude my letter by telling  
an trying to do the best I can  
I go back cause every where

You are not to be  
1843-1844

Beligent at your studies and continue to be  
 faithful in your devotions to God for his mercies  
 and grace to help you and your friends to be  
 faithful unto the end that we may all be so  
 happy as to meet in heaven  
 may the Great head of the Church  
 be with you my dear Brother and may  
 he give you grace to help you in  
 time of need, and should we never  
 meet in this world may we meet  
 in the bright fountains of Glory where  
 parting of friends shall be no more  
 when all the Redeemed of the Lord  
 shall live and Reign with Christ  
 ever more and sing the high praise  
 our Blessed Lord who do  
 our pardon on the tree and do  
 song of redeeming grace and sing  
 to all eternity ~~Glory~~ and may  
 our happy lot is the sincere prayer  
 your affectionate Brother in  
 Nothing more but Remains of  
 friends till death

Jehu R. Patterson  
 I am your  
 affectionate Brother  
 in Christ  
 your friend  
 till death



The following typescript is based upon The Rev. Jehu Patterson's letter. Clarifications are in parentheses ( ); conjectured restoration of lost line-endings are in brackets [ ].

Bald Creek, N.C. Nov. 7th, 1842

Bro. Lorenzo D. Poteet:

Dear Brother. I this day [take] the opportunity of drafting a fe[w lines of] communication through this [means which] will inform you when [...] that they left me and my f[amily in good] health and thankfull to God [for the ...]mal cear (care) which has bin exerc[ised] and we do most sincerely [hope that these] lines may find you enjoying [life].

They will also inform you th[at we received a] letter on yesterday the 6th be[...] 7th, 1842—which gave me great [...] from you and to hear that you [are doing] as well as you could. Continue to [...]. There] can be no doubt but you will[ [...] that will qualify you for a future [...]. May the] Lord help you to grow in grace [...] and to increase in the knowledge [of God].

I now procede to inform yo[u ...] your appointments gladly and w[ill help] in publishing them and al[---] with you as far as may be [...]. I am now teaching a School on [...] in Cany River Settlement. I do [not know at this] time whether I can be with you in [...], but if no preventing providence, I [will be] at Ramsey Town and Cane River [...] in] Jan. and probably in Burnsville [...].

You requested me to meet you on the mountain as [y]ou come over, which I would be happy to do [if] it was in my power, but as I shall be engaged [in teaching] school, it will be out of my power at that [time ...] suppose, but if I don't come you will please [stay at m]y house on Friday knight (night) meeting [...] and I will go with you to your appts. [...] supper. I suppose it will be [...] see for sure.

[...] inform you that we had a glorious [revival at the B]urnsville campground which resulted [in the addition] of fifty seven members. Some of the [...] citizens of the County and among them [were ...] Wilson and his wife and

which give [...] satisfaction Jas. W. Patterson, my brother [...] over to be a strong Methodist and [...] in] tends being a student at the E. and H. [college ...]nvill. You are aware that we have [been assigned ...]ller this year on the Burns-ville [Circuit and ...] Sever (Sevier) to preside over the District. [...] to take care of your book which [...] can git it and look for you [...]ht of the 27 of January 1843. [...] to publish your appointments [...] and as I promise to do so [...] for you at my house so that [...]ther and as I would be glad to [...] be in your company.

[I must ] conclude my letter by telling [you that I] am trying to do the best I can [for t]he good cause every where. Beligent (Be diligent?) at your studies and continue to be faithful in your devotions to God for his mercies and grace to help you and your friends to be faithful unto the end, that we may all be so happy as to meet in heaven.

May the Great Head of the Church be with you, my dear Brother, and may he give you grace to help you in e[very] time of need, and should we nev[er] meet in this world, may we me[et] on the bright froteers (frontiers?) of Glory wh[ere] parting of friends shall be no more; whar (where) all the Redeemed of the L[ord] shall live and reign with Christ [for] ever more, and sing the high praise [of] our blessed Lord who bo[ught] our pardon on the tree (cross), and (we shall) sin[g a] song of redeeming grace and cling (?) [...] to all eternity. And may t[hat be] our happy lot is the sincere pra[y]er of] your affectionate Brother in [Christ].

Nothing more (to be said) but to remain y[our] friend till death.

Jehu R. Patterson

The outside page, serving as an envelope, has:  
Bald Creek, N.C.  
Nov. 10th, 1842

Lorenzo D. Poteet  
Cedarville, Va.  
Recd. on the 19th day of Nov., 1842  
Lorenzo D. Poteet  
Emory and Henry College, Va.

# METHODIST CHURCH

TURNER SMATHERS, Pastor.

BURNSVILLE, N. C.

12/ 26/ 16.

Mr. J.W.Higgins, Chairman Bldg. Committee,  
Burnsville, N. C.  
Dear Sir,-

The following is the account of the material received from  
Mr.W.H.Gardner for the building of the Burnsville Methodist Church:-

146	pcs.	2x10-10	--@	16-2/3ft.	=	2433ft.
113	"	2x10-16	"	26-2/3	"	= 3013 "
35	"	2x10-12	"	20	"	= 700 "
57	"	2x10-18	"	30	"	= 1710 "
45	"	2x10-14	"	23-2/3	"	= 1055 "
56	"	2x8 -18	"	24	"	= 1344 "
72	"	2x8 -16	"	21-1/3	"	= 1536 "
66	"	2x8 -14	"	18-2/3	"	= 1232 "
116	"	2x8 -12	"	16	"	= 1856 "
66	"	2x6 -14	"	14	"	= 924 "
24	"	2x8 -10	"	13-1/3	"	= 320 "
5	"	2x8 -18	"	18	"	= 90 "
4	"	8x10-16	"	106-2/3	"	= 427 "
3	"	8x10-14	"	93-1/3	"	= 280 "
3	"	6x12-12	"	72	"	= 216 "

Total - - - 17,136 ft. @ \$20.00 per. M. =\$342.72

1080 sq.ft. green boards

276 " " bridging,

9037 " " Sub.floor & sheating,

1200 " " chestnut boards(not on bill)

Total - - 11,593 sq.ft. @ \$20.00 =\$231.86,

Less dressing 10,117 " @ 2.50 25.29

Balance,-- - \$206.57 -----= \$206.57

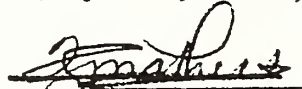
Less amount paid to Mr. Gardner in March, 1916,-Total - \$549.20

1916,----- \$200.00

Dec. 26th, 1916, BALANCE \$349.29

I am handing you on another sheet herewith a list of the pieces we still lack of having all the material. We shall want this at once. I suggest that you find out if we can get this material from Mr.Gardner at once, and if not, that you make settlement with him on this basis, and that we proceed to obtain the material from some other source as we can not cover the house till we have it.

very Truly Yours,

  
\_\_\_\_\_, Pastor,  
Burnsville Methodist Church.

C. Letter from Rev. M.T. Smathers



Petersburg Va  
July the 18 1863

Dear Father as some  
time have elapsed since I have  
from you I again take the  
the pleasure of dropping you a few  
lines I will inform you that  
I arrived here on the 12<sup>th</sup>

I have been in prison ever  
since the 3<sup>d</sup> day of May I was  
taken at the Batel of Chancelors-  
ville and sent to Washington  
here I remained untill the 8<sup>th</sup>  
day of July. In a few days after  
I was taken prisoner I took

Pneumony Fever I was sent to the  
Washington Hospital where I lay  
for some months I came as near

leaving this world as ever a  
man did to not I was unable  
to turn in my bed for some  
weeks I am now on the mend  
very fast and will git a  
funeral as soon as the doctors  
consider me able to travel I

will inform you that I am  
in a very bad condition I am out  
of money and has lost all my  
clothing in the Batel

G. L. Ray is with me in the same  
condition he has also had the

Feven and since has taken  
the Small Pock though is in-  
tinely well of it now we was  
treated vary bad during the  
time we was in prison we are  
a staying in privat Houses in  
this city we are well leared  
for at this place it will caust me  
a good de of money though I  
perfired it in place of the Hospital  
I rather I want you to send me  
1,00 dollars in money as soon  
as you get this letter you need  
not be any ways uneasy about  
it coming. It will com through  
saf but I it in as large bills as  
pos able, and in close it in  
your letter and direct it to  
Petersbuge, Va. it will com  
through safe pleas write the same  
day you git this letter as I am  
so anxious to git home I have  
not heard from any of the Boys  
since I came from yankey dom  
I will close as I have got no more  
to communicat to you write soon  
and fail not give my love to  
all I will be at home in the  
Conee of 3 weeks  
J. W. Higgins



## VIII. Recollections of David Sullins

Frank Richardson, in his volume of remembrances (see article XII), mentions that Dr. Sullins had been asked to write a series of articles on his life for the *Midland Methodist*. I knew that this must be either David Sullins or his brother Timothy (both members of the Holston Conference), and if the former there might be some mention of the Toe River Valley (since he was assigned to the Burnsville Circuit in 1850). Alas, however, the Duke Library has no volumes of that newspaper, and none are available on microfilm; the best collection is in the library of Drew University. By phone, I arranged for a research assistant there to begin to go through the issues for the years 1898-1905. He was able to ascertain that the articles had indeed been written by David Sullins and that they had been published as well in Sullins' volume, *Recollections Of An Old Man: Seventy Years in Dixie, 1827-1897* (Bristol: King Printing Company, 1910). Therein one does indeed find references to the Burnsville Circuit, which I reproduce hereafter in their entirety: pp. 100-114, 412-413. Brother Hicks is the Presiding Elder who played a prominent role in the so-called Reems Creek Controversy (see article IX). The Blackstock family is mentioned in documents relating to that same controversy. Mr. Carter may be Edward, who lived on Ivy in the vicinity of Mars Hill. Mr. McElroy is likely John W., who owned a store in Burnsville (an advertisement for which is reproduced in Lloyd Bailey, *News From Yancey*, at p. 16). The Jacks Creek Quarterly Conference likely will have been held in the old school building in the bottom above the present Roland Hill Baptist Church. I am not, at present, able to suggest an identity for Mr. Young. I have subsequently learned, from the 1850 national census, that a resident in the household of John W. McElroy was Nathan Young who lists his profession as Clerk of the Superior Court. R.N. Price is the author of *Holston Methodism*. The material is especially interesting because it lists the number of preaching-places and gives some idea of their geographical distribution.

The Circuit, based upon Sullins' general description, may have been approximately as follows: From Burnsville across Paint Gap to Ivy; return to mouth of Prices Creek, and go to Bald Creek; down Cane River through Egypt, crossing back to Jacks Creek either across Coxes Creek or Peterson Hill; up Mine Fork and across Bailey Hill, down Pig Pen Creek and cross Toe River at the Nunnery Ford; to Red Hill, possibly up Big Rock Creek and return; to Bakersville; across Cane Creek's headwaters to the North Toe River; along the River, and eventually to Spruce Pine area; back to Burnsville.

### A MEMORABLE DAY

Sunday morning we all left the river and went over to Ream's Creek (now Weaverville). Here was the district parsonage, and Brother Hicks was at home, as he had come through the near way. Brother Reagan preached, and I concluded for him. Bishop Janes once held our Conference at this place. This was the home of the large and influential family of Weavers; hence the name, Weaverville. The Western North Carolina Conference now has a school there, Weaverville College. I was now some twenty-five or thirty miles southeast of my work, having gone around and passed it. I might have reached it directly from Jonesboro in half the distance by going a bridle pathway through the mountains. Monday morning I told the brethren good-bye and started alone for Burnsville, and this Monday was one of the

most memorable days of my life. This is true to this day—fifty-five years later. Up to this point, since leaving Conference, I had most congenial companions, and two of them knew the road and the people on the way. So I was easy as to the where and when and how of our traveling. But now I was to go alone. A strange feeling crept upon me as I began to fully take in the situation. But I was in the path of duty, and I honestly believed. The validity of my call to the ministry was never questioned, and it had never occurred to me that I could answer that call in any way but by being a traveling preacher. I found solid comfort here, and so I pulled up Fannie's bridle a little and said: "All right, gal, move on; this is the way for us." I am sorry for the Methodist preacher who never talked to his horse, or shared his apple or biscuit with him at lunch time.

I was late starting that morning; somehow did not want to say good-bye, and so had not gone more than ten miles before I had an inward admonition that it was nearing dinner time; and with that I began to consider my chances for something to eat for myself and Fannie. Then for the first time I thought of my money; but without feeling in my pocket for it, I began to count back where I had spent a fourpence here and another there. It was in the days of slavery, and I made it a rule to give something to the boy who cared for my horse and blacked my boots. We all wore boots in those days. Then we had to pay at two or three tollgates along the river. When I counted it up as well as I could, I concluded that I had spent seventy-five cents of the dollar I had left at Conference, and so thought there was still twenty-five cents in my pocket. But when the pocket was searched, I found only an old Spanish piece, worn perfectly smooth and very thin, worth twenty cents. This was my stock in trade among strangers, hungry, and two hundred miles from mother. Maybe a cloud passed over the sun just then, for things looked a little blue, I thought. However, Fannie and I were headed for the Burnsville Circuit, and, looking ahead, I saw a good-looking white house, apparently right in the road. On approaching it, I found the road turned square to the right immediately in front of the house. I made the turn, and had gone a few yards past the gate when I heard a lady's voice calling: "Mr. Sullins." I heard only that, but that was enough. I stopped, turned back, and made my best bow to a lady standing in the door. How this came about, I could not guess. In a moment she said: "Stop and take dinner with us." Here was a delightful surprise. No tired plowboy ever heard the dinner horn in the long days in June with more pleasure than that invitation gave me. She called a servant from the wood yard and said: "Take care of the gentleman's horse." As I approached she extended her hand, and explained thus: "I was at Ream's Creek yesterday. You concluded the services, and I learned your name and that you go to the Burnsville Circuit this year. We are Methodists, and are always glad to have the preachers stop with us. My name is Blackstock." This made all plain. I had an excellent dinner, and made the acquaintance of a family whose friendship I appreciated. When I was ready to leave, the family came together for prayers. That was the custom in those days. My friend, Miss Blackstock, said as I was starting: "There is no house on the road for many miles through the mountain at which you can get lodging. You will have to turn off the road some ten miles from here and stay with Mr. Carter." She then said casually: "He's a Baptist, and may charge you for staying all night." That last remark impressed me seriously, and the reader can tell why.

But Fannie and I were headed for the Burnsville Circuit, and this was the road. So after many thanks and "good-

bye," I started, grateful for such good providence as gave me my dinner. The road ran along the foothills of the big mountains that towered high above me. The sand was deep, with loose rocks among it. Soon I began to think thoughts. Fannie clipped off the miles well. The shadows of the tall pines began to stretch far along the road. I must be near the bridge way that turns off to Carter's. And what will you do if when you ask for your bill in the morning the old gentleman should say, "One dollar?" Ah, there was the trouble. I do not think I was foolishly sensitive, but the thought of having to tell my Baptist host that I was a Methodist preacher and had but twenty cents in the world made the pine shadows look longer still. True, I could tell him, "My circuit comes near you, and I will surely pay you the other eighty cents soon," and maybe he would believe me. Still I did not feel good over it. In the mountains, among strangers, with only twenty cents in my pocket, night coming on, and mother two hundred miles away! Well, if I cried a little, there was no one to see me. Just then I looked up, and coming around a turn in the road I saw a large, well-dressed man on a fine pacing bay horse, some two hundred yards before me. This broke my train of thought. As the gentleman approached I lifted my eyes and bowed, and, to my surprise, he reined his horse up and stopped suddenly. Then turning, he said: "Excuse me, sir, but are you not the preacher going to Burnsville Circuit?" I answered: "I am." "Well," he said, "I am glad to see you, Brother Sullins. My name is McElroy. You will see on the plan of your work that I am the secretary of the board of stewards." Without giving me time to gather my thoughts together and tell him how glad I was to see him, he talked right on, saying: "I am glad to see you. I live in Burnsville; am on my way to Charleston, S.C., to lay in my winter stock of goods. Go right to my house and feel at home. I must hurry on, for I have to go to Blackstock's to stay all night." And he moved forward a step, perhaps, when suddenly he turned back and said: "Wait. Your first quarterly meeting will be held on Jack's Creek before I get back. Here, take this five dollar bill and report it for me to the quarterly Conference." Then, starting again, he looked back and said: "A half mile up there you will find a path to the right, which leads out to old Mr. Carter's, where you can spend the night." There now! Surely a cloud had gone off the sun, it was so light on the hills. It was daybreak everywhere, all the birds were singing at once.

Two minutes later you might have heard a young preacher whistling along up the road, keeping time as he patted Fannie's neck, or now and then chuckling a little to himself as he anticipated saying to Mr. Carter next morning, if he charged for the night's lodging: "I will have to trouble you to break this five, as I have not enough loose change by me to pay my bill."

But here is the little byway, and soon I am at Carter's, Fannie gone to the barn, and I seated on the porch with a fine basket of apples by my side. The sun is just going down, and a bracing breeze comes down from the Big Black Mountain promising frost by morning. So closed one of the most memorable days of my life. Its lessons on faith in Him who said to me in my childhood, "Go," have lingered with me ever since. Awful first day! Blessed first day! Never to be forgotten.

### INTERESTING INCIDENTS

Seated on the porch of Mr. Carter, as the eventful first day of my ministry closed, I had a favorable opportunity for a little quiet. The evening breezes from the Big Black came crisp and cold out of the deep, dark forests of balsam, which

gave color and name to this great monarch of the Alleghenies; and as they fanned my brow, I caught the rich aromatic odors they had gathered in their leafy dells, where they had spent the day, and was refreshed. The coming of the lowing cows from the field and the milkmaid, with pail in hand, going out to the pen where the restless calves were bleating, recalled Polly Shook and the days of childhood. Such had been the pleasing evidence of my Heavenly Father's timely care in the experiences of the day that I was really happy. I had learned as never before how to "commit my way unto the Lord and to trust also in Him." My meditations were soon interrupted. A gentleman rode up to the gate, hitched his horse, and came directly to the house. A son of Mr. Carter, I guessed. But I was wrong, for as soon as he came on the porch he looked straight at me for a moment, then, bowing, said: "Aren't you the preacher going to the Burnsville Circuit?" I had often wondered how those "Tar Heels" could tell a preacher at a glance. I answered: "Yes." "Well," said he, "I thought so." Then he added: "My name is Young. I live with Mr. McElroy, in Burnsville. I am a Methodist and glad to see you." He was a young man about my age, and I was delighted to meet him. We occupied the same room that night, and I noticed that he bowed by his bed in prayer before he lay down. He was a young man of fine business sense, good character, and fair culture. He told me that his business there at that time was to buy cattle for the Southern market. The neighbors thereabouts were to bring their marketable cattle to that place in the morning. The announcement had been spread abroad. So when morning came, bringing a white frost, Mr. Young was up early to look after business, and very soon heard the big cow bells coming in on the different mountain roads and trails, ten, fifteen, or twenty in a squad, the leader of each herd usually wearing a large bell and announcing his approach by such bellowings as almost shook the hills. I was up right away, determined to see what was going on and to show the neighbors that I was not a "sleepy-head," but a wide-awake young preacher, ready for anything honorable, work or fun.

Mr. Young bought some forty or fifty out of the different herds, and among them three leaders, monster fellows, whose furious bellowings were enough to satisfy any Spaniard at a bullfight. The question of who is master must be settled before they are started on the road; otherwise, they will give trouble. So it was agreed to turn them two at a time into the little meadow nearby. First, the largest and smallest were turned in, and, after some pawing and bellowing, they locked horns—not figuratively. But the smaller one soon found that he was overmatched, and gave it up. Next the second in size was turned in. He was but a little less than the largest, and, after much bellowing and swelling and maneuvering for positions, they set to with force enough, it would seem, to burst their skulls. And now the frost flew and the meadow sod was torn up as by a plow. Round and round they turned, trying for vantage ground, until finally the larger one threw his horn under the jaw or neck of his antagonist, and the fight was over; and nobody hurt, no blood spilled.

Thus began my first day on the Burnsville Circuit. Breakfast over, soon the cattle were on their way to Burnsville. I must not forget to tell you that Mr. Carter did not charge me for my night's lodging, but gave me a hearty invitation to return again. I joined Mr. Young and made some reputation as a cattle driver, and lost nothing by it.

We got to Burnsville that evening. My appointments began there the next Sunday. I spent the rest of the week



there, visiting the families of my people and getting acquainted with the town. I found that there were twenty-two preaching places on the circuit, all to be filled every four weeks, with an average travel of about ten miles per day. I had no books but my Bible, hymn book, Discipline, and Watson's Dictionary. There were but few books in the homes I visited. Occasionally I would borrow a good book from a good brother and read it on horseback and return it on my next round. I was strong and in fine health; had been brought up on a farm, and knew how to mix with people. I could sing, and would say to the young people: "Next round I will stop with So-and-So. Bring all your notebooks, and let us have a 'singing'" Thus I made their acquaintance and got close to them.

The pay of a preacher was one hundred dollars per year. This they paid in full. We reported one hundred conversions and additions that year. I left the work with about forty dollars in my pocket. They paid but little, but never allowed the preacher to pay for anything he needed. A suit or two of clothes, boots, hats, etc., were presents common in those days. I visited all I could; organized Sunday-schools in the spring; had two camp meetings on the work; was called to but one funeral during the year.

A thousand things connected with this first year of my ministry I must leave unwritten here. The country was wild and mountainous. The Big Black, the Roane, the Bald, the Yellow and the Lynnvile Mountains were all in the circuit, the people simple and hospitable in their manners.

Conference met that fall (1851) at my old home Athens, Tenn. Thus an opportunity was afforded me of meeting father and mother and other home folks. What a delight! Bishop Andrew was in the chair, and D.R. McAnally was secretary. I was read out to Asheville Station, N.C. This made me tremble, and I went with much humility to undertake the unequal task. On my way I spent a night with John Harle, near the mouth of "Chucky," one of the best men I ever knew. He went with me next morning some two or three miles to show me how to ford "Chucky River" safely at its mouth. He stood on the bank and directed, "Up a little now;" and then, "To the right carefully;" now, "Down to the going out place." Safely over, I waved him a good-bye and moved on.

Asheville was but a flourishing village then (1851). I found a membership of about three hundred in the town, and among them the celebrated Vance family, Robert Vance, afterwards a general in the Confederate army and a member of Congress, was Sunday-school superintendent and class leader. His wife was Mary McElroy, of Burnsville. I had the pleasure of being at their wedding a year before, while I was on the Burnsville circuit. His mother, the widow of David Vance, resided here; and his brother Zebulon, then just grown up to manhood, afterwards the world-renowned "Zeb Vance, of North Carolina," Congressman, General, Governor, Senator, etc. His sister, Ann (now the beloved wife of Dr. R.N. Price), was then the bright, attractive young leader of the social and religious circles of the village. Here, with their charming families, were Messrs. Nick and John Woodfin, the head of a law firm; and here "Old Uncle John Regnold," a super-annuated member of the Holston Conference, with his dear old motherly wife and some hearty young sons. I boarded with them that year in the Carolina House. Here, too, was the Asheville Female College, then a Conference school, Rev. E. Rowley, president. The boarding pupils and faculty filled one-fourth of the church on Sunday mornings, and often embarrassed me by their presence. The Robertses, Smiths, Beards, Rankins, Edneys, etc., were there.

... And now let me tell you, half apologetically, how I got into the bad habits of not reading and writing. Maybe it will help some boy preacher who may read these pages. It was at the very beginning of my ministry, in my first year, which was on the Burnsville Circuit. And here I found it almost impossible to do much reading or writing; conditions were unfavorable. The circuit extended from Big Ivy Creek on the southeast eighty or ninety miles, to the Lynville Falls on the north, and from the Big Black Mountain, across the Yellow, around the Roan to Rock Creek, almost to the Tennessee state line. With this mountain territory I had to preach twenty-two times in every twenty-eight days, and ride from five to fifteen miles between appointments through the mountains, often on a mere bridle path. And then, the people expected the preacher to be social and talk to them in their homes where he stops, and not sit down and read a book, like a knot on a stump. So what reading or sermonizing I did was necessarily on horse-back, with no chance to make notes. This forced me to learn how to think on my feet, and speak extemporaneously. Things well enough to have along as a sort of life-boat, when the ship is floundering in muddy waters, and a fellow gets thrown overboard, but poor things to depend upon to make a safe voyage. Mark that. Once more, and hurtful; the people were satisfied with very poor preaching, and what is still worse, they often complimented it. Why, they told me I could outpreach Brother Hicks, my presiding elder, and he was a charming good preacher, I knew. Now take notice, that was in Egypt, at the foot of the Bald Mountain on the North Carolina side. And I am told it is still Egypt, and no wonder.

More experiences in the next chapter, and finally.

## IX. A Bitter Controversy on the Burnsville Circuit

Information concerning the so-called "Reems Creek controversy" came to my attention after this volume was otherwise ready for the press. Thus there has not been sufficient time to research the matter, a problem that has been compounded by the rarity of the original sources. The controversy involved the Rev. Andrew Pickens (and others) vs. the Rev. William Hicks (and others). My summary of the issue has been taken from *The Pilot's Hand Proffered* (Asheville: John Reynolds, Printer, 1852), the third of four pamphlets which Mr. Hicks wrote concerning the matter. (The copy in Duke University's Rare Book Room is complete through p. 56, with the last chapter ("Conclusion") missing.) An earlier pamphlet, apparently the second (?), was entitled *The Way the Wind Blows*. (It has not been available to me; apparently printed in 1851.) The other side of the issue, written by John Paris, was entitled *An Exposure of the Shameful Religious Persecutions Suffered by Rev. A. Pickens and Others at the Hands of Rev. William Hicks* (Greenville, Tenn., 1854). I have seen only a few pages from it, courtesy of Louise Wright (of Weaverville, N.C.) and Mary Margaret Brown (Pickens' great-granddaughter). The latter may have touched on the controversy in her article "Some Early Methodist Protestants and Their Church," in *Heritage* (Virginia United Methodist Historical Society Bulletin), which I have not seen. The aforementioned John Paris reportedly mentions the matter in his history of the Methodist Protestant Church. Hicks mentions that articles concerning the matter had appeared in a Lincolnton N.C. newspaper, the *Republi-*

can, written by William Pickens (Hicks characterizes them as "slanderous"). I hope that those who know the issues better than I, under the circumstances, will be patient with my innocence of the facts.

The problem apparently began in 1851 when the Reems Creek Division of the Sons of Temperance desired to meet in the Salem Meeting House at Weaverville. Property for that location had been deeded by the Rev. Mr. Pickens, a local Elder in the Methodist Episcopal Church, South. The Sons were not merely a group within the Church who were opposed to the consumption of alcohol, but had their own officers, regulations, funds for mutual benefit, and so on, which gave the appearance of a secret society which some observers compared to Odd Fellows and Free Masons. Mr. Pickens, who desired that the building be used for worship alone, reportedly learned of the meeting from some young ladies who were on their way to the meeting "to make regalia" for the Sons of Temperance. Thereafter he bitterly denounced the proceedings, but they were defended by a member of the Sons, the Rev. Mr. Hicks, who was the Presiding Elder of the District. Thereafter, charge and counter-charge were exchanged, involving such language as the "blackest crimes," lying, forgery, breach of church discipline, having once been a Presbyterian, slander, and that "blood would be spilt if they undertook to put uncle Andy out."

Finally, the preacher in charge of the Burnsville Circuit (of which Reems Creek was then a part), the Rev. David Sullins, summoned the Rev. Mr. Pickens to a hearing at the Salem Meeting House on 6th of August, 1851, to answer charges before a committee of Local Elders. That committee agreed that "the evidence fully sustains the charges," whereupon Pickens was suspended from preaching until the matter could be formally decided at the next Quarterly Conference of the Burnsville Circuit, to be held on Sept. 13. Since most of those who signed the resultant document were residents of present Yancey, it is likely that the Conference was held in Burnsville where the Rev. Mr. Sullins, who continued to press charges, resided. The Conference confirmed the judgment of the prior committee and expelled Andrew Pickens from the M.E. Church, South, and demanded his ordination credentials ("which he refused to surrender").

Those who signed the decision (Q.C. members) were: Wm. Hicks, P.E. (the aforementioned Presiding Elder), David Sullins, P.C. (aforementioned Charge-Pastor, Burnsville Circuit), J.H.R. Patterson, L.D. (Jehu Patterson of Jacks Creek, Local Deacon), Thos. Gibbs, L.E. (Thomas Gibbs of Celo, Local Elder), Elisha Garland, L.P. (from Red Hill, Local Preacher), J.C. Keener, St. (John Calvin Keener, from Ingalls, Steward), David Proffit, St. (from Bald Creek, Steward), J.W. McElroy, St. (John W., from Burnsville, Steward; served as Special Secretary for the occasion), A.G. Anderson, St. (likely from present Madison Co.), Ira Crowder, C.L. (likely from Madison; Class Leader), R.F. Baker, St., H.P. Corn, C.L., Gray Briggs, St. (from present Mitchell Co.), Michael Keller, C.L., and Guthridge Garland, C.L. (from vicinity of Relief, N.C.)

Between the time of the investigative committee and the Quarterly Conference, Pickens apparently withdrew from the M.E. Church, South, and associated himself with the Methodist Protestants, whose westward movement was ap-

proaching the area. His obituary, as a clergyman in that denomination, is included in the present volume. Hicks' statement (whether true or not, I cannot say) on the matter is that "the ministers of the Methodist Protestant Church came into Buncombe, on the invitation of the seceders from our church" (*The Pilot's Hand Proffered*, p. 16). Shortly after the Pickens affair, other persons were expelled from the M.E. Church, South, apparently in relation to the same controversy. Among them were A.H. Brittain (of Buncombe, a private member) and P.W. Edwards (of Haywood, a Local Preacher).

Since bitterness about this controversy lingered for some time, it likely is the explanation for the success of the M.P. Church in the Weaverville-Buncombe area as opposed to its absence in Yancey-Mitchell-Avery counties with the exception of the Pensacola Church.

For references to temperance society activity in present Yancey county about this time, see Lloyd Bailey, *News From Yancey* (Burnsville: Yancey Graphics, 1983), pp. 1, 8.

Mr. Hicks' citation of the Lincolnton N.C. newspaper is imprecise; more precisely, it is the *Carolina Republican Weekly*, published 1848-1853. Only a few issues survive (microfilm at UNC-CH and in State Archives).

## X. A Letter by Rev. Sewell Phillips, 1854

Among the correspondence of Joshua Curtis Bailey (1828-1910), formerly of Red Hill, N.C. and later of Strawberry Plains, Tenn., preserved by his grandson J. Thomas Bailey II, is the following item. It apparently was written by the Rev. Sewell Phillips, who was on the Burnsville Circuit in 1852. Curtis was likely, at the time, a student at Burnsville Academy and so remained at the time of the letter, as is evident from the address on the envelope. He mentions D.M. Ray as getting married (it was to Miss Louisa Farris, a teacher at the Academy, on 3/26/1854); the Rev. Richard N. Price, who was later on the Circuit and President of the Academy; Bro. (G.W.) Jobe, who was on the Academy staff; and Dr. Reynolds who also served on the Circuit. The letter seems to have been mailed in Estillville, Va. ("P.O."); I have checked the *Conference Journal* for 1853-54, and confirmed that Sewell Phillips was indeed assigned there at the time of the letter. In the first line of the letter, at the broken place, there is apparently an abbreviation for "post office."



Simpleton Va.

April 13<sup>th</sup> 1854

Bro. Curtis -

On last night when I came to bed I saw up  
on the wall of one (for I always get a lot) the handwriting  
of my old friend J. C. I confess that I felt like I had not  
done right, for you had written twice to my uncle, but when  
I remember that you have more time, and more many to whom  
you have to write, I felt excused. I was glad you know, as  
ever I am to hear from you. I do hope that you will always do as  
you have been doing always correspondence. I say well done to  
those who are getting married. Give my best wishes to D. M. Ray for  
his happiness in life. I am very well pleased to know that you  
still enjoy your self. This may it ever be so with you. I am glad  
to learn that your school is going on under the superintendence  
of my much esteemed friend and brother R. N. Price.  
I am glad to hear you say that you have some beauties about the  
mountains, for I am partial, for the mountains is my home,  
but you know, nothing in comparison to what are in Virginia  
as far as scenery is concerned and wealth and education,  
and as beautiful as ever walked upon this green earth. I  
am also glad to hear that you feel interested in my welfare as  
regarding my success with the ladies all right, but you need not  
be any success in that point, for I am now about to leave  
off and take the long path, the strong path, of Caliber  
not counting any one at present for what will  
I expect not till



I am not concerned much about ladies  
not anxious to marry. I am studying so hard  
still intend to pursue my studies until I, by the grace  
of God make a man.

Bro. Curtis, pardon me while I give you an account of  
a meeting which we had to day. It is the day you know  
and a very busy time, but notwithstanding all that, I  
had in attendance about one hundred persons. The meet-  
ing house is large and there are 180 men in the Class.

To day was the time appointed to receive the probationers  
into full connection. I commenced preaching <sup>very</sup> ~~very~~ hoarse  
indeed, on account of cold, but soon my poor ~~voice~~ <sup>throat</sup> caught  
on fire. The congregation caught the blaze. I have not seen  
such power manifested for a long time, not for years.  
The most of the audience were professed and such shouting  
I have not seen in many a long day. I closed my  
sermon and called for those to be baptized. 7 persons came  
forward. I went through the examination, and congratulations  
and then amidst shouts, I baptised 6 the other  
desired to go to the branch, and kneel down and have  
the water poured on him. When we were ready we all  
marched out singing to the branch which is just at  
hand where he knelt down and I poured the water  
on him. The people shouted, while some fell to  
the ground. We went back into the Church and I called  
up some 15 or 20 probationers and examined them  
according to Discipline and they were received while  
at least 15 or 20 were shouting like heavens & be-  
lievers below. I have not had so <sup>much</sup> a time in



on my circuit. My poor soul has been happy.  
We have a good prospect for a revival on this  
circuit. I have larger congregations than I have ever had on  
week days since I have been traveling. (3)

I am glad to <sup>that I am</sup> getting along on my Circuit as well  
as any one wd expect for you know that there is no one  
who can all. I have heard no objections as yet, by  
any one of some of the whiskey baptist or some black,  
minty distill.

As regards Miss Lallie, I know she is yet  
handsome and lovely but I cant help all of that, I should  
be happy to see her, but when I shall be thus blessed, I can not  
say—perhaps never. I am of opinion that I shall walk  
over some of these mornings for Dinner, if not for br—

You may look out for I am coming if I live. I  
expect to be over about June, but do not know as  
yet, precisely when. I recon I had as well close  
for it is so dark that I cant see the lines.

You will excuse this badly written letter, for I  
have but the one pen and it is not any account  
and I am where I cant get any more at present.

Give my compliments to all my friends and no more  
for I dont care for any one what dont care for me.  
as for Bro. Lobe, he has written to me. but Dr.

Reynolds has not. say not a word to him for me  
for I am as good as him or any one else. I  
do not care whether he ever writes to me or not.

I will close for the present. Write

Frederick

3. S. Philips



## XI. A Sonnet by Rev. George M. Proffitt

Rev. George M. Proffitt, son of David and Betsy Proffitt, was born in 1835. He joined the Holston Conference at Chattanooga, Tenn., and did pastoral work until 1862. When he was a Chaplain in the Confederate Army, he was stricken with malaria and sent to Live Oak, Fla. where he died and was buried in 1864. His Bible, manuscripts, notes, and prepared sermons were sent to his mother. The following "sonnet" was in his Bible. This is a copy of the original.

*The Sonnet.*

1) When for eternal worlds I steer  
And seas are calm and skies are clear  
And distant hills of Canaan rise  
And faith in <sup>my</sup> lovely exercises.  
My soul for joy, then clasps her wings  
And loud her lovely sonnet sings  
I am going home.

2) With chafeful hope our eyes explore  
Each landmark on the distant shore  
The tree of life the pastures green  
The golden streets the crystal streams  
Again for joy she clasps her wings  
And loud her lovely sonnet sings  
I am almost home.

3) The nearer still she draws to land,  
More eager all her powers expand  
With steady helm and free bent sail  
Her anchor drops within the bail.  
Again for joy she folds her wings  
And loud her lovely sonnet sings  
I am safe at home.

4) High on the hill of glory, now  
Where saints and angels ever love  
She spreads her wings and off she flies  
To seek her mansions in the skies  
Again for joy she folds her wings  
And loud her heavenly sonnet sings  
This is my home.

## XII. Reminiscences of the Rev. Frank Richardson

As the present volume was nearing completion, I chanced upon the autobiography of Frank Richardson, a Methodist Clergyman who had served in the Toe River Valley just after the Civil War. Not only is it a glimpse into that long forgotten past, but the simple goodness and piety of the man, evident on nearly every page, is food for the soul. He was born on Feb. 14, 1831, in Jacksboro, Tenn. to pious Methodist parents, studied at Emory and Henry College, and received on trial at the Holston Conference of 1854. At the Conference of 1867 he was assigned as Presiding Elder (now called a District Superintendent) of the Asheville District. And thus it is that he comes to describe an incident that took place in Bakersville during the 1867-68 period. Similar difficulties confronted preachers of the "Southern" Church in areas of strong Union sentiment, and especially was this the case in Eastern Tennessee. There, the pastors found the churches barred against them and they were sometimes severely beaten. In many cases, their churches were seized by the "Northern" Church, a theft which the General Conference refused to correct, and the property was never returned. (Particulars may be found in R.N. Price, *Holston Methodism*.) Richardson's reminiscences are found in his *From Sunrise to Sunset* (Bristol: The King Printing Company, 1910). An episode of opposition to a "Southern" preacher, in Tenn., may be found at pp. 188-189, involving W.B. Lyda, who later served on the Burnsville Circuit.

The Bakersville episode is found in chapter XXXV ("Asheville District And Else"), the relevant part of which I quote here in its entirety.

The Bakersville episode is found in chapter XXXV ("Asheville District and Else"), the relevant part of which I quote here in its entirety.

At this Conference I was appointed to the Asheville District. Like the Franklin, it was a big, mountainous district. It embraced Transylvania, Henderson, Yancey, and Mitchell Counties, that part of Buncombe east of the French Broad River, and a part of McDowell. The winter of 1867-68 was a very severe one, and the creeks, which were numerous, were frozen over much of the time, making the travel difficult and dangerous.

This year, like the preceding ones, was characterized by hard work and unusual success. I do not remember many remarkable incidents. I went to where the town of Bakersville now is on Saturday to begin a quarterly meeting. The church was a log house of primitive style but ample capacity. As I approached the church, I saw a company of men standing close together in the shadow of a great white oak tree which stood near the door. I suppose there were as many as thirty-five of them, and they were gathered close about a gentleman in the center of the group, who was talking earnestly to them. Not seeing any other convenient place to hitch, I rode up close to them and hitched my horse to a limb of the white oak. Within the house there was quite a good congregation of ladies, with a few gentlemen among them. Soon after I began to preach, the gentlemen before mentioned came to the door and stopped outside, looking in. By the time I was halfway through the sermon, they began to drop in, one at a time, till they were all seated within. I doubt if I ever had better success in preaching. My text was: "Work out your own salvation with fear and trembling; for it is God that worketh in you, both to will and to do of his good pleasure." The effect was unusual and a number came for-



ward for prayers, which was the beginning of a revival, resulting in many conversions. While at dinner after church, I was told that the "Union League," a political organization, in many places wholly bent on mischief, had held a meeting in the old church the night previous, and had resolved not to let "the rebel presiding elder" hold his quarterly meeting. It was they who were grouped under the white oak tree; and Jacob Bowman, a young lawyer and politician, was in the midst, trying to dissuade them from their foul purpose. He was the brother of John W. and William C. Bowman, who were at one time prominent members of the Holston Conference. Jacob, like some other young men of the South of easy political virtue, having an eye single to the loaves and fishes, had gone over to the adversary, and was found in very bad company. Albeit he was engaged in a good work that day, for which I acknowledge my debt of gratitude.

I shall never forget a visit I made during that year to Linville Falls, in company with James M. Massey, who was preacher in charge of Burnsville Circuit. A picture of that wonderful compound of beauty and majesty, marvelously distinct, is hanging in the gallery of memory today.

Of interest also are Richardson's descriptions of his fellow clergy, especially those who served churches in the Toe River Valley. These include David Sullins (pp. 85-86) and R.N. Price (pp. 86-87), as well as the notorious W.G. Brownlow (pp. 122-123). The former two, based upon personal observations of the author (whereas it is largely rumor about Brownlow), I reproduce below.

David Sullins was a member of the senior class. He had the finest physique in the college. He was tall, round-bodied, and as straight as an arrow. His frame was well knit and muscular. His step was as lithe as a fawn's and as soft as a cat's. He was prince of the playground. A popular play was what we called "bandy," and sometimes "shinny." It was much like golf. It was played with a small ball, which we were not allowed to touch with our hands. It was moved with sticks, curved and beveled at the end in the proper shape for lifting it and sending it forth. David Sullins' bandy stick, in size, resembled Goliath's spear staff. I have seen a half score of smaller boys, who were struggling for the ball, run and scatter like partridges at the approach of Sullins with uplifted stick, and leave him in undisputed possession of the ball. I saw him knock a small, solid rubber ball from about forty yards down the hill north of the old college building clear over the top of that building. He was not all body, but had a good mind and was a good student; but he never gave promise at school of the marvelous facility of utterance and talent for oratory which he afterwards developed. He was a good singer and prominent in Church work. He was a universal favorite with the boys and the pet of the faculty. It is dangerous to be anybody's pet anywhere or any when. It was too easy for Sullins to get "excused" to be absent from college, considering his fondness for society in general, and especially for the society of young ladies. Thereby hangs a tale:

One night Sullins brought some Abingdon young ladies to the meeting of the Calliopean Society, unannounced. It happened that our seniors and older members were all absent. When the question was opened for general debate, of course Sullins had to come forth, though he was not much given to it, and, as his speech showed, not very well prepared. When his speech ended, there was a long and painful silence. What was to be done? I wanted to speak, but there was that battery of bright eyes full upon me. Finally I mustered up courage enough, trembled upon my feet, and stammered

through a speech. Sullins came back in rejoinder, and by that time, I limbered up and did better.

R.N. Price was also a student. He was tall and straight, and, strange as you may think of it, good-looking. He walked with a quick, elastic step, and occasionally jerked up his shoulder, as if it had slipped out of place. He had a high, well-developed forehead and a bright eye with a suggestion of mischief lurking in it. He was a lover of fun, and there was a current of humor running through his life, and flashes of wit often illuminated his speech. He had in embryo all his present eccentricities, since so well cultivated. He was a close student, and intellectually stood in the front rank. He was courteous in demeanor, and quite popular with his associates. He had conscience and courage, as the following incident will illustrate:

We had three members of the Calliopean Society who were given to dissipation and rowdyism: one from Virginia, one from Alabama, and one from Texas. They were great cronies, and when on a bender were quite a terror to quiet, orderly boys. One night they came to the society on mischief bent. Price was the censor, whose duty it was to mark and report breaches of order, that they might be punished with appropriate fines. The rowdy trio were cutting up through the entire session. Price conscientiously marked all their misdemeanors, and their fines in the aggregate amounted to a sum sufficient to increase the fund in the treasury very much. So soon as Price had read his report, they boiled over with rage, and flew out of the hall in a huff. The presumption was that they had gone to their rooms for arms, and the timid were trembling in anticipation of a bloody tragedy. As we came out of the hall, they met Price at the door and began to abuse him. At first he tried to reason with them, and assured them that he had done nothing more than was his duty to do. But this evidently made them think that he was inclined to back down, and they grew worse, raging furiously. Presently Price grew pale, and, jerking off his coat, threw it to one of the boys, saying: "Here, hold my coat. I can whip a dozen of such fellows as these." The effect was magical. The valiant gentleman cooled off at once, and there was a great calm. If this cowardly trio had not showed the white feather, Price would have had plenty of backing.

### XIII. Ezekiel H. Hampton's Notebook

Ezekiel H. Hampton was a Local Preacher who later moved from Yancey to Jackson County. His license is reproduced on page 41 and his sermon notes are reproduced on page 42. His notebook in which he kept a list of churches, collections, etc. is included here.

The following pages are from a small notebook found among the papers of Rev. Ezekiel Hampton, a Methodist Local Preacher of Jack's Creek, who moved from Yancey to Jackson County (Whittier, N.C.) in the 1880's. These notes are courtesy of his granddaughter, Bertha Buff. These are mostly notes about churches with a few economic notes mixed in. Although these pages are not included here, page 81 concerns money invested in tools in 1873; page 97 concerns a loan in 1878; page 108 quotes from the *Holston Methodist* of April 29th, 1876, on how "to make fence posts last forever." Page 111 concerns a note due Oct. 1, 1877. It would appear that the church notes themselves apply to the 1870's. At the end of the notebook is an entirely different hand, notes from around 1901, written by "B.W. Hampton" (= Bayard?).



Ezekiel H. Hampton

DRY GOODS.	83
Big Creek 1st qt \$6.70	
\$2.00	

DRY GOODS.	84
Big Creek 1st qt \$0.75 6.70	
Jewel Hill \$6.00	
Spring Creek 1.00	
Big Creek .50	
Meadow Fork .50	
Public collection at Antioch \$4.90	
Public collection at Big Creek 3rd qt \$4.60	
<del>rough out morning</del>	
1.00 1.00 1.00 1.00	
1.00 1.00 1.00 1.00	



Subscribers for the Advocate  
 Miss A. J. Conley \$2.00  
 Mrs. A. M. Reed 2.00  
 For Holston Methodist  
 J. H. Ferguson S. C.

Adults Baptised  
 H. P. Green  
 N. G. Black  
 J. J. Black  
 Jefferson Wells

Missionary Collection  
 Deliza Holland \$ 50  
 John Holland 50  
 R. A. Holland 25  
 E. H. --- 25  
 Sarah --- 25  
 Margaret Woody 5  
 N. G. Skely 50  
 Jude Fagley 50  
 M. G. Darby 25  
 Lelia Davis 25  
 A. Yates 10  
 L. P. Yates 10  
 M. Campbell 50  
 Jane B. Farnsworth 1.00  
 Mary Davis 1.00  
 Robert Farnsworth  
 & Reeves \$ .50  
 William Trull 1.00

Big Creek

Presents to me  
 R S Gagee \$300  
 9<sup>th</sup> Mt May 29<sup>th</sup> +30  
 at Jacks Creek  
 38 9<sup>th</sup> Mt  
 Bakersville Cert  
 May 29<sup>th</sup> +30

Borrowed of Lovina  
 Bennett 6 lbs of  
 tobacco  
 At Key Peyton  
 Bay / Bop  
 Gancey Co Me

Loned to H Byrd  
 a claim for \$300  
 out of Spicetax  
 1878

Oak Grove & Snow Creek  
 Baptised Infants  
 William & Philipps  
 Woodvill S --  
 Weldon H Buchanan  
 James A ---  
 Matilda G. Conley  
 Mc Auther Thompson

J E B. the 12<sup>th</sup> Nov  
 Mrs Phil



Bakersville Circuit  
 30<sup>th</sup> by for Bakersville  
 Bro. J. Early \$8.00  
 S. Kiptin Stall  
 J. H. Bailey \$3.00  
 R. H. Pendland 5.00  
 Bethel 4<sup>th</sup> qt = 87 $\frac{1}{2}$   
 Pine Grove 4<sup>th</sup> qt 3.16  
 Bakersville  
 Mt Vernon \$1.50  
 Pisgah -- 8.50  
 Bethel \$11.70  
 Suttles \$6.00

Summerhouse \$1.00  
~~Mt Vernon~~  
 4<sup>th</sup> quarter JNB  
 Bakersville \$3.00  
 R. H. Pendland 5.00  
 Wm Hickey \$50  
 J. H. Early 6.00  
 S. J. Young 25  
 J. H. Chandler 2.50  
 J. H. Heape 20.00  
 937 25  
 J. L. McEnturff  
 3 B. H. Corn \$230  
 Shilo

M. A. Evens. \$1.00  
 Lallie Evens 1.00  
 Mary Percy 1.00  
 Geo Percy 1.00  
 B. J. Horton 1.00  
 J. Horton 1.00  
 J. M. Horton 2.00  
 Ann Whit 1.00  
 James & Jane Horton 2.00  
 J. M. Horton 1.00  
 Lallie Hampton 1.00  
 M. Hampton 1.00  
 J. O. McElroy 5.00

Len 5-0  
 -- 2.5  
 Len 2.5-  
 6- 5.0

#### XIV. A Dispute Concerning the Building Fund

The following information has been taken from transcripts of a civil court case in Burnsville in the 1880's, as preserved in the State Archives under Yancey Court heading. Explanatory additions by me (Lloyd Bailey) are in parentheses.

Methodists in Burnsville ("Southern" Church) decided to erect a sanctuary, and contracted with W.A. McClelland to build it for \$844.00. Formerly, they apparently had met in the Burnsville Academy building. Pledges were solicited, and the contract enacted in October, 1880. An initial payment, sufficient to begin construction, was to be in the amount of \$266.00, some of which was to be payable in shingles for the roof, hewing, hauling (lumber), and so on. The building committee included: Prof. Rheim, Secretary (Methodist Clergyman?), G.D. Ray, Treasurer (Garrett D., merchant in Burnsville), and J.S. Boone. (Rheim's initials were J.E.) The Committee met at the house of G.D. Ray, inviting those who had pledged to be present so as to collect the initial payment.

A dispute arose between McClelland and one of the persons who had pledged, which ultimately resulted in the civil suit. L.H. Dellinger (Logan?), who had pledged \$50.00, offered to make his payment in lumber, collectable at Joe Ray's mill. Dellinger says that he made the pledge in this form, and later pledged another \$50.00 in lumber. McClelland refused to take the lumber, saying that he had agreed to secure all the lumber that would be needed from W.A. Peterson (William Albert, "Old Bert," who operated a grain and saw mill at the mouth of Pound Mill Branch, Mine Fork.) Thereupon Dellinger left the meeting and made no contribution to the fund. Later, there was an agreement, negotiated by David Dellinger, son of L.H., to pay the \$50.00 in wheat; David would pay it, as the result of his father's deeding him some land. The deed was executed about Aug. 1, 1881.

Apparently, at the initial meeting, the short-fall in pledges was made up by those present. For example, G.D. Ray, who had pledged \$100.00 and had planned to make an initial payment of \$50.00, actually paid \$66.00 on that occasion.

Apparently, David Dellinger transferred 50 bushels of wheat to W.A. Peterson, as payment for lumber which McClelland had ordered for the church, this done in the fall/winter of 1881. Peterson states that he received "a wagon load of wheat in part payment for said lumber; the wheat was hawled by my son Raburn . . . I don't think he brought over 25 bushels of wheat." Raburn also states that the amount was about 25 bushels.

The suit is W.A. McClelland vs. G.D. Ray, L.H. Dellinger, *et al.* It is not entirely clear, from the documentation (some dozen pages, incomplete) what additional payment McClelland seeks. Included among the papers was a statement of pledges, which follows this article.

Among those who made pledges, not shown on this list, is James Gardner who along with D.A. Angel was to furnish shingles of \$20.00 value. J.A. Abernathy is probably Jules, a druggist in Burnsville; W.M. Austin is probably William, a physician; Sol Carter owned a boarding house in Burnsville; J.M. Gudger (James?) probably was the District Solicitor; C.F. Young is Creed Fulton Young who had represented the County in the State Legislature. The Dellingers are: Logan Henry (1814-1904) and Solomon David (1844-1931).



547 541 422  
 33 32  
 572 172 547

26  
 237  
 29

W A McClelland one third 8.50

David Delinger his Subscription Paid 25.00

G D Ray Paid 50.00

Sol Carter Paid 10.00

J. A. Abernathy Paid 10.00

J. M. Gudgeon Paid 25.00

W. A. Fot Showing Not Paid 6.00

A. A. Angel in Shingles at 3.00 per shingle 20.00

W. M. Austin Halling Not Paid 10.00

S Boone Paid 10.00

J E Reimer Paid 7.50

J. E. McCandless Paid 5.00

187.00

L. H. Delinger Paid 237.00

Received of C. F. Young \$500 G.D.R. 16.00

Butner Paid 262.00

Commenced work on M.E. Church 50.00

Oct-4<sup>th</sup> 1880 65.00

Received on Second Payment 422.00

Received 10.00

400  
 21.00  
 7.00

Dear Dr. Bailey,

You are doing a wonderful thing and I wish I could help you more.

My father kept no records of any kind except several tablets of sermons. My niece selected the one I enclose—it was the easiest to copy I think.

You probably have the memoir I am sending.

May God bless you in your work.

July 7, 1981  
Hickory, N.C.

Sincerely,  
William Boring

1  
"But this spoke he of the Spirit which they that believe on him. should receive: for the Holy Ghost was not yet given because Jesus was not yet glorified."

John 8:38.

The Lord Jesus during his short earthly career met with more opposition than any other great moral reformer. This opposition arose in the very beginning of his earthly career. When the eastern star announced his advent and the wise men had come to Jerusalem in search of him, Herod called the wise men of his Kingdom together and demanded of them where Christ should be born. He was informed that the young <sup>King</sup> should make his advent at Bethlehem of Judea. When he heard this he told



2  
The wise men from the East to continue their search until they have found him "and then bring my word that I may go and worship him also." This was hypocritical on the part of the old king. Herod did not have in his heart the Spirit of worship and praise as he professed to have. But he had in his mind the spirit of opposition, of hate, of persecution even unto death. He thought Christ would be a rival king and therefore Herod wanted to kill him. His attitude and conduct toward him proves this to be true. For when the wise men had found the young child and worshiped and had honored him as their Christ and King, they returned to their own country another way. and when Herod saw that his request was disregarded

3  
by the wise men he unmasked himself and showed his persecuting spirit and sent and had all the children slain from two years old and under. Hoping to say the Christ that he might never be the King of the Jews.

But the Lord intervened and sent his angel and delivered the Christ from the rage of Herod by sending him into Egypt, there to remain until Herod should run his course, or until he should die. There is an end to all persecution and some times it comes very soon.

This opposition from Herod may very aptly represent the opposition to Christ which comes from the world, from the non-church people of the world. He was in the world and the world was made

and the world knew him not, and it obeyed him not. The world has always manifested to ward Christ the same spirit that Pharaoh to Jehovah when Moses and Aaron appeared before him and said "let my people the children of Israel go." "He who is the Lord that I should let Israel go? I know not the Lord neither will I let Israel go." The Infidelic and skeptic world has all ways said and is still saying the same thing about our Christ. "Who is the Christ? we know not the Christ, neither will we let him go."

But there rose opposition to Christ other than that which stood out against him from the world. It came from the non-believing and non-christian Churchmen.

John says He came unto his own and his own received him not.

By this we understand that there were those of the old Abrahamic and Mosiac Church and of the Arameical Priest - The High Priest - the Chief Priest - The Scribes and Pharisees. The leading Ministers and Teachers of the Church who were constant and unyielding enemies to him. They did not accept God's statement concerning him, neither did they say near his claim.

God said, "This is my beloved Son; here him." Jesus said, "God is my father and the father are one, they deny himself God. This they denied. They charged him with blasphemy behind a man he made himself



God. But the Father recognized him to be God. And this testimony cannot be gainsaid, and who ever denies this unchangeable fact, does it to his eternal ruin.

Not only did the nonbelieving Churchman deny his divinity; but he denied the testimony of his works to which he always appealed as the last argument to convince the unbelieving Churchman. The unbelieving Jew of the fact of his divinity and Messiahship. If they would not believe the Father's statements, the statements of Moses and the Prophets, nor his own statements concerning himself, nor the testimony of his works, then they were left to themselves to dye with out

mercy and to go to the eternal Eternal Hell. He that opposes Christ shall dye without hope and with out God.

But is it not an astonishing fact that these have been men in the world and there are men in the world to day, who take the wrong side of every great and important question. It is so with the heathen. They do not want any reform in their government or in their religion. And some of our American people stand out in opposition to some of the greatest reform movements that had been inaugurated in our country. It was so with the Jew when Jesus Christ came to improve the condition of men and to set

8

and set before them the Ideal life  
and to devise means whereby the  
greatest good might come to all  
men for time and for Eternity.

There were those who said, "No! away  
with him! Crucify him! Crucify him!"  
But he went on with his work  
of reformation and salvation in the  
face of all opposition.

The Republican government must  
be established in China in defiance  
to all opposition. The old flag must  
come down and the new one must  
be hoisted, not simply to pull one  
down and to raise another but  
because that form of government  
is needed for the best interest and  
welfare of the people.

9

Jesus Christ must prevail  
if they do Crucify him for he  
becomes more potent, if possible,  
for his work after he meets the  
opposition to accomplish his work  
than he was before; for in addition  
to all the power he possessed before  
his Crucifixion he had afterwards  
the power of the resurrection throu-  
gh which to offer to the world the  
most complete and perfect salvation.  
He said: if any man <sup>first</sup> let him  
come unto me and drink. He that  
believeth on me as the Son  
of man out of his life shall flow  
rivers of living. This he said  
of the Spirit which they should  
receive for the holy Spirit was not  
yet given. For the Son of man



was not yet glorified.

Thus Jesus pressed on through the opposition that he might reach that hour of glorification at which he could send from the Father that regenerating and sanctifying agent which establishes in the heart and life of the believer that kind of religion which is recognised in heaven.

But what is this kind of religion? It is <sup>that is offered, and</sup> a religion by the incarnate spirit of Christ.

Redemption was wrought out by the incarnate Christ. This religion is produced by the Holy Spirit being incarnated in the heart and life of the true believer.

## XVI. A Brief History of My Ancestors (Not Complete)

### Hager-Haga-Hagy-Hage

The Hagers (as they were called) originally came from Holland to America and settled in Maryland about 1650 A.D. or 1675, near the town of Hagerstown, named after the Hagers. From there, their descendants migrated. Some to North Carolina, and some to Virginia. My grandfather on my father's side (David Haga) was born in Wilkes County, N.C. about 1772. He was married twice. From his first marriage there were born about 12 children, Jacob, Henry, David, and Hannah, rest of names forgotten. His second wife (my father's mother) was Sarah Bowham of Grayson County, Virginia. To this marriage were born four children, Mahala, Martin, Allen and my father, Granville, all of Grayson County, Va. My grandfather on my mother's side was Stephen Anderson and my grandmother on my mother's side was Eliza Bowham, sister to my father's mother. My grandfather Haga died about 1852, about 80 years of age. My grandmother Haga was born 1810 and died about 1885, at 75 years of age. My grandfather on my mother's side was born about 1811 and died about 1886, about 75 years old. My grandmother on my mother's side was born in 1806 and died about 1888, about 82 years of age. My mother was born on April 25, 1842, married twice. Her first husband, George Shuler, died about 1870. They had four children, Elizabeth, John, and Stephen and one name forgotten. She married my father on January 12, 1871. My father was married three times. His first wife was a Miss Richardson. They went to Clay County, Kentucky, soon after their marriage. They had one child but the mother and child both died in Kentucky. Then my father returned to Virginia and later married my mother, Margaret Evaline Anderson Shuler. To this marriage were born (I think 12 children), all died in infancy, except myself and my sister, Airy Malenda Narcissus. My mother died on Sunday, July 26, 1885, at age 42. After my mother died, my father married for his third time to Thursey Parks. To this marriage were born (I think 7 children), Robert of Maryland; Dewey of Tennessee; Fletcher who died in early life and one infant who died; Maggielee of Sugar Grove, Va., Ruth of Bel Air, Maryland; Dorothy of Pylesville, Maryland. My father died at my sister's home, near Groseclose, Va. on October 11, 1925, at 78 years, one month and 8 days of age. My stepmother is still living. She is about 87 or 88 years of age. She is at present living with her daughter, Maggielee Parks, at Sugar Grove, Va.

I was born in Roberts Cove, Grayson County, Va. on January 8, 1872. I obtained a common school education. I married Amanda Alice Carrico on February 18, 1891. To this union were born three children, Kelly Lincoln of Newland, Avery County, N.C.; Stella Jane who died in infancy and Ella Mae (McGrath) of Asheboro, N.C., Rt. 2. I was converted at Honey Grove school house near Flat Ridge, Va. in a revival meeting conducted by Rev. Lorenza Dough Vaughn, February, 1885. I joined the Missionary Baptist Church and remained in that church for a number of years. I joined the Methodist Episcopal Church at Bold Rock in 1900. Kelly Lincoln was born in Chilhowie Valley, near Marion, Smyth County, Va. on August 2, 1892. Ella Mae was born in my old home, where I was born, on November 16, 1900. Stella Jane was born near Cedarville, Washington County, Va. on August 30, 1896, and died in April, 1897, with pneumonia fever. I was licensed to Exhort, the day I joined the Methodist Church; I farmed, worked on public works, worked for wages on a farm for 2 years at Cedarville, Va. Finally in

1903, I moved to Helton, Grayson County, Virginia and managed a flour-rolling mill for Perkins Brothers for 2 years. In October, 1905, I joined the Blue Ridge Conference at Montezuma, N.C. and was appointed to the Creston Charge in Ashe County. I served 7 churches there for 4 years. Then I was moved to the Montezuma Charge in Mitchell County, there I served for 2 years. [In 1911, after serving the Montezuma Charge for 2 years, he was appointed to the Canton Circuit, Canton, N.C. (Haywood Co.) It was here that Amanda Alice died October 6, 1913.] In the fall of 1913 my wife Alice took typhoid fever and on October 6, she passed on to her Heavenly Home. The next year I served the Leicester Charge in Buncombe County. That fall, I was appointed to the Montezuma Charge and on November 9, 1914 (I think it was), I was married to Mrs. Emma (Harris) Braswell. I served the work at Montezuma for 3 years. I was appointed to Morehead City Station in the fall of 1917, where I served 2 years, then I was appointed to Winston-Salem District by Bishop Bristol. I served this district for 2 years. A break in health, a year's rest, then the Montezuma Charge again. Linville Station, 2 years, Marion Charge, 1928-1929. Altamont and Forest Home (I think 3 years), Montezuma again. On January 27, 1936, Emma, who had had 3 strokes, passed on to Heaven; on February 25, 1938 I married Mrs. Myrtle Loven of Linville, N.C. I only lived with her 3 days until her daughters ran me off and her children would not let us live together. I tried for 2 years to get things adjusted so we could live together, but she listened to the children instead of me. So after 2 years of heartaches and worry, I decided with a clear conscience to get a divorce. On January 21, 1942. I married Mrs. Della Miller of Asheboro, NC., Rt. 1. I was retired in the Blue Ridge Atlantic Conference, by Bishop Brown at Misenheimer, N.C. in October, 1937, having 32 years of active service to my credit. My only whole sister, Airy Malinda Narcissus Galliher lives at Ronda, Wilkes County, N.C. with her husband Alex and their son Glenn. She was born on December 17, 1878.

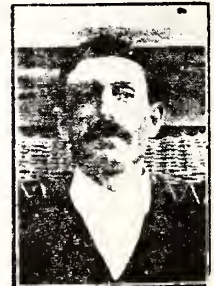
I have been working in Tip Top Hosiery Mills, Inc., Asheboro, N.C. since November 19, 1943 as a 3rd shift night watchman. I work 7 days a week, 7 hours a day (or night rather). I average \$35.31 a week. I have written this here in the Hosiery Mill, tonight, January 8, 1947, on my 75th birthday.

(Copy of an original history of the Haga family which was written by David W. Haga.)

*Avery County Heritage*, Vol. III, pp. 87-88.  
(Reproduced with permission.)



K.L. Haga



D.W. Haga



## XVII. Litigation Concerning the Will of John Wesley Higgins

### HARD FIGHT DUE ON HIGGINS WILL CAVEATORS CLAIM THAT LAW RAISES PRESUMPTION HE DESTROYED IT HIMSELF.

Litigation of intense interest to the people of two States, and of especial interest to the citizens of Unicoi county, is pending in the neighboring courts of North Carolina. John Wesley Higgins, wealthy land owner and estimable citizen, at the age of 82 years was run down and killed by a youth's automobile on April 2, 1923, at Burnsville, N.C. The driver of the automobile, a young man, lost control of the machine. Mr. Higgins at one time owned \$160,000 in land situated in and near Erwin, and at the time of his death was worth \$270,000. His tragic death brought the disposal of his large estate to a head, and this was complicated by the two wills he had drawn, one superseding the other, and the apparent loss of the second will a few months before his end.

After Mr. Higgins had been run down and mortally hurt by the automobile at Burnsville, on April 2, he was hurried toward Rutherfordton hospital, but died on the road, at Marion, N.C. His hurried death naturally made impossible any action on his estate until all was over.

Mr. Higgins had a will written on May 9, 1922, in which he gave to his brother, David C. Higgins, \$1,000; to his nephew, Joseph A. Higgins, \$1,000; to his niece, his household and kitchen furniture; to a distant relative, Thomas Higgins, \$1,000; then, to Robert Deyton, \$1,000, constituting Mr. Deyton his executor and providing that this legacy should be full compensation for such services. To Rutherfordton college (Methodist) he gave \$10,000 for the education of young ministers, and the balance of his estate was to be divided equally between the Methodist orphanage at Winston-Salem, N.C., and the M.E. Church, South.

On September 4, 1922, becoming dissatisfied with his first will, Mr. Higgins had a second will drawn in which he recognized all the bequests in his former will, including those of his executor, Robert Deyton, and his distant relative, Thomas Higgins. In this new will he also gave to his nephew, Joseph A. Higgins, a small parcel of land near Burnsville for which he had paid \$18,000 in addition to the \$1,000 in the first will. He left both wills with his attorneys, E.F. and John A. Watson, of Burnsville, until sometime in October, 1922, when he called at their office and got both wills. He destroyed the first will in the presence of the two Watsons and D.R. Fouts, and said he was going to put his last will in the bank vault. At that time, Mr. Higgins was president of the Citizens Bank of Yancey and had more than \$100,000 in notes in the bank and, in addition, \$5,000 in U.S. Government bonds and other valuables. He never took the will to the bank, however, but on the same day that he carried the instrument away from the office of his lawyers the will was seen in his pocket in a barber shop in Burnsville and, so far as is known, has never been seen since.

After the death of Mr. Higgins, an action was brought in the Superior Court of Yancey county to set up and have probated this last will. A caveat was filed by the brother of J.W. Higgins, David C. Higgins, and by his nephew, J.A. Higgins. The Clerk of the Yancey County Superior Court refused to probate the paper writing which was claimed to be a copy of the will, because no evidence was offered to rebut the presumption that the will had been destroyed by J.W. Higgins. From his refusal to probate the paper writing, an appeal was taken to the Superior Court of Yancey county at

the August term, 1923. The propounders filed an affidavit asking for a change of venue and alleging that a fair and impartial trial could not be had in Yancey county on account of the popularity and influence of Joseph A. Higgins, and others. The case was thereupon removed to Rutherford county, where it is likely to be tried in February, 1924.

It is claimed by the propounders that the paper writing offered is the copy of the last (lost) will of J.W. Higgins, and that it should be probated and declared by the court to be his last will and testament. It is claimed by the caveators that the will having been last seen in the possession of J.W. Higgins at least five months before his death, the law raises a presumption that he destroyed the will himself, and this is the issue which is to be tried out in the Superior Court of Rutherford county.

J.W. Higgins, in January, 1923, engaged a lawyer to write his will and this the caveators claim, is proof that he was not relying on a will written in September, 1922. The caveators further claim that he made declarations to disinterested parties which show that he destroyed the will himself, but this the propounders controvert.

The propounders are represented by the law firms of Charles Hutchins, Burnsville, N.C., Merimon, Adams & Johnston, and Mark W. Brown, Asheville; Pless, Winborn & Pless, Marion, N.C., Mr. Macrorie, Rutherfordton, N.C., Ryburn & Hoey, Shelby, N.C., Self, Bagby & Aiken, Hickory, N.C., and Eugene Gray, Winston, N.C. The caveators are represented by the law firms of Watson, Hudgins, Watson & Fouts, Burnsville, N.C., Edwards & Edwards, Hamrick & Harris, Rutherfordton, N.C., Gov. O. Max Gardner, Shelby, N.C., and James H. Pou, Raleigh, N.C.

Erwin (Tenn.) *Weekly Magnet*, 9/13/1923

## INJURIES PROVE FATAL TO YANCEY COUNTY BANKER J. Wesley Higgins Dies at Marion En Route to Rutherfordton.

(Special Correspondence *The Asheville Citizen*)

MARION, April 2.—J. Wesley Higgins, President of the Citizens Bank of Burnsville, and one of the wealthiest citizens of Yancey County, died this afternoon at Marion, as a result of injuries received when he was run over by an automobile at Burnsville.

Mr. Higgins, accompanied by Dr. J.D. Gibbs, R.C. Higgins, J.A. Higgins and Bert Higgins, all of Burnsville, was en route to the Rutherfordton Hospital, but his condition became critical and he was taken from the train here.

The accident occurred in front of the home of Carter Higgins, at Burnsville, and according to reports Mr. Higgins was leaving the yard and a passing wagon obstructed his view, causing him to step in front of the approaching automobile.

Mr. Higgins was 82 years of age and one of the best known men in Yancey County, having served in the General Assembly as representative in 1895. He had been President of the Citizens Bank for the past 20 years.

*Asheville Citizen*,  
April 3, 1923



Dr. & Mrs. L.D. Gillespie

rites for  
MRS. GILLESPIE  
set for today

BURNSVILLE, Dec. 27. (Special)—

Funeral services for Mrs. L.D. Gillespie who died Sunday night at her home here following a long illness, were to be conducted at 10 o'clock Tuesday morning at Higgins Memorial Methodist Church here.

The Rev. M.T. Smathers, presiding elder of the Asheville district of the Methodist Episcopal church, and the Rev. E.J. Harbison were to officiate. Burial was to be in Burnsville cemetery.

Mrs. Gillespie is survived by her husband; five sons, Alonzo and Arthur Gillespie, of Knoxville, Tenn., Ed Gillespie, of Middletown, Conn., Claude Gillespie, of Paint Gap, and W.C. Gillespie, of Burnsville, and three daughters, Mrs. R.E. Anderson and Mrs. George Hall, of Burnsville and Mrs. Nettie Hunnicutt, of Alexander. Dec. 27, 1938

Dr. Lorenzo Delano Gillespie, 88, passed away at his home here Sunday morning, April 22. He had been remarkably well for his age and had been confined to his home only a few weeks before his death.

Funeral services were held at the Higgins Memorial Methodist church Monday afternoon at 3 with the pastor, the Rev. F.R. Barber officiating. Burial was in the Burnsville cemetery.

Active pall bearers for the services were Byrd Gillespie, Bill Gillespie, Claud Honeycutt, Max Honeycutt and Ken Hilliard.

Honorary pall bearers were G.A. Anglin, Milliard Honeycutt, L.E. Briggs, J.A. Goodin, Zeb Bennet, W.O. Griffeth, Dr. W.B. Robertson, Dr. W.L. Bennett, Dr. J.B. Gibbs, Fred Proffitt, D.R. Fouts, J.P. Lyon, W.M. Hensley, Gaston Angel, Sam J. Huskins, Blake Wilson, G.B. Woody, R.W. Wilson, T.T. Anglin, W.M. English, J.Y. Reid, C.L. Proffitt, Burgin McIntosh.

J.H. Ray, B.M. Tomberlin, B.R. Penland, Dr. C.M. Whisnant, Chas. F. Byrd, Cecil Angel, C.P. Rogers, Tom Griffeth, Clate Wheeler, A.G. Edge, S.H. Edge, Roy Ray, L.M. Hilliard, H.G. Bailey, Dr. C.M. Cheadle, J.M. Lyon, John M. Robertson, J.R. Banks, E.C. Banks, George Greene, Jesse Autrey, W.Z. Robertson, Jake Buckner, G.L. Hensley, Troy Ray, C.C. Higgins, Troy McIntosh, Reece McIntosh, J.H. Wilson, C.P. Randolph, Charles Hutchins, E.L. Briggs, Yates Bennett, R.E. Neill, J.B. King, R.A. Glenn, Bill Atkins, Arney Fox.

Dr. Gillespie, the son of William A. and Telitha Palmer Gillespie, was born and reared at Leicester, N.C. He was both an ordained minister and a licensed dentist, and practiced both professions after he moved to Yancey county. In May 1875, he was married to Miss Mollie Dover who died several years ago.

Surviving are five sons, E.R. Gillespie of Middletown, Conn., A.D. and A.J. Gillespie of Micaville, W.C. of Burnsville and C.D. of Prices Creek; three daughters, Mrs. R.E. Anderson of Asheville, Mrs. Everett Honeycutt of Alexander and Mrs. George Hall of Burnsville; one brother, John W. Gillespie of Leicester, who is now 82 years of age.

April 22, 1945



# FAMILY RECORD.

Day

J. D. Gillespie was born  
 Feb 6<sup>th</sup> 1857  
 M. A. Gillespie was born  
 Dec 9<sup>th</sup> 1869 - died Dec 25<sup>th</sup> 1938  
 W. M. Gillespie was born  
 Oct 18<sup>th</sup> 1876  
 Sun. George D. Gillespie  
 was born Jan 26<sup>th</sup> 1879  
 M. M. Gillespie was  
 born Apr 25<sup>th</sup> 1881  
 Arthur Jerome Gillespie  
 was born Oct 1<sup>st</sup> 1883  
 William Grace Gillespie  
 was born March 15<sup>th</sup> 1888  
 Eddy Robert Gillespie  
 was born July 24<sup>th</sup> 1888  
 Tues. Mattie Lee Gillespie was  
 born March 28<sup>th</sup> 1890  
 Tues. Edna Gillespie was born  
 Oct 4<sup>th</sup> 1894

Reproduction of a page in the  
family Bible of Dr. L.D. Gillespie

## XIX. Church and Community Rural Workers in the Toe River Valley

### YANCEY COUNTY

About 1950 Yancey County's Methodist pastors and parents became concerned about the limited program offered for children and youth. Some of the young people were going with friends to the summer camps of other denominations, being pressured while there to undergo the "real" baptism, and coming home confused about the beliefs and practices of their own church.

At the instigation of the Rev. Fred Barber of Burnsville, the support of the Conference Women's Society of Christian Service was enlisted for the appointment of Margaret ("Peg") Calbeck as a Rural Worker with special emphasis on children and youth. A member of the Celo Church, with previous training and professional experience in religious work, Peg was already serving as volunteer advisor to both the Celo and the county-wide Methodist Youth Fellowship groups; and as a holder of the Local Preacher's License, had preached in several of the churches.

Peg stated the over-all goal in a report—"For all of us, the principle task is to live with others in such a way that those who do not know Christ may come to know Him; and those who do know Him, may be strengthened in their faith in His promise that we can overcome evil with good".

After beginning work as a full-time employee in March 1951, Peg planned and directed the week-long summer camp, held that year at the Elmer Erickson farm in Avery County, and the next two years at the South Toe Wild Life Refuge. Pastors and volunteers from several of the churches served as counselors and Mrs. Mack Ray of Burnsville served as dietician. Peg also helped establish a County Methodist Council to plan further activities, conducted Vacation Church Schools in most of the churches, directed plays and pageants, involved youth in District MYF and Camp Tekoa. She also assisted with Women's programs and organized a rolling library of inspirational books and educational resources.

In June of 1953 Arthelia ("Tillie") Brooks was added as a second worker and they both worked until October when Peg married J. Philip Neal. From 1971-1973 she again served as a Church and Community Worker for the entire Asheville District, conducting leadership training events and mission studies in Yancey County.

Tillie's husband died in July of 1953. She and her three daughters lived in the Celo Community and she worked out of an office (Nelle Bennett's building) on Academy Street in Burnsville. From her 1953-54 yearly report a couple paragraphs help define some highlights of her work.

"Our advisory board is the YANCEY COUNTY METHODIST COUNCIL. It is comprised of the worker, the District Superintendent, the ministers and local preachers, chairpersons of commission on missions, presidents of the MYFs, presidents of the Women's Society of Christian Services, and the adult counselors of the MYF."

"It is the responsibility of this group to give direction to the work done in the county by the worker; to discuss and attempt to find working solutions for the tasks facing the county-wide church. At present two of the projects of this group are THE CULTIVATOR, a monthly news sheet, and sponsoring a camp for junior and intermediate boys and girls."

"Our three new WSCS' in the county this year are a source of deep satisfaction to all of us. Two have fifteen members and the other ten; but what their meeting together

has meant in strengthening the individuals and their churches is most thrilling to those of us who have participated. This is especially true in Pensacola and Boring's Chapel where the interest and attendance was practically nil."

Tillie served from 1953 to 1955, then worked on the Toe Valley View newspaper, did programming for an hour a day, six days a week for six months when radio station WTOE began broadcasting, and taught fifth grade in Spruce Pine for three years. She came back to the work in September of 1960 and worked until September of 1968 when she left the county to work in a tourist ministry in the lake area of Western Kentucky.

### AVERY COUNTY

Geraldine Surratt, commissioned as a Deaconess in 1951, was assigned the next year to Banner Elk, serving the Watauga Charge and then Watauga County. At first, until 1958 her work was church centered, with some preaching; but was later expanded into the community promoting the Lord's Acre and Home Demonstration Clubs. (From Louise Wright's *History of Church and Community Work in Western North Carolina* it is not clear how much of this work was done in Avery County). Miss Surratt later married the Rev. George MacDow.

Martha Jean Henson was appointed to Avery County, with an office in Newland, for 1958-1959. She later married Mr. William M. Richardson of Asheville.

Virginia Miller replaced Miss Henson and served two years. She was commissioned a Deaconess in 1961 and transferred to Macon County.

Mrs. Wright does not define the work of the latter two workers; but we might assume it included many of the duties of the earlier workers.

— Tillie Brooks



## XX. Memoir of Rev. McKinley Gladstone Ervin



November 17, 1897-January 4, 1983

The final trumpet sounding for McKinley Gladstone Ervin marked the close of a useful, full life of more than eighty-five years. A native of Iredell County, North Carolina, he was born and lived in the Rocky Mount United Methodist Church community. It was there that in early life he absorbed the great Christian principles that were to dominate and guide his life. Sunday School and church became as much a part of his life as did the beautiful natural surroundings of that choice rural North Carolina community.

Guiding, instructing, inspiring, and molding his life were Godly Christian parents, W.J. and Mary Jane Miller Ervin, who established and practiced home and family living based on sound Christian teachings. Disciplined living was the fruit of love, for real home is where love is.

Early in life, "M.G." claimed Jesus Christ as his Savior and Lord. His call from God to be a minister meant not only "go and preach," but, first, prepare. After completing elementary schooling, he enrolled in Rutherford Junior College, "The School of the Prophets," where he was in the first high school graduating class on the new campus. In 1921, Rutherford College granted him his junior college diploma. Two years later, Trinity College (now Duke University) awarded him the A.B. degree. In 1932, he graduated from Duke Divinity school with the B.D. degree.

Bakersville (1917-1918) was his first appointment after joining the Western North Carolina Conference. His other appointments included: Marion Circuit, 1918-20; Enola Circuit, 1920-21; Student, Trinity College, 1921-23; Stephensville (North West Conference), 1923-24; Asheville: Mount Pleasant, 1925-26; Black Mountain, 1926-29; Cedar Falls, 1929-30; Farmington, 1930-34; Davie Circuit, 1934-39; Charlotte: Chadwick, 1939-43; Charlotte: Calvary, 1943-47; Salisbury: Coburn Memorial, 1947-48; High Point: Ward Street, 1948-49; Cramerton: Cramer Memorial, 1949-52; Glen Alpine, 1952-57; Oak Grove-Salem, 1957-61; Retired and Marion: East Marion, 1961-63; Retired, 1963-66; Retired and Statesville: Broad Street Associate, 1966-72; Retired, 1972-73; Retired and Concord-Hopewell, 1973-74; and Retired, 1974-83.

"M.G." and Elizabeth Williams Ervin spent the last years of their lives as residents of The Methodist Home in Charlotte. They were married on June 19, 1923, while Elizabeth was serving as a director of Christian education in a

Methodist church in Durham, North Carolina. Born to them were Jack, Winfred, Joe, and William. On August 29, 1980, Elizabeth preceded her husband in death.

Memorial services for "M.G." were conducted at Broad Street United Methodist Church in Statesville by Barry P. Sullivan and Rollin P. Gibbs.

Not only did he love his church and his Lord; his dedication to his family was also deep and meaningful. The children have become faithful church members, and Joe has followed in his father's footsteps and responded to the call to preach. His ministry, too, is fruitful.

To be a faithful servant of Christ, one must have courage, dedication, endurance, faith, and love. These "M.G." exemplified in his home and ministry. He accepted the challenge of life as it came and lived victoriously.

Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever.

— Rollin P. Gibbs  
*WNC Conference Journal, 1983*

## XXI. Memoir of Rev. Grover Cleveland Graham

Last week's (Feb. 12) *North Carolina Christian Advocate* brought news of the death of the Rev. Grover Cleveland Graham, beloved retired United Methodist minister. At age 97, he was the oldest member of the Western North Carolina Conference. I knew him well.

He lived a long and valuable life, and more than any other I've known, he exemplified the Wesleyan experience of the warmed heart, vital piety, evangelical zeal, and a keen social consciousness.

Grover Graham grew to maturity at Potato Creek, VA, where his parents were pioneer residents and stalwart citizens. His father was a merchant. Once I went with him, walking a winding trail, to stand for some reverent moments before the decaying ruins of his boyhood home which included the building where his father operated his general store. We quenched our thirst from the refreshing coolness of the old spring and we prayed together at the altar of the nearby Potato Creek United Methodist Church. I remember he stood afterwards in the pulpit and sang the "Doxology" in his characteristically beautiful mellow tenor voice. He spoke touchingly that day of beginnings; of his own profession of faith; of early and positive influences on his life; and he lingered lovingly at the graves of loved ones in the historic cemetery across the way. We kept holy silence for a time.

Precious and tender memories!

During World War I, Mr. Graham was in Europe on assignment where he met and courted Olive, an English girl, whom he soon made his bride. A remarkable and memorable team they were—he from Potato Creek and she from London—well-matched, dedicated home builders; extraordinary parents to a fine family; and spiritual leaders in a dozen far-flung Methodist appointments—Helton, Clemmons-Hanes, Watauga, Marion Mills, Lewisville, Jonesville, Harmony, Statesville Circuit, Coleridge, Farmington, Kona, and Spruce Pine. Olive Graham ran the house in her wholesome and inimitable fashion, while Grover ranged ever-outward seeking all those who had wandered "away

from the tender Shepherd's care." The imprisoned, the lonely, the down and out, the poor, the outcast, the troubled, the lost, and lots of other folks as well—they were all his business, and in such work he excelled as few others have.

In 1960 the *Upper Room* carried one of his devotionals. Mentioning some words that stand out in the scriptures, he wrote, "The word 'come' looms large in Holy Writ—'come' and see, 'come' unto me, whosoever will may 'come,' I will 'come' again."

"Come home," must have held a welcome ring for Grover Graham. After nearly a century of labor, gentle in his surrendered life; gracious of manner; neat in personal attire; everything on the altar, there was winsome beauty about his consecration. Thousands are better persons because of him.

Now, heaven holds another attraction since he is there; and Methodism in Western North Carolina has lost one of her most valiant soldiers of the Cross.

John A. Duvall  
United Methodist Minister, Pineville  
*N.C. Christian Advocate*, March 12, 1985

## XXII. Memoir of Rev. Vero Masters

The Rev. Vero R. Masters, 85, of Weaverville, died Tues. Oct. 1, in an Asheville hospital.

Born in Yancey County, he was a son of the late Alfred and Sara Riddle Masters.

A graduate of Duke University, Masters had been a Methodist minister for more than 40 years, serving in the Asheville area for 11 years.

He helped establish a Methodist youth camp in Ashe County and was instrumental in building Methodist churches in the area.

Surviving are his wife, Kate Pannell Masters; a daughter, Mozelle Masters Gilstrap of Spartanburg, S.C.; and a granddaughter.

Services were at 2 p.m. last Thursday in Bakersville United Methodist Church. The Revs. David W. Lee, Charles Turner and J.W. Braxton officiated. Burial was in Bakersville Memorial Cemetery.

Henline-Hughes Funeral Home in Bakersville was in charge of arrangements.

*Tri-Co. News Journal*, Oct. 10, 1985

## XXIII. Memoir of Rev. J.S. Gibbs, Sr.

CHARLOTTE—The Rev. James Samuel Gibbs, Sr., 89, died Oct. 18 at Wesley Nursing Center in Charlotte following a lengthy illness.

He was born December 21, 1895, in Yancey County, son of the late Rev. James Newton Gibbs and Sophronia Isabel Westall Gibbs.

His wife, the former Grace Bradley, died Aug. 9, 1975.

He served as a minister in the Western North Carolina Conference of The United Methodist Church for 42 years and before that he had been a school teacher. He graduated

from Stanley McCormick High School, in Burnsville and completed his education at Rutherford College, Duke University and Emory University.

Funeral service was held Oct. 21 at Stony Point United Methodist Church with the Rev. Frank H. Edwards and Dr. Theodore S. Hoffmann officiating. Burial was in the Stony Point cemetery.

Surviving are two sons, the Rev. James S. Gibbs, Jr., of Reidsville and the Rev. Philip H. Gibbs of Charlotte, both members of the Western North Carolina Conference; one daughter, Mrs. Nina Gibbs Cline of Joppa, MD; and nine grandchildren. *N.C. Christian Advocate*, Nov. 5, 1985

## XXIV. An Incident in the Life of Rev. John H. Moton

When John H. Moton was given the charge of Big Ivy Circuit, he moved his family to the parsonage somewhere near Democrat. He preached in churches all the way from the Forks of Ivy, a Creek, to Pensacola. To reach this church, he had to cross a high mountain, at a place well known for its high winds and very low temperatures, called Pensacola Gap. He rode a horse, the only means of transportation at that time.

One cold winter Sunday when he was to preach in Pensacola, he went early in the afternoon. The meeting was held long and the night was on him before he started home. Also, a cold rain began to fall, soon turning to heavy sleet.

My grandmother stayed up that night and kept the fire going for she knew he would be cold. She waited those long hours through, going from the fire to the window, watching and praying for him. Finally, between eleven and twelve she heard his horse walk slowly in the yard. She ran out only to find him frozen to the saddle. He was unconscious. She called my great grandmother, who made her home with them, and they managed to carry him into the house, praying continually. When he recovered consciousness, he told them the last things he remembered were telling his horse to go home and turning loose of the bridle. He said he remembered crossing the gap and starting down the mountain. The sleet had frozen his coat, pants, and shoes to the saddle. He could not fall off.

We remember Luke 4:10-11: "For it is written, 'He will give his angels charge of you,' and 'On their hands they will bear you up, lest you strike your foot against a stone.'"

—Mary Jo Eller Jones

Notes: (My mother, Florin Moton, told us this story when we were very young. She was a baby when this incident happened and remembers her mother telling her this story about her father. Mother was born September 11, 1880.)



## XXV. A Final Word

Now, "Gentle Reader," we have come to the end of the matter. On the one hand, it is with regret, because there is much more that could be done: (1) location and survey of Methodist newspapers such as the *Herald of Truth* (published by William Hicks, at Hendersonville, N.C.), the *Religious Intelligencer* (published by William G. Graves, at Morristown, Tenn.), and the *Holston Journal* (published by C.W. Charlton, at Knoxville, Tenn.). One might also mention the Nashville *Christian Advocate*. All of these preceded the *Holston Methodist* from which I have taken many articles, and are dated in the 1850-1870 period. (See Price, *Holston Methodism*, IV, p. 176.) Thus far, I have been able to locate only one issue of the *Holston Journal* (for 7/16/1863), in the Lawson-McGee Library (Knoxville, Tenn.; reel #53 of Knoxville papers). I have not seen it; no copies of the *Intelligencer* or *Herald* are listed in standard indexes. (2) I have not listed the Presiding Elders, year by year (as opposed to the preacher in charge); this could be done, and then check, name by name, to see if they have written memoirs or other relevant materials. Such a check has not been done, name by name, even for the preachers in charge. (3) The N.C. *Christian Advocate* could be read from the place where I left off (the 1920's). (4) A number of photographs, of churches or persons, undoubtedly exist in private hands in the Valley, or have been scattered to other areas. Their location might be learned through letters to newspaper editors. (5) I have not been able to survey, systematically, the archives of the W.N.C. Conference (Charlotte) or of the S.C. Conference (Spartanburg), in contrast to that of the Holston Conference (Emory, Va.). I am told that the records of the W.N.C. Conference have never been systematically surveyed or indexed, although it is now in process.

On the other hand, far more has been accomplished in the short time available than I imagined at the outset. Scarcely a word had been previously written on this topic and I was not sure that a coherent record could be put together. It has involved thousands of hours of research, much of it reading microfilm or bound volumes of newspapers in the library until near midnight. As my eyes grew dim and my mind weary, nonetheless my soul was nourished and my spirit soared as I learned of the sacrifice and devotion of those who brought Methodism to the Valley and of those who sustained it thereafter. Their mortal remains now rest in the soil of the Valley and beyond, awaiting the resurrection of the Just. This volume is a feeble effort to help insure that the good which they have done is not interred with their bones. May God remember them, along with Nehemiah (13:31), for their goodness.

May 22, 1985  
Lloyd R. Bailey





## ENDNOTES

1. See the detailed history of Martin's Chapel United Methodist Church. (According to a less-likely folk-explanation, the name Strawbridge Young originated from an episode in Ireland during which the family spread straw on a bridge in order to muffle their escape by horse drawn carriage.)

2. Elmer T. Clark, *Methodism in Western North Carolina* (Historical Society of the Western North Carolina Conference, 1966), p. 13.

3. O. Kelly Ingram, ed., *Methodism Alive in North Carolina* (Duke Divinity School, 1976), p. 5 (essay by Frank Baker).

4. Clark, *Methodism*, p. 15. He refers to the Circuit both as Petersburg and Brunswick; apparently, the latter name replaced the former.

5. Clark, *Methodism*, p. 16.

6. The Bicentennial of this event was celebrated in N.C. in 1976. See the volume *Methodism Alive* (Ingram, ed.).

7. For the various circuits and statistics, one may consult *Minutes of the Methodist Conferences, 1773-1813* (Duke Library Number: 287.6 M592).

8. Ingram, ed., pp. 12-13, 26.

9. Ingram, ed., pp. 13ff.; Chpt. II.

10. See Thomas W. Preston, *Historical Sketches of the Holston Valleys* (Kingsport Press, 1926), p. 34.

11. So Albert Shipp, *The History of Methodism in South Carolina* (Nashville: Southern Methodist Publishing House, 1884), p. 259.

12. W.L. Grissom, *History of Methodism in North Carolina*, Vol. I (Nashville: M.E. Church South, 1905), p. 288.

13. It disappears from the *Minutes* thereafter until 1802. It is presumed that hostility from the Indians made it impossible to maintain the Circuit.

14. Details are presented by George (later to be Bishop) in his autobiography, which I have included in the Memorial section.

15. The Christmas Conference (1784) forbade members to own slaves (the first American church to do so), a rule that was later suspended. Nonetheless, continued openness and membership sometimes caused Methodism to be called "the niggers' church" (see Ingram, ed., p. 88).

16. Ingram, ed., *Methodism Alive*, pp. 26-28.

17. Reproduced from Grissom, *History*, I, pp. 281-285. He apparently has taken it from Shipp, *History*.

18. Taken from Shipp, *Methodism*, pp. 261-267.

19. So Jason Deyton, "The Toe River Valley to 1865," *North Carolina Historical Review*, 24 (Oct., 1947), at p. 434.

20. Clark, *Methodism*, p. 41. He later settled in Henderson County and the town of Edneyville was named for him (so Grissom, *History*, I, p. 290).

21. From D.K. Bennett, *Chronology of North Carolina* (New York: James M. Edney, 1858), pp. 97-100.

22. So Grissom, *History*, I, p. 293, note 3.

23. The Manuscript Department at Duke University has segments covering the period 1805-1830.

24. Grissom, *History*, I, pp. 302, 319.

25. See R.N. Price, *Holston Methodism*, 5 volumes (Nashville: Smith and Lamar, 1912), II, chapter 3.

26. Grissom, *History*, I, p. 323.

27. See Lloyd Bailey, *News From Yancey* (Burnsville: Yancey Graphics, 1983), pp. 6, 8, 9.

28. *Avery County Heritage*, III, pp. 137-142. See p. 88 for an unrelated instance of the name.

29. E.g., Tarpley Anglin (born 1872) and Sidney Tarpley Ray (born 1867). Both lived in Yancey Co.

30. It covers the period March 26, 1814 to November 3, 1825, and is preserved in the Archives of the S.C. Conference at Wofford College. The Rev. Homer Keever (Archivist for the W.N.C. Conference), now deceased, had worked on the material a bit and had planned to publish a map of his opinions in the *N.C. Genealogical Society Journal*. The Editor (Ransom McBride) informs me that it may yet appear.

31. Pioneer Gutredge Garland's wife, Bridget Hampton, was a member of a staunch Methodist family which produced several clergymen (e.g. Ezekiel H. and Goodson McDaniel Hampton).

32. Information on this family may be found in *Avery County Heritage*, I, pp. 226-234, and in Robert B. Phillips, *One of God's Children* (1982), pp. 16-24. Homer Keever informed me that William Wiseman's wife "was a sister of the wife of William White, Esq., and an aunt of Col. William Davenport," at whose residences circuit-riders also stopped.

33. So Homer Keever (by letter to me). The Steward's Book for 1814 lists Daniel Brown as a member of the Quarterly Conference.

34. It is mentioned in the obituary of Mrs. McGimpsey in the *N.C. Christian Advocate* for March 14, 1912. Margaret McGimpsey, who is currently a member of the Table Rock Charge, says that the church was near highway 126 at Longtown.

35. So Homer Keever, apparently based upon information sent to him by Dr. Fred W. Phifer, Jr. "of Morganton." He speculates that this early society is the ancestor of the more recent and nearby Lebanon and Mountain Grove congregations. (The Steward's Book for 1814 lists Jonathan Fincher as a member of the Q. Conference.)

36. See Nancy Alexander, *Here Will I Dwell: The Story of Caldwell County*, p. 67, who "identifies the Whites of Colletsville as William White, sometimes called 'Justice' and 'Esquire'." (I owe this source to the Rev. G.W. ("Bill") Bumgarner of Winston-Salem, N.C., a conference historian. He adds that Asbury's Journal for the 20th (of March 1797?) has him riding "20 miles to Esquire White's at Mulberry Grove." Keever points out that, after 1818, the circuit-rider's stop seems to have shifted across the river to Charles Wakefield's.

37. So Keever-Phifer.

38. So Homer Keever. He goes on to state that Connolly was a school teacher from Charlotte County, Va., and was not related to the Connolly-Conley families of Burke and McDowell. He also says that the son (John Wesley) became a physician "and moved to Mitchell or Avery Counties." I suspect that the reference is to Dr. John Conley who (with wife Peggy) lived on Jacks Creek in Yancey; he died of "black" erysipelas and is buried in an unmarked grave on the Euphratus McCourry farm. (I believe that he was the grandfather of Sinclair B. Conley, a well known educator in Yancey and a Methodist.) Family tradition has it that there were relatives in the vicinity of Roan Mountain, present Mitchell County.

39. So G.W. Bumgarner; he cites Alexander, *Here I Will Dwell*, pp. 91, 115. The Steward's Book for 1814 lists James Collier as a member of the Quarterly Conference.

40. So Keever-Phifer. Bishop Asbury's Journal (March, 1797) mentions the site: from "Father Bruce's (northern Ireland Co.?), to Samuel Oxford's, 15 miles; then 8 miles to Payne's." There was an Oxford community in eastern Catawba Co., and also families of this name in Alexander Co. (so G.W. Bumgarner).

41. Keever-Phifer place it "in the extreme SW end of McDowell Co.; might possibly have been in Broad River township, which is now in Buncombe." If so, it is badly out of sequence in the list.

42. G.W. Bumgarner informs me: The *N.C. Christian Advocate* (5/10/1962, p. 5) discusses a Union Church at Cricket in Wilkes Co.; "was founded in 1816 by John Crysel and others upon their return from action at the Battle of New Orleans."

43. So Keever-Phifer.

44. So Keever-Phifer; the other possibility being that Bannings replaced the residence of Bryant Gibbs which was nearby (Gibbs is mentioned in the Steward's Book for 1814-1822).

45. Clark, *Methodism*, p. 64.

46. Price, *Holston Methodism*, I, pp. 262, 268. Elsewhere (IV, p. 201) he says that Richard himself, after location in 1796, settled "on the Catawba River, in McDowell County, N.C." Keever-Phifer put it "between Greenlee and Old Fort."

47. See Doris Cline Ward (Editor), *The Heritage of Old Buncombe County*, I (Asheville: Buncombe Co. Genealogical Society, 1981), p. 296 (entry no. 509, "The Phillips Family of Old Buncombe").

48. See *Avery County Heritage*, III, pp. 156-157; Phillips, *One of God's Children*, pp. 14-15.

49. I am told that Gilboa, now abandoned, was near Morganton on Highway #64 (Rutherfordton Road).

50. Since 1808, the Morganton Circuit has been in this District.

51. For Richard Bird, see above, p. 25. Joshua Curtis likely was from Curtis Creek in McDowell (I suspect that two of his sisters married sons of pioneer Ansel Bailey in Yancey, one of them naming a son Joshua Curtis Bailey (the family was staunchly Methodist)).

52. So Homer Keever's correspondence, apparently following Phifer.

53. For a reconstructed sketch, see Douglas Swain, *Cabins and Castles* (Asheville and Buncombe Co. Historic Resources Commission; 2nd ed., 1981), p. 54. A small, one-room log cabin is depicted.

54. Price, *Holston Methodism*, III, p. 438.

55. For a photo of the old dwelling, see Grissom, *Methodism*, I, facing p. 301; a drawing based upon it may be found in Clark, *Methodism*, p. 50.

56. An archaic term, it is found several times in F.A. Sondley, *A History of Buncombe County North Carolina* (Asheville: Advocate Print, 1930).

57. William S. Powell, *The North Carolina Gazetteer* (Chapel Hill: U.N.C. Press, 1968), p. 73 ("Bull Creek").

58. Margaret Wallis Haile (ed.), *Dillinghams of Big Ivy, Buncombe County, N.C. and Related Families* (Baltimore: Gateway Press, Inc., 1979), p. 812. See also Ward (ed.), *Heritage of Old Buncombe*, I, p. 139 (entry #212).

59. *Heritage of Old Buncombe*, I, entry #211.

60. Somewhere in the vicinity of Ingalls/Linville Falls (?) was the "Owl Den School," going back at least to the 1830's (?).

61. As noted above, the Morganton and Black Mountain Circuits met jointly but twice (1823, 1824), and presumably at locations convenient to both: at Oboth and Mt. Zion. Since the former is in McDowell, the latter may be as well. This fits nicely as a geographical continuation of the Black Mountain Circuit (see map).

62. Another instance would be Creed F. Young, who represented Yancey Co. in the State Assembly in 1871. As for

Goodson McDaniel, see materials in the Memorial section. G.M.F. Hampton's brother, Ezekiel H., was also a clergyman (Local Preacher). The most recent Methodist to bear this name is my son, born May 9, 1984: Edmond Owen Elisha Glen Goodson Bailey, with Goodson representing as well my friend from the faculty of Duke Divinity School, Bishop Kenneth Goodson. As for the Elisha component, see the Exhorter's License, p. 35.

63. Photo attached; see Memorial section for long article.

64. As quoted in Wilma Dykeman, *The French Broad* (Knoxville: Univ. of Tenn. Press, 1955), p. 325.

65. The Asheville District, approximately 200 by 100 miles in area, with four circuits in N.C., two in S.C., and one in Ga.

66. See her account of early Yancey and Burnsville in John Preston Arthur, *History of Western North Carolina* (Raleigh Edwards and Broughton, 1914), pp. 179-181. For other materials about her, see the Newspaper section of the present volume.

67. Rev. D.R. McAnally, *Life and Times of Rev. William Patton* (St. Louis: Methodist Book Depository, 1858), pp. 108-113. McAnally also served as editor of an Asheville Newspaper, *The Highland Messenger*.

68. As quoted in John Ammons, *Outlines of History of French Broad Association and Mars Hill College* (Raleigh: Edwards and Broughton [no date]), p. 52 (citing Brownlow's *Narrative of Life*, p. 257). Ammons, a Baptist Clergyman who had served in Yancey, is no admirer of Brownlow! For a full account of Brownlow's life and times, see R.N. Price, *Holston Methodism*, Vol. III, Chpt. 14. Several attempts were made on his life, and he occasionally defended himself with a pistol which he sometimes carried.

69. Both accounts are from Price, *Holston Methodism*, III, p. 334. Apparently, he was crossing the gap from Pensacola to Barnardsville, or Paint Gap from Prices Creek to California Creek.

70. The Asheville District, formerly with six circuits, now has eight; membership in the Reems Creek is 421 and 22, so obviously there have been some shifts in boundaries (contrast G.E. Gardner in the materials referred to on p. 33, asterisk).

71. See Price, *Holston Methodism*, III, pp. 388, 448; IV, p. 317; his sketch of the Rev. Mr. Goodykuntz in the Memorial section.

72. E.g., Canan Drayton Young, 1835/6 (?) - 1862 (grandson of Strawbridge Young; p. 1). Some members of the family suspect that the family name Drayton (by marriage) lies somewhere in the background.

73. Arthur, *History*, p. 430, mentions a Mrs. Hutsel's Girls' School at Warm Springs, N.C.; that her husband was a Methodist Clergyman, and that she had relatives in Mitchell County.

74. See p. 40.

75. Contrast p. 33, asterisk footnote; see footnote 70.

76. I suspect that this is a mistake for Jehu Patterson (in Duke Library's typescript of the Minutes); it is a mistaken reading that I have seen in other sources (e.g., pension materials for the Cherokee Indian removal in 1838). In any case, Jehu is appointed to a committee at this Conference. He was a Local Preacher from Jacks Creek.

77. For contemporary newspaper notices and evaluations, see Lloyd Bailey, Sr., *News from Yancey* (Burnsville: Yancey Graphics, 1983), pp. 16-31. The articles are from Asheville newspapers.

78. John Angus McLeod, *From These Stones: Mars Hill College, 1856-1968* (Mars Hill, 1968), pp. 17-18. See also



John Ammons, *Outlines*, p. 78.

79. Price, *Holston Methodism*, IV, p. 159.

80. Price, *Holston Methodism*, IV, pp. 276-277; for further details, see the Memorial section of the present volume.

81. *Holston Methodism*, V, pp. 161-162.

82. Conference Minutes, typescript in Duke Library, pp. 19, 23F., 35ff.

83. They, along with other exhibits at the trial, are preserved in the Archives of the Holston Conference at Emory and Henry College (Va.).

84. The headstone has been broken and tossed aside, to the shame (I would hope) of local Methodists. For newspaper accounts of his death, see Bailey, *News From Yancey*, pp. 17-18.

85. For a report of a speech there in 1894, see Bailey, *News From Yancey*, p. 63.

86. *Holston Methodism*, IV, pp. 177-179.

87. Methodist Clergyman; apparently resident of Weaver-ville, N.C.

88. Cordelia Shepherd Adams (widow of S.D.) to his half-sister Amanda Adams in Strawberry Plains, August 5, 1854. Reproduced courtesy of Amanda's grandson, J. Thomas Bailey, II.

89. Information from his Memorial.

90. For further information, see the Memorial and News-paper sections; for his son, William Bascomb Stradley, see Price, *Holston Methodism*, V, p. 287.

91. See Chronological List of Clergy III. In general, see J. Elwood Carroll, *History of the North Carolina Annual Conference of the Methodist Protestant Church* (Greens-boro: McCulloch and Swain, 1939).

92. So family tradition, although not attested in his obitu-ary (see the Memorial section I).

93. An article in the *Yancey Journal* (Burnsville, N.C.) Jan. 14, 1982, chronicled this family.

94. For W.G. Brownlow (for whom he was named), see pp. 35-36; Lyda himself served in Burnsville and Weaver-ville and was much beloved (see Memorial section I for in-formation and photo).

95. He transferred to the Florida Conference in 1887. See Price, *Holston Methodism*, V, pp. 349-351.

96. Curtis Bailey (of Red Hill, present Mitchell Co.) to wife Amanda (Adams), Dec. 17, 1859. For the full text, see Lloyd Bailey, *The Bailey Family of Yancey Co., N.C.* (pri-vately printed), III, pp. 1107F-1107I.

97. The ongoing relationship between the Trustees of the Academy and the Holston Conference led Ammons to re-mark (in a polemical tone, and apparently unfounded): "...in putting the school into operation the Methodists managed to get control of it and established a Methodist school." (*Outline of History*, p. 78).

98. See Memorial section.

99. Isaac Hutsel Bailey (p. 42) to his brother Curtis, Dec. 16, 1867. For full text, Bailey, *Bailey Family*, III, pp. 1169 A-D.

100. For general information, in addition to Conference Journals, see Cecil L. Heckard, *The Work of the Methodist Episcopal Church with the White Population of North Carolina During the Period 1880 to 1937* (Duke University B.D. Thesis, 1939); W.W. Sweet, *The Methodist Episcopal Church and the Civil War* (Cincinnati: Methodist Book Con-cern Press, 1912).

101. For local detail concerning circuits, see "Chronologi-cal List, II" and various of the Memorials.

102. See above, p. 33, and the Memorial section.

103. His daughters are: Mrs. Fred Proffitt, Mrs. John Watson (still living), Mrs. James Hensley, Mrs. Robert Bur-ton, and Mrs. Charles Horner.

104. For details, see the Memorial section.

105. J. Wesley Bailey to brother Curtis, Dec. 14, 1872. For full text, see *Bailey Genealogy*, III, pp. 1122 Q-S.

106. On McCampbell, see Theresa Coletta, "Circuit Rid-ing Preacher Becomes Hero at Battle of Vicksburg," in *Common Times* (Burnsville: Yancey Graphics, 1981), p. 35. (He is mistakenly identified therein as a Presbyterian.)

107. For further information, see Ebenezer in the "Con-gregational Histories" section.

108. See footnote 105, above.

109. For other references to Lyda, see footnote 94. Among the children in Yancey who may have been named for him are Lyda Ray, Lyda Dillinger, and Lyda Williams.

110. See p. 41 for a copy of this document.

111. Named, apparently, for Methodist Clergyman Wil-liam Milburn of the Holston Conference. I believe that both Boring's father and his uncle were likewise members of the Conference.

112. So the 1890 statistics in the *Journal*.

113. See the "Congregational Histories" section for details.

114. One of his daughters, Willena, now resides in Hick-ory, N.C., and has graciously supplied a photo of her father and a manuscript of one of his sermons for inclusion herein (see the "Boring's Chapel" History).

115. See pp. 40-42; the notes are reproduced herein.

116. Some of these are treated in the "Congregational Histories".

117. See the Pisgah section of "Congregational His-tories," which lists the circuit-rider in that year as John Weaver. Conference Records, however, have a J.S. Weaver there in 1841.

118. Excerpts from Asbury's *Journal* are reproduced else-where in the present volume.

119. *Holston Methodism*, V, p. 276. He mentions this un-der his discussion of the conferences of 1880-1882, but the trip may have been at another date.

120. Briefly, see p. 40; for details, see "Chronological List, III".

121. A photo of him survives, in the possession of Ms. Jody Higgins of Burnsville; it is hoped that a copy may be included herein.

122. Family members remember that his name was Sulli-van; I had wondered if he might be named for the Rev. Da-vid Sullins who was on the Burnsville Circuit in 1850 (see photo, p. 47).

123. The old church book, and a photo, have been pre-served by Mrs. Sam Avery of Plumtree.

124. See *Avery County Heritage*, II, pp. 196-201; III, pp. 87-88.

125. Among them was Hoyle Williams (born 1915), son of Local Preacher Eb Williams of Jacks Creek.

126. Shepherd M. Dugger, *The War Trails of the Blue Ridge* (Banner Elk, 1932; reprinted by Puddingstone Press of Lees-McRae College, 1975). Reproduced here by permis-sion of the Press.

127. *N.C. Christian Advocate*, reproduced in full in the newspaper section.

128. For a reference to Gardner's paper, see the *Advocate* for Aug. 9, 1917. In that address, he quotes from the Stew-ard's Book for the Reems Creek Circuit, 1833. Such a source would now be of great value, but it seems to have vanished without a trace.

129. *Advocate*, Aug. 9, 1917.

130. *Advocate*, July 25, 1918.

131. Elmer T. Clark, ed., *The Journal and Letters of Francis Asbury* (Nashville: Abingdon Press, 1958), in three volumes. The N.C. material has been collected by Grady L.E. Carroll, *Francis Asbury in North Carolina* (Nashville: Parthenon Press, nd). Unfortunately, he followed the state-headings in Clark and thus left out some N.C. materials, including one about the Toe River Valley.

132. The *Holston Minutes* for 1824-44, in the Duke Library, are in typescript only (287.6 H757); summaries are in *Methodist Episcopal Church: Annual Conference Reports*. Invaluable is R.N. Price, *Holston Methodism*, in 5 volumes (287.6 P946). It contains a number of references to Burnsville.



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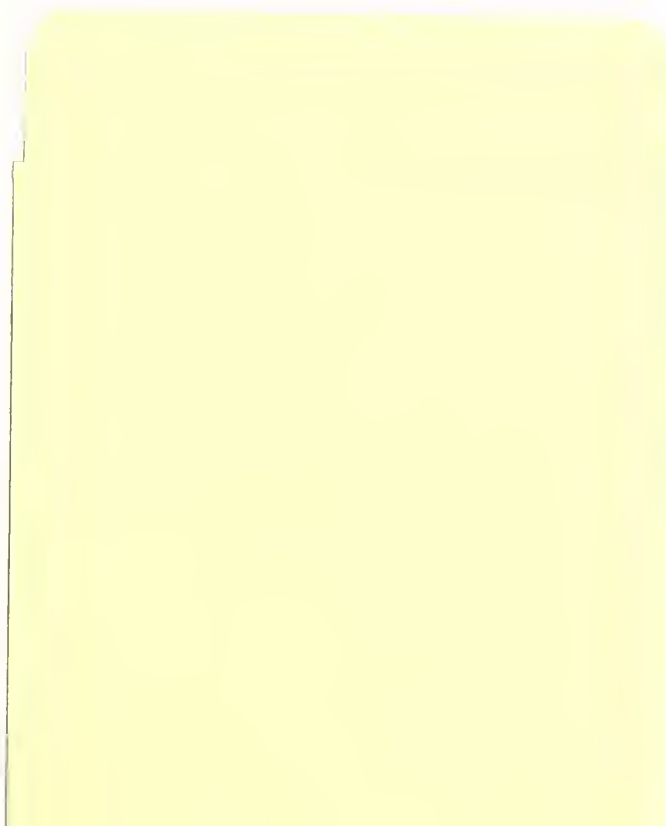
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